

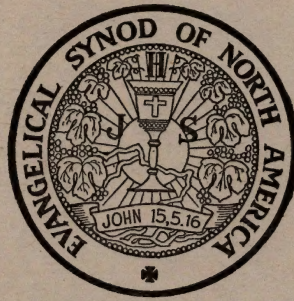
# Theological Magazine

OF THE  
EVANGELICAL SYNOD OF NORTH AMERICA

Volume 62

January, 1934

Number 1



Motto: 1. Cor. 3, 22-23.

Πάντα ὑμῶν ἐστίν, ὑμεῖς δὲ Χριστοῦ.

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# Theological Magazine

Prospectus 1934



Dear Brother:

The past year has not been without serious consequences for the "Theological Magazine". The depression made itself felt here as everywhere else. We lost a not inconsiderable number of subscribers. Since the "Magazine" has always worked with a financial loss it was naturally worse this year than in ordinary times. Finally the Board of Publication took a desperate step. It passed a resolution to recommend to General Conference to discontinue the "Magazine".

General Conference when confronted with this resolution did not simply carry out the recommendation of the Board of Publications. The resolution passed by it read as follows: "General Conference orders the revision of the 'Theological Magazine' from its present form, and asks the Board of Publications to request the faculty of Eden Seminary, and others who are qualified, to undertake the development of a Theological Journal which will more fully serve the purpose of such a publication".

The last clause of this resolution seems to imply a certain criticism of the "Theological Magazine" as heretofore conducted; but we can truthfully say that such criticism has never come to our ears before.

The resolution was a great surprise to the present Editor, as may be imagined. But we were dissatisfied with it not from personal reasons so much, as on the grounds of a serious omission in the resolution. Time and again we had emphasized the fact that since the union with the Reformed Church would take place, now was the psychological moment to seek the support of the Reformed Church for the "Theological Magazine". We had even written letters to all members of the committee that had to pass on the report of the Board of Publications telling them that the Reformed Church stood ready to unite with us in advancing the "Magazine". The committee failed to consider the challenge of the hour. But when the faculty of Eden Seminary had its first meeting on this matter, the professors proved equal to the occasion. One of their resolutions was as follows: "The faculty of Eden Seminary proposes that the policy and management should be begun *with the cooperation of the seminaries of the Reformed Church in the United States.*"

With this cooperation the success of the Magazine to be developed seems to be assured. We bespeak for it a bright future for an indefinite period of time.

The present "*Theological Magazine*" goes right on until it is merged\* in the new Theological Journal to be developed by Eden in conjunction with the Reformed seminaries. We trust that all our

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readers will stand by us and new ones will join us so that when the time comes we can hand over our Magazine intact and in good shape to its successor.

Below we give a list of those who have promised to contribute in 1934 and the subjects on which they are to write:

PROFESSOR ELMER J. F. ARNDT on the "*Ethics of Schleiermacher*" and the "*God Idea*"

REV. J. ERNST, PH. D., on the "*Religion of Convicts*"

REV. ERWIN A. KOCH on "*Education or Destruction*"

REV. A. C. KROEHLER on "*The Problem and Promise of Peace*"

REV. P. L. LEHMANN on "*Karl Barth*"

DR. J. C. LEONARD (Reformed) on "*The Immanence of God*"

REV. H. C. SCHICK, D.D., on "*Shakespeare and the Bible*"

REV. A. A. SUSOTT on "*The Church or/and the Sunday School*"

REV. R. C. STANGER on "*The Kingdom of God and the Modern Church*"

Others from whom we expect contributions are: Dr. F. Herman of Lancaster, Pa.; Dr. Geo. W. Richards, Reformed Seminary, Lancaster, Pa.; Professor Th. Mueller, Dean of Elmhurst College; Rev. F. W. Schroeder; Rev. H. W. Schlinkmann. Their subjects have not been chosen as yet.

Zu dem deutschen Departement werden beitragen: Dr. C. Schie-  
ler. Er schreibt über „Die Union von 1817“ und über „Schleier-  
machers Leben und Lehre.“ Dr. G. J. Schueke schreibt über „Pasto-  
rale Seelsorge in der Jetztzeit“ und über „Das Bekenntnis der neuen  
Kirche.“ Dr. D. Dibelius schreibt über „Die Deutsche Kirche und  
die gegenwärtige Lage“; wahrscheinlich auch über den „Jetzigen  
Stand der Theologie.“ Er wird auf sechs Monate in San Remo  
(Italien) sich aufhalten und von dort schreiben. Dr. Werdermann  
vom akademischen Institut in Dortmund (Deutschland) wird schrei-  
ben über „Die Lage in der Homiletik in Deutschland,“ „Die religiös-  
pädagogische Bewegung,“ „Liturgische Probleme“ und andres.

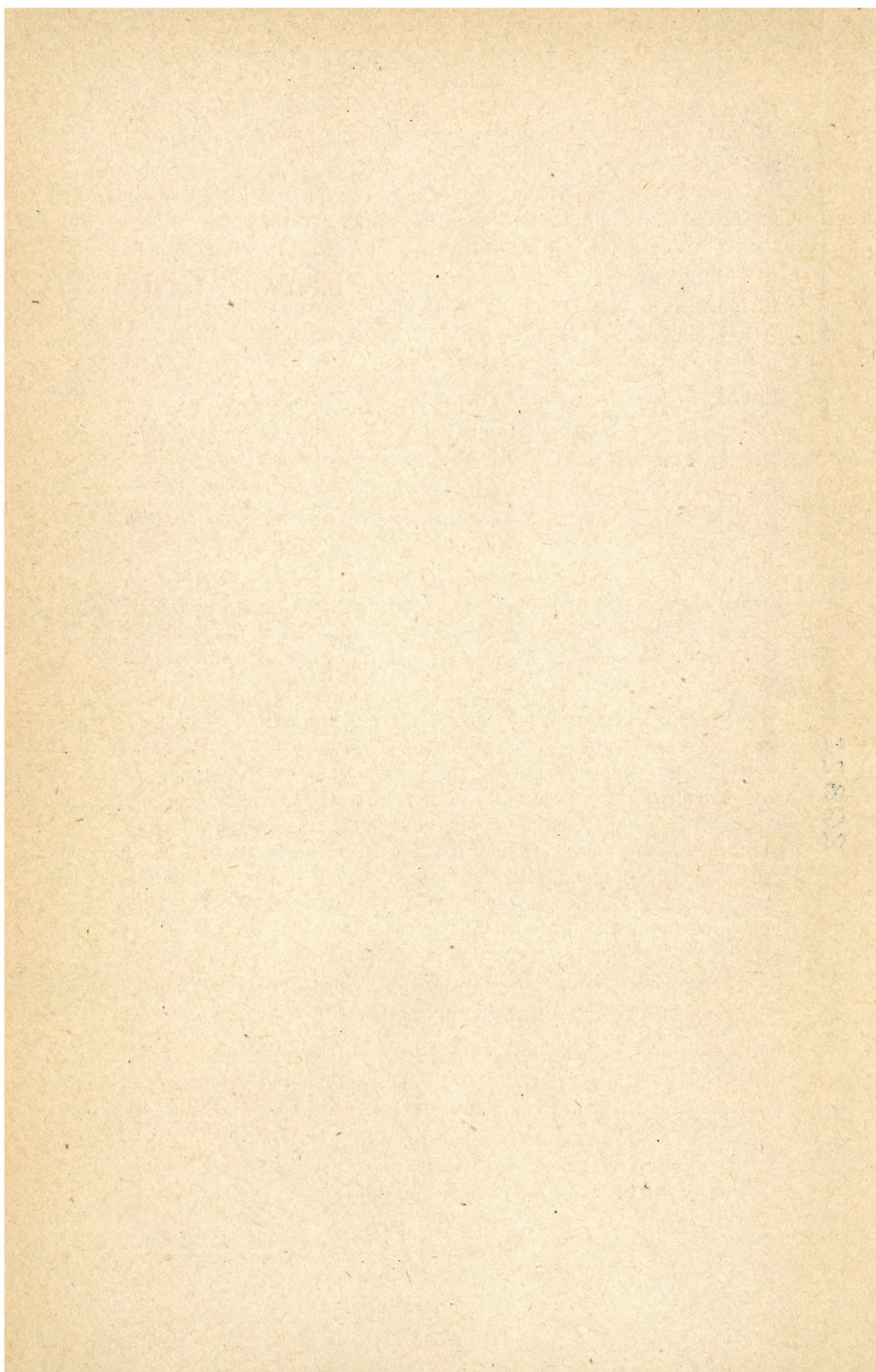
And now, trusting that the divine blessing may rest upon us,

I am yours sincerely,

H. Kamphausen, D.D., Editor.

Cleveland, Ohio,  
December, 1933.

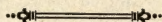
\* Which will be by the end of 1934. The Editor.



# Theological Magazine

of the

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### IS THE THEOLOGY OF CRISIS A CRISIS THEOLOGY?

When the publication of a commentary on the letter to the Romans, in the year 1919, swept a new name and a new movement into the ever turbulent stream of theological inquiry, it was a comfort to many a liberal—lay and cleric alike—to be able to ignore the fresh disturbance as a “war psychosis.” To preachers and teachers of Christian doctrine, who were making grateful use of that nice adjustment to the world which the “God, immanent in evolution, history and conscience,” of the preceding century had made respectable, the aberration was wholesome because it was happily temporary. To a laity, now able to make a nice adjustment to a Church that ultimately must affirm its nature, its votes, and its ledgers, it was both pious and convenient to accept uncritically the judgement of the *sacrae theologiae doctores* over a phenomenon about which they, after all, ought to know more than the rank and file of men and women. Moreover, when the infant theology, in one of its earliest expositions in the English language took the name, “theology of crisis,” there was little doubt that what people had initially suspected of it was correct.<sup>1</sup> Its significance would wane, when people had recovered from the hysteria which might be expected to follow any war—not to mention a “war to end war.” Even as late as 1931, it was said, in effect, of the author of the “Roemerbrief,” “a prophet has indeed appeared. But he is, at the very most, a voice in the wilderness reminding religious people not to be altogether *too* hasty about the compromise between the Church and the world. The better part of wisdom would seem to dictate a

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<sup>1</sup> Brunner, H. Emil—“The Theology of Crisis”—Scribners—1929.

rather long look about before sealing the compact, for some neglected elements."<sup>2</sup>

This is, in general, what has been done. The theology of crisis has provided a wholesome antidote against some tendencies current in the interpretation of the Christian message to our country. Perhaps there has crept into our ways of speaking about Jesus, a little too much sentimentality. Perhaps the reality and the persistence of human iniquity to which this theology calls such monotonous attention have implications which require more rigorous concern. Perhaps the bold affirmation of the sovereignty of God which has been ringing in our ears for the last decade and a half ought to find more place in our pulpits—at least as much as the world can possibly endure without hardening its heart. In these respects the theology of crisis is a crisis theology. Having performed its necessary and reasonable service, it remains quite dispensable.

Now this judgment still prevails among many in this country and abroad, who know that the exponents of the theology of crisis understand the term "crisis" in a sense quite different from its meaning when applied to those temporary turning points in human affairs which seem to require extraordinary insight and energy because a decision cannot be postponed. Recently, however, a situation has arisen in which this theology is involved. It appears to have a possible bearing on the question as to whether those outside the movement or those within it, the better understand its true significance. The Church out of which the theology of crisis came and the State in which its earliest and widest influence has been felt, have arrived at a critical misunderstanding. To put the issue sharply, yet without exaggerating it, what is at stake is this: shall the Church again effect a critical compromise or shall it this time refuse, and hazard its own survival of a persecution, no less critical, at the hands of the state?

The theology of crisis has followed its protest against the theological compromise of the nineteenth century with a similar protest against the imminent ecclesiastical compromise of the second quarter of the twentieth century. The author of the Commentary has become the author of a tract for the times. Karl Barth who once spoke to the world through the letter to the Romans has spoken again through a monograph called "The Existence of Theology Today."<sup>3</sup> We are confronted with a clear and unequivocal statement of the theology of crisis with respect to a crisis which this time in no sense produced it, but which must hear the same essential message. It could be that the theological world, hearing the same voice

<sup>2</sup> Pauck, Wilhelm—"Karl Barth—Prophet of a new Christianity?"—Harpers, 1931. Especially, pp. 19-21; 220.  
<sup>3</sup> Chr. Kaiser—Muenchen—1933.

a second time, will leave off beguiling itself with the prospect that it has to do with a disturbance that is largely temporary, and really turn its attention to the full implications of this theology for Christian thinking and Christian living.

The monograph arrived in Bonn on Saturday, July the first, 1933, with the ink of the Munich printing presses scarcely dry upon it. Rumor had it, that the very timely and not altogether favorable nature of the publication would result in its confiscation. And the mysterious summons to Professor Barth to appear in Berlin was not calculated to dispel whisperings. The one rumor seemed to support the other. The fate of the monograph is not known to the present writer. But seeing that it did not bring about the author's dismissal from the chair of theology in the University at Bonn, it may be inferred that the rumors attending its initial appearance were without foundation. Perhaps some knowledge of its contents may disclose the reason why a man could defy the claims of a totalitarian state and still remain one of its employees.<sup>4</sup>

The brochure begins with a significant distinction. "Should I, nevertheless," writes Barth, "venture to utter the 'word for the situation' which is expected of me, dear theological friends of mine near and far, it can really consist essentially only in this question: whether it would not be far better for the Church and for all of us, if just now we actually did not speak 'to the situation' (zur Lage) but rather now above all, each of us within the confines of his calling, spoke 'to the essential matter' (zur Sache), resp. would consider and elaborate the presuppositions which are requisite for speaking to 'the essential matter', day by day . . . ." (pp. 3-4) To speak 'zur Lage' or 'zur Sache'! To speak to both at once—to the former without jeopardizing the latter; to the latter so that it may effectively determine the former! Who does not recognize in this juxtaposition the perennial task and the perennial perplexity of the Christian theologian worthy of the name? But if with this query, Barth has embarrassed the ambassador of Christ, he has also emboldened him. On the one hand, he will not let the Church either evade or postpone the recognition that in the quandary between the word 'zur Lage' and the word 'zur Sache' its very existence is at stake. On the other hand, he is very sure that unless the word 'zur Lage' is determined solely by the word 'zur Sache', yes, is identical with it, the existence of the Church, resp. theology, is

<sup>4</sup> American religious people have had some glimpse into the contents of Barth's writing from the discussion of it which Professor Dr. E. G. Homrighausen has published. (cf. *The Christian Century* of July 26th, 1933, and the *Presbyterian Advance* of October 26th, 1933.) It is a change to be welcomed in the interest of entire accuracy that in the latter article, Dr. Homrighausen has omitted for the most part referring to Barth's statement as a "manifesto." This way of describing it has the force of making the document a merely temporary, semi-political writing, instead of the strictly scientific theological analysis which it intends to be.

doomed. "That which cannot now under any circumstances be allowed to happen is this, that in the zeal for whatever we may regard as a good thing, we lose our theological existence. Our theological existence is our existence in the Church and to be sure as the ordained preachers and teachers of the Church. . . . This our theological existence . . . can be lost to us today." (pp. 4-5)

The existence of theology, of the theologian, depends on the existence of the Church. It is a derived existence, not an independent one. A Christian theologian who thinks and writes his own thoughts—however they may be inspired by the beauty of the sunset, the development of sanitation, the vision of a proletarian order—is a *contradictio in adiecto*. These inspirations can scarcely be other than his own for the Christian theologian is not thus primarily astronomer, civil engineer, or political economist but something else more primary and quite as specific. He is a preacher and teacher in that Church which is agreed that "there is no more urgent claim in the whole world than that which the Word of God has, to be preached and to be heard; that this claim must be satisfied whatever it may cost and whatever may become of the world and the Church itself." (p. 4) The Church in the world! The Word of God in the Church—His Word which has "for us no other name and content than Jesus Christ and that Jesus Christ is to be found for us nowhere else in the whole world than each day anew in the Scriptures of the Old and the New Testament"! (p. 4) This is the ground for the distinction which Barth sees himself compelled to make at the beginning of the monograph. Were it otherwise, there would be neither situation to which to speak any word, nor any word to be spoken. Were it otherwise, the Church would become the Church of the world and that which is so clearly world can scarcely any longer be Church. "For this is the powerful, chameleon-like temptation of this time . . . that we divide our heart between the Word of God and everything else that we explicitly or implicitly reclothe alongside it with the divine glory, and thereby disclose that we do not have our heart with the Word of God. . . . How should we then be in the Church?" (p. 6)

The Church exists in the world as really as anything else exists in the world. But the Church exists in the world of the Word of God. This is the premise from which Barth speaks to the Germany of Chancellor Hitler. Such a Church cannot be of the world because it is of the Word of God. But such a Church can be in the world because the Word of God is in the world. And it has no other reality.

Now it is necessary to make no mistake about this promise of Barth's thinking if one is not to misunderstand both what he has to say to the Church of 'the third empire', and why he says it.

For this presupposition has one all-important consequence. It is—that no mere situation of the world can of itself engage the attention of the Church or provoke a word from it. From this distant perspective, it is delightful to contemplate the defiance by one man of another, especially when this defiance may be the personification of an historic rivalry. The spectacle of a lone and unarmed Churchman crying out against the imminent oppression of a tyrant who could summon legions to his support (and this is no fiction even in “demilitarized” modern Germany), is, for a fact, a sensation in a world wherein the Church has made itself so completely at home. Perhaps, however, for us who are Churchmen, “the attack of Barth upon Hitler’s Church policy”<sup>5</sup> as well as appealing to the general human lust for news, at least awakens the secret longing within us to dare as much for the sake of the Church in the kind of a State in which we ascend our pulpits at regular intervals. Why can’t we? Plainly, if we follow Barth’s writing, because we do not know any more why and of whom the Church exists in the world. We have lost our theological existence. How then can we meet any given historical situation with aught but the silence of the dead? For, “this it is, that I call our theological existence: that in the midst of our existence otherwise (i. e. as men, as fathers and sons, as Germans, as citizens, as thinkers, as possessors of a heart uneasy at all times, etc.) the Word of God is that which it after all is and which only it can be to us, and that our calling as preachers and teachers so exerts a claim over us, as only it can and dare exert such a claim.” (p. 5)

To take our theological existence seriously is to take our duty as Churchmen to the Word of God seriously. If in the discharge of our duty, we need to attack the Church policy of the State, if we need to defy a Hitler—then we are at a place where standing, it is imperative to take heed, lest we fall. For if the impulse to attack, if the compulsion to defiance grows out of the zeal for the existence of the Church in the State, then we may be sure that we are falling, and to our destruction. If however, we are moved to speech and action, *nota bene*, even against the State, out of zeal for the existence of the Church of the Word of God, then we may be very sure that the “gates of hell” will not prevail against it. Strictly speaking, therefore, to describe Barth’s brochure as an “attack on Hitler’s Church policy,” or to regard Barth as defying Hitler, is to mistake his meaning altogether. It is to do the very thing which in three specific instances Barth rejects. The reason in each case is: that the Church spoke to the world, being moved of the world, and for the sake of its existence in the world as a

<sup>5</sup> So Dr. Homrighausen speaks of it—the Presbyterian Advance, October 26th, 1933, p. 6.

part of the world. It will surely die, unless it speak to the world, being moved of the Word of God, and for its existence in the world as a part of the Word of God. (Can one escape hearing again, the Lord of the Church—"He that seeketh His life shall lose it, but he that loseth his life for my sake, and the gospel's, shall find it"?)

"The Existence of Theology Today," is a call to the Church from the Church. It is a call extended in the face of the appointment on that eventful Saturday, the 24th of June, 1933, of a 'Reichskommissar' for the Church under the 'imperial' Ministry of Education. The appointment marked the definite, if temporary?, subjugation of the Church to the State. It marked "a wholly new stage" with respect to three hitherto" preoccupying questions." (p. 7) With a discussion of these three questions, Barth illustrates the hair line—but a life-and-death line!—that must be drawn between itself and every historical moment in which it exists, by a Church that lives "not by bread alone, but by every word that proceedeth out of the mouth of God." The questions are, in the order discussed: (1) The general question of Church reform; (2) the matter of the 'Reichsbischof'; (3) the movement of the 'German Christians', (die Glaubensbewegung Deutsche Christen).

With irony that is thoroughly realistic, if a bit brutal, Barth reminds those of his colleagues who, joining in the fervor of the national awakening, raised almost immediately the cry for Church reform, that on another occasion, no less revolutionary, they were not disposed to utter 'a political judgement'. No significant ecclesiastical voice bestirred itself at the time "of the victory of the revolution of 1918." (p. 11) And it was good so. What then about the Church and the revolution of 1933?" But doesn't the fact that she has not neglected it (i. e. a political judgment) to-day also, cast suspicion upon the previous right to keep silent? Did she really keep silent at that time on the same ground on which she now believes she must speak?" (pp. 11-12) Barth is too realistic to suppose that the mere reminder will suffice to extricate from this obvious embarrassment, a Church that manifests such great unclearness about "the relation between the political revolution now consummated and that which the Church believes that she must desire and do apropos of such an event." (p. 9). Indeed, he can afford to do the reminding because he himself happens to be in the clear about the relation between the Church and a political revolution. He can ask whence these cries for Church reform proceed? Clearly not from any pressure from the State, for the 23rd of March, 1933, records the utterance of Chancellor Hitler himself: "the rights of the Churches will not be diminished; their position toward the State will not be altered" (quoted by Barth, p. 10). Moreover, when already in January, 1933, it appeared that only a

miracle could keep Hitler from power, there were no ecclesiastical proclamations in the interest of a revised German Church. Why then, do they begin to appear after March the 3rd (the day of the election which sent Hitler into power)? There is only one answer: "the Church has once again been untrue to herself." (p. 11) The sense of all the proclamations which *hominum confusione et Dei providentia* followed March 3rd, disclose either that both in 1918 and in 1933, the Church was "fiddling while Rome was burning," or that suddenly she has listened not to the voice of the Word of God but to the voice of a stranger. When the Word of God is at stake, it makes little difference whether one is deliberately unfaithful or only playing.

It is not an accident therefore, that the cry for Church reform should have issued in an ugly quarrel over the matter of a Bishop. "One might well desire to know how subsequent Church History will solve the riddle: namely, as to what serious, inner, theologically relevant grounds were at hand, so that in the Church movements of the year 1933, especially this question could acquire the significance which it has acquired?" (p. 14) The question: "Mueller or Bodelschwingh?" simply as the personification of the debate over a titular bishop, over "a somewhat ornamented General Superintendent," is too obviously frivolous. No—those responsible for this shibboleth, are frivolous as Churchmen, but not as Church-politicians. "One wanted, even though one didn't trouble, even though one hesitated, to make it clear to oneself, a real Bishop, with a real shepherd's crook." (p. 16) And on what ground? Clearly, not as a theologumenon but because, "one had in the political movement of the time the impressive figure of a leader, who had . . . factually demonstrated himself as such." (p. 15) Barth paints a lamentably accurate picture of the Church as a political agency. The notion of a Bishop from its genesis through the selection and rejection of Dr. von Bodelschwingh, to its culmination in the appointment of Army Chaplain Mueller was deliberately inspired by a man who had become a leader, because he was a leader and for whom the Church had no parallel. Speaking of Hitler, Barth writes: "not the Chancellorship *made* him a leader, but because he *is* a leader, he has this responsibility and with the victory of the party must become Chancellor." (p. 17) Why shouldn't the Church also have such a leader? The answer is: she should when such leadership is "an event." If such an event is not to be a mere construction after a political pattern, then it must proceed from a Church that knows the secret of its own existence. But what is to be said of a Church that can thus mount upon her banner "the principle of leadership" (das Fuehrerprinzip)? Only this: she has lost her theological, resp. her own, existence. "The German Evan-

gelical Church, in so far as she is in the one holy universal Church, has her 'leader' in Jesus Christ . . . . Where it is understood that he, and to be sure he alone, is leader, there is theological existence . . . . Where there is no theological existence, where one *cries out for* the leader of the Church, instead of *being* leader in His commanded service, there all such calling after a leader is as futile as the shouts of the priests of Baal: 'Baal, hear us!' " (p. 21)

The problematical honor of extending such a call belongs to the "German Christians." The distinctive feature of this movement is "the recognition of the glory of the national socialist state not only as a duty of citizenship, not only as a matter of political conviction, but as a matter of faith; and it demands a Church that is one with it in this respect." (p. 23) In Barth's opinion this movement is worthy of attention less for its own sake than for the way in which the Church has dealt with it, on the one hand, and for the nature of what little opposition is provoked, on the other. "Where," he asks in effect, "was the simple allegiance to Christian truth on the part of a Church that could invite the representative of the State (Mueller) to sit in at her councils, not only as the representative of the State but *also* as a theologian?" This is precisely what happened in Berlin in the so-called "Committee of Three" who constituted the organ of transition from the Church of the General Superintendents to the Church of the State. "Mueller became the fourth of the Committee, as one so nicely put it, 'for confidential cooperation'." (p. 28) And what of the opposition of the so-called "Movement of Young Reformers"? There are representative names among them—Heim, Gogarten, Jacobi, Brunstaedt, Luetgert, et al. (p. 31) "They do not stand in a clear, radical, serious churchly-theological (kirchlich-theologisch) opposition to the German Christians." (p. 30) Rather do they—one is almost tempted to say, "in good liberal fashion"—try to find the laudable motives in the movement of the German Christians, so that while disagreeing in minor points, they might make common cause with them. "They know themselves at one with the German Christians in 'the radical will to reform'." (p. 30) Of course, they reject the non-Aryan clause, and talk about re-forming the Church from within. But here is just another case, where for Barth, a partial distinction is no distinction at all. Obviously, only the formal question of the dependence or independence of the Church can divide the Young Reformers from the German Christians. "Whereas for us the victory of the German Christians . . . . promises a sort of churchly-theological reign of terror (in which the drums will roll in the Church services and E. Hirsch will determine what theology is), a victory for the Young Reformers would

mean but a new, durable form of that mediation (between Creation and Redemption, Nature and Grace, Nation and Gospel) which has always been the most welcome Christian solution. I believe that the Church can deal with the wild and open heretics. Who, however, would have protected her from the kindliness of the ecclesiastical and even 'biblical-reformed' (biblisch-reformatorisch) correct ones, who at bottom mean it no different than the former?" (p. 34)

We need not dwell upon Barth's concluding notice to the German Church. For us it will be more significant to have caught a glimpse of the deeper issue at stake which applies to the Church in America, the Church universal, if it applies at all. What has passed in review before us is the theology of crisis grappling with a crisis that threatens the very existence of the Church, and its own. This crisis has three critical aspects and to each of them Barth makes the same answer. They are crisis for the Church because they involve the fatal temptation. They lure the Church to speak a word for the hour in such a way that she can only seal her doom by uttering it. For she cannot so speak without muffling that essential word on which her own existence depends. Clear thinking about the relation between the Word of God and an historical situation,—or shall we say as well, between theology and ethics, Church and State?—discloses at least this much in the light of a situation that is so recent and so intensely practical that none of us can avoid its implications: it is impossible to be moved by that situation of itself to speak in the name of the Church. This is suicide. For the Word of God (theology, the Church) is never determined by history (ethics, the State). If the Word of God is in history at all—it is history (ethics, the State) that becomes determined by it. I say, "if." Can any one have even begun to understand this tract for the times by the author of the commentary on the letter to the Romans, and doubt that this "if," is an emphatic "is"? *Verbum Dei manet in aeternum!* This is the beginning of all history, of all ethics, as well as of all theology. Can a Church that understands this as the ground and the meaning of her existence ever be *of the world*? Of this Barth's monograph must surely have made us certain—such a Church will always be *in the world*. Perhaps he is still lecturing in Bonn not because the State has not understood the theology of crisis but because Barth's own colleagues in the *ecclesia visibilis* have been inclined to make of his message a crisis theology from which no State has anything to fear.

## THE DIVINE IMMANENCE

JACOB CALVIN LEONARD, D.D.

Pastor, First Reformed Church, Lexington, N. Carolina

A correct conception of God is absolutely essential to the highest happiness and to complete satisfaction in the human soul. I do not mean that the finite mind can explain Deity, nor that the theologian is able to define God in terms comprehensible absolutely to himself or others. But I do mean that the soul of the Christian has a grasp upon the conception of God that is all-satisfying. St. Paul asserted: "I know whom I have believed." He had a soul vision of Jesus Christ, the beloved Son of God; and through Christ He looked into the face of God. Jesus said: "He that hath seen me hath seen the Father." The Christian walks with God and talks with Him. The Christian sees the manifest evidences of God on every hand.

The "Immanence of God" is an expression we do not so frequently use and hear others use as in former times. The "Divine Immanence" means the essential presence of God in all the universe, but distinct from all created things. The immanence of God and His transcendence form the basis of theism as opposed to pantheism. One of our great theologians (Dr. A. A. Hodge) said: "The Christian doctrine of the divine immanence . . . is the very essence of all religion. It admits and adjusts itself to the complementary doctrine of the divine transcendence."

"God moves in a mysterious way  
His wonders to perform;  
He plants His footsteps in the sea  
And rides upon the storm."—*Cowper*.

The name of the Messiah was to be called "Immanuel"—God with us. The desire of the sincere human soul is to come into a full feeling of "Immanuel." We need to know God, and we want to feel that He is in fact with us. As Pope says: "He mounts the storm, and walks upon the wind."

The same poet says elsewhere:

"That Power who bids the ocean ebb and flow,  
Bids seed-time, harvest, equal course maintain,  
Through reconciled extremes of drowth and rain,  
Builds life on death, on change duration founds,  
And gives the eternal wheels to know their rounds."

And yet again:

"Warms in the sun, refreshes in the breeze,  
Glows in the stars, and blossoms in the trees."

You have read the beautiful story of Adloot, the Eskimo boy who just one time heard a missionary tell about Father-God. It was the unlettered boy's heavenly vision. The missionary travelled on and went from that community, but he left the vision in the soul of the boy. However, the Eskimo youth whose soul was so hungry for the bread of life could find no one to feed him. No one came along to tell him more about Father-God. In the course of time a vessel stopped at the island. Adloot sought out the Captain; but he, though a white man, could not tell him a great deal. But he did tell him of a Christian school a thousand miles away, and he said he would take him there if he wanted to go. Now, he knew that a boy ought not to run away from home; but the vessel was ready to sail, and Adloot was so eager to hear about God that he went on even without letting his mother know. He meant some day to come back and tell the others at his home about God. So the Eskimo boy followed his heavenly vision a thousand miles. It led him to the door of a mission house. The door was opened by a man with a kind face. Before him stood a boy in rough clothes, right from a ship after a hard voyage, and this is what he said: "Please, I want to learn about God plenty." Obeying the vision led him to a Christian mission school. There he was trained to know and serve God. He studied hard, and after a while the voice led him back to his own home to teach his own people about "God plenty."

Here is a boy whose soul was conscious of the Divine Immanence.

One of our most common expressions is this: "God is everywhere." We properly teach our children to believe this. It is the saving grace in their lives. I know of no other element in the soul so inspiring to the higher life as personal consciousness of the presence of God. This same soul experience—consciousness of the presence of God—is the most powerful deterrent to evil with which we have any acquaintance. It is therefore easy to see the importance of our being in full possession of this knowledge. It leads to the clean life through clean thought. "Out of the abundance of the heart the mouth speaketh." Soul-knowledge of the immanence of God creates the soil in which develop the best fruits of the Christian life.

The immanence of God—the Divine presence now here with us. God is assuredly everywhere. The doctrine of the omnipresence of God ought to be emphasized far more than it is from the pulpit and the lecture forum. A skeptical father was so hard-hearted that he desired to teach his child the belief that there is no God. He wrote on a slip of paper the words: "God is nowhere," and gave it to the child to read. The little one laboriously spelled

out the syllables, and then said in triumph: "Father, I can read what you wrote. The paper says, 'God is now here.'" The little child was wiser than the father.

In the philosophical world of letters we have had all kinds of argument for and against the existence of God. The Holy Bible records the statement: "The fool hath said in his heart, 'there is no God'." Many have tried to convince themselves that there is no God in existence. It seems to me, however, that it is really rather a wish that there were no God than a fundamental belief that God does not exist.

On the other hand all men and women have some innate knowledge of God. We can not, if we would, get away from our consciousness of God. We have within our souls the conviction deeply wrought that there is a Being aside from ourselves on whom we are dependent and to whom we owe individual responsibility. This is the origin of the idea of God. It is innate, and is a component part of the soul-makeup of man. Innate knowledge of God belongs to our constitution because we are sentient, rational, moral beings. The new-born child may have no conscious knowledge of the existence of God; but it does have a knowledge which lies dormant in its mind, in its soul. The soul arrives at its knowledge of God through intuition. Our senses, our understanding, our moral nature are instances of these intuitive truths. We question our minds as to our sense perceptions, and the answer comes back to us that they are intuitions. There are also intuitions of the intellect. The mind needs neither proof nor testimony to know that these intuitions are true. The mind knows them to be true, and there is no argument. In the same way the mind accepts moral truths as being facts by intuition without question.

The existence of God is an intuitive truth. Such has been the common acceptance in all ages. Tertullian said of the heathen of his day that the common people had a more nearly correct idea of God than the philosophers. That was true because the common people *accepted* the fact of the existence of God through intuition. The philosophers tried to *prove* the existence of God. The testimony of the Holy Scriptures is that the knowledge of God is universal.

Then there is the fact of the Divine perfection of our God. This comes to us through the constitution of our nature, and also through the Word of God. The Divine Essence (infinite, eternal, unchangeable) possesses certain perfections which we denominate the Attributes of God. God is Spirit. God is infinite. God is immutable. God is omnipotent. God is omniscient. God exists from all eternity. There is the Divine will of God; the holiness of

God; the justice of God; the goodness of God; the truth of God; the sovereignty of God.

We turn to the first chapter of Genesis, the book of beginnings, and read the record inspired: "In the beginning God created the heaven and the earth." We do not know specifically how far back in time that goes. We do not need to know. Through generations philosophers and scientists have made careful calculations and sometimes speculations in an effort more or less honest to determine the time of "beginning." We do not agree among ourselves as scientists and philosophers and theologians. Taking the dictums of these many wise men we are allowed a wide margin in hundreds, thousands and millions of years. But I think we are agreed that there was a time when the earth did not exist. The Bible teaches us that God spoke the world into existence; that God spoke the universe into being. There was a time when man did not exist. God in His infinite wisdom spoke man into existence. It is easy for me to accept the Scriptural account of the origin of man. There it is stated that God created man in His own image and likeness. That doctrine teaches that by His immediate intervention God formed man's body. That doctrine also teaches that man derived his soul from God through the inbreathing of the breath of life. The beautifully dignified record says: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

The divinest exhilaration of the soul is the conscious fact of the Divine immanence. You and I are happiest when we are in closest touch with deity. The question is asked in the book of Job: "Canst thou by searching find out God?" A few years ago when wireless telegraphy was just beginning to be talked of, Signor Marconi was asked what he knew about it. His immediate answer was: "I do not know a thing about it; I am working in the dark. Of course the power behind it is electricity; but what electricity is nobody can find out. Nevertheless it is there, and my purpose is simply to harness this mysterious force to the business of life and somehow make a commercial asset of it." Religion is a practical fact for sensible people. Marconi was sensible enough to accept something as a fact without being able to explain it. In the realm of philosophy it works just as well. We find out God without searching for Him. He is here. We are in touch with Him.

In a Chautauqua tent a young man addressing hundreds of men in uniform said: "I want to tell you men of some One you think you know. But you do not. It is God. He is not up there. He is down here. He is in this tent. He is so near to you boys you can almost touch Him beside you if you will put out your hands. You

think you are brave. You are not so brave you can go into any danger where He will not go beside you. You think sometimes you are pretty low. Well, you will never get so low that He can not reach down and help you up without getting soiled."

God is nearer to us than hands and eyes. The Christian has intimate acquaintance with Him. As W. R. Alger says:

"To critic cold and sly God never yet appeared;  
No riddle was ever by logic cleared;  
It takes a pure and humble heart the Lord to see,  
And freewinged wit to soar through mystery".

Another unknown poet has sung:

"I look to thee in every need, and never look in vain;  
I feel thy strong and tender love, and all is well again;  
The thought of thee is mightier far  
Than sin and pain and sorrow are.

Discouraged in the work of life, disheartened by its load,  
Shamed by its failures or its fears, I sink beside the road;  
But let me only think of thee,  
And then new heart springs up in me.

Thy calmness bends serene above, my restlessness to still;  
Around me flows thy quickening life, to nerve my faltering will;  
Thy presence fills my solitude  
Thy providence turns all to good".

Sometimes in our more serious moments we meditate upon the accessibility of God. Our God is a Father sensible to the human appeals—sensitive to human touch. Too often we talk about God on a vast scale. This deprives us of appreciation of the accessibility of our God. We think and talk about God in magnitude rather than in minutiae. We think and talk about God in the infinite rather than God in the infinitesimal. Our God is not a stolid, phlegmatic God; not a preoccupied, hard, iron-cased God. Our God can be approached by His humblest child, because He is a sensitive God, "touched with the feeling of our infirmities." When the afflicted woman touched the long threads of the blue fringe of His coat, the Master at once asked: "Who touched me?" Our God is the impersonation of real sensitiveness. The faintest call of His humblest child causes all the nerves of His head and heart and hands and feet to vibrate. How He yearns over Jerusalem! His providence is everywhere manifest.

"Behind the dim unknown,  
Standeth God within the shadow, keeping watch above His own."

—James Russell Lowell.

God's providence is extended to each of us, and He speaks powerfully to us in His works all about us. An infidel surgeon was lecturing to the medical students in a dissecting room upon a human eye which he held in his hand. He was showing its wonders of architecture and adaptation. The idea of God flashed upon him so powerfully that he exclaimed: "Gentlemen, there is a God; but I hate Him!" Do not you and I under similar circumstances cry out: "There is a God, and I love Him with the intensity of my whole being!"

There is a theology which represents God as severe, hard, vindictive. This kind of theology does not appeal to me. My God is a Father with a kind, loving heart. My God is a Father, of lenient patience. My God is gentle, long-suffering, easy to be entreated. He wants me to love and trust Him.

A wealthy mother was going from home for some time, and she asked her daughters for some memento to carry with her. One of them brought a marble tablet, beautifully inscribed. Another brought a beautiful wreath of flowers. The third daughter came and said: "Mother, I brought neither tablet nor flowers; but here is my heart. I have inscribed it all over with your name, and wherever you go, it will go with you."

Abigail said to David: "The soul of my Lord shall be bound in the bundle of life with the Lord thy God." This is truly a great statement. All sincere, deep-feeling men may be bound up with a loving God. We may be bound up with His as closely as the jewel in the ring. We may be bound up with God in the time of great sorrow. We may be bound up with Him in the time of our great joy. The most blessed privilege of the preacher of righteousness is to have close companionship with his Father—God. "I will never leave thee nor forsake thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Note the expression: "The mountains shall depart." How impressive the comparison! These rugged men who loved and trusted God were well acquainted with the mountains, there plain before their vision: Mount Hermon, Mount Gilboa, Mount Gerezim, Mount Engedi, Mount Horeb, Mount Nebo, Mount Pisgah, Mount Olivet, Mount Zion, Mount Moriah, Mount Lebanon, Mount Sinai, Mount Golgotha. All these and the others whose foundations are deep down in the heart of the earth shall be removed. But a loving and sympathetic God will never depart from us, and His kindness will ever be with us. Our God is close by in every time of need. He is not a God way up in the heavens, but He is right by our side.

We preachers of America must reconsecrate ourselves upon the

altar of prayer. We must find our way back to the Mercy Seat, and there pour out our souls in sincere, heart-felt penitence before Him who alone can heal the wounds of the nations. Justice Brewer was asked by a minister of the Gospel why crime throughout the nation and the world is now on the increase. The answer of the jurist was startling: "You ministers are failing to preach the penalties of the law." It was in the consciousness of the burden of wrong-doing by all the people that St. Paul cried out as if from his own heart: "O wretched man that I am. Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." The figure is likely that of the dead body sometimes fastened to criminals which they must carry with them wherever they should go—an awful horror. The world is today carrying a heavy burden of bitter sorrow—a horrible weight of putrid decay. The sickening scent of this mass of rottenness fills the nostrils of mankind. No wonder we cry out in the language of inspiration: "Who shall deliver us from the body of this death?" We are just coming out of the penumbra of the most devastating war in the history of the world. O wretched world that we are! O wretched race of men that we are! The history of mankind is in large measure a record of wars. Why should not men get away from such a condition of world-life? The nations have been forever at war to kill and destroy each other. The vista of the whole human family through generations is a kaleidoscopic panorama of bloodshed and war and carnage and destruction.

In one of his strange, fascinating allegories Turgeneff, the noted and famous author, records a conversation between two mountains, the Jungfrau and the Finsteraarhorn. These giants are represented as having been asleep, awakening only at long intervals during which ages pass. The elder mountain tells what he sees from his outlook in cloudland: ice and snow everywhere over hill and valley and woodland—eternal ice and eternal snow. And the two great mountains sleep again. Ages and ages—ages multiplied by ages—pass, and they awaken again. The older mountain takes up the broken theme to tell the Jungfrau that woods and trees, verdure and shining lakes are now visible, with little creatures dotting the landscape, which he calls human beings. And again there is a long slumber, followed by awakening. Many additional ages have passed. The human multitudes have increased, and are now in conflict. Before the vision of the old mountain they sway and surge and struggle, and the air is fouled with smoke. Across the valleys and streams and along the sides of the everlasting hills the conflict rages, leaving in its train the prostrate victims. The wise old mountains speculate on this strange sight which they can not understand; and again they resume their slumbers. In the course of ages once

more they awake in the bright sunrise, and the Jungfrau asks her companion what is visible below. And the answer is: "Ice everywhere; clear, sparkling ice and snow—the eternal snow. All the rest is gone." "It is well," says the other mountain; "let us resume our sleep."

The author's fable emphasizes the feebleness of the race of men when they leave God out of consideration, and the smallness of all their ambitions in comparison with the eternal and tremendous forces of nature and with the power of Omnipotence overshadowing all things, capable of imposing eternal silence with a gesture. And the nations of earth continue to rise up against each other. "Who shall deliver us from the body of this death?" What is to issue out of the world struggle? Faith in a wise and just God teaches us to believe that the Divine mind foresees far-reaching consequences for the welfare of mankind. No more can mortal man see all of God's mind than can a fly buzzing around a philosopher's head fathom his thoughts. It is the height of folly to find fault with God for the present world-distress. It is as if an ant should criticise the builder of the Panama Canal for slashing the earth's crust and raising barriers to the ant's progress. It is true the ant has some skill as an engineer himself. But he can hardly comprehend a waterway that divides the continent. God did not bring on the world war, and He is in no sense responsible for the terrible results following in its wake. Fortunately for the human family ONE GREATER than all other forces will turn the wrath of man into blessing for the whole world. He will eventually bring a glorious world out of all the suffering of the present day. And it will be a world forever at peace. This is what the Christian people of the American nation are today praying for. Our prayer is the prayer voiced by Henry Ward Beecher: "We thank thee, O God, that thou dost ride upon the cloud and govern the storm. All that to us is dark is light to thee. The night shineth as the day. All that to us seems irregular and ungoverned is held in thy hand as the steed by the rein. From age to age thou dost control the long procession of events; and all the wild mixture, all the confusion, all the sorrow and suffering, is discerned of thee. Sorrow and pain and disaster are woven in the loom of God; and in the end we too shall be permitted to discern the fair pattern and understand how that which brought tears here shall bring righteousness there." And the old patriarch said in the Bible: "The Lord hath His way in the whirlwind, and in the storm, and the clouds are the dust of His feet." Our faith teaches us to hold fast the assurance that a wise and just God will work through men to accomplish His own purposes. He will bring new life to the world out of the struggle through which the earth has lately been convulsed.

It is said that a singular fact in the history of St. Paul's Cathedral, London, is that the first stone which the architect ordered the masons to bring from the rubbish of the former cathedral, which had been destroyed by fire, was part of a sarcophagus on which had been inscribed the single word: "RESURGAM"—I shall rise again. The prophecy was fulfilled, for out of the ruins of the old a veritable poem in marble has arisen. The one sweet note triumphant which the soul of every Christian flings out as it passes on through the gates of the material realm is "Resurgam"—I shall rise again. Civilization will not be destroyed. Humanity will be purified by fire and blood. "Who shall be able to deliver us from this dead body? I thank God through Jesus Christ our Lord." The future peace of the world is in this answer. There is no other help, and no other help is needed. The Christian world has been brought to its knees supplicating the throne of grace in behalf of peace—peace for all the world in all time to come. The world has had suffering enough. We must go to God about it—there is none other to whom we can go—and unite our petitions to Almighty God that, overruling the counsel of man, setting straight the things they can not govern or alter, taking pity on the nations now suffering the effects of the throes of conflict, in His mercy and goodness showing a way where men can see none, He vouchsafe healing peace to His children, and restore concord among men and nations for all time, without which there can be neither happiness nor true friendship, nor any wholesome fruit of toil or thought in the world. Our prayer is also to this end that God will forgive us our sins, our ignorance of His will, our wilfulness and many errors, and lead us in the paths of obedience to places of vision and to thoughts and counsels that urge and make wise.

By faith we expect a better world through close association with God. Spiritual forces are working upon the souls of men, and mankind can never be the same after coming into closer communion with God. The human race is passing through the crucible and is being purified by fire. Among men there must be a more general recognition of justice, truth, human liberty, equality—a world that will recognize God as Sovereign of itself and of the whole universe. We must get back to God, and back to the altar of prayer and sacrifice and service. It is the only hope for a distracted world of nations.

When Madame de Gasparin went through the burial crypts of Palermo, her faith for the moment forsook her. Walking amid the heaped up bones of centuries, treading upon the multitudinous forgotten dead, oppressed by the all-pervading mold and chill, she was moved to cry like the prophet in the valley of vision: "Can these slain live?" But as she came from the Catacombs into the sunshine,

turning backward she saw above the archway "Jesus Nazarenus Rex Judæorum"—the words that were written above the cross—Jesus of Nazareth, King of the whole Israel of God. And thereupon her faith came back as in a sunburst, flooding her heart with unutterable joy.

This is the inspiration that comes to all thoughtful Christians—a world that will be glad to fling away its idols, its idol-worship of wealth, power, militarism, commercial supremacy—and whose people will be willing and ready to cooperate in all that makes for human betterment and Christian civilization. It is evidently only an open recognition of the Divine Immanence that can bring to us here in America and to all the other nations of the world this blessing. "The Lord hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet."

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## ETHICAL THEORY OF SCHLEIERMACHER

ELMER J. F. ARNDT

Schleiermacher is one of those representative men of an epoch who make articulate and clothe with intellectual respectability what is in the common consciousness. And it is just this representative character which gives Schleiermacher his significance. He expresses in comprehensive fashion what had found but a more or less confused and restricted utterance. It is just for this reason that the dialectical theologians, revolting against the subjectivism and the psychologism of modern theology, have focused on Schleiermacher; who represents preeminently that approach to theology which has developed into an anthropocentric religion.

The age in which Schleiermacher lived was the age which felt the significance of the individual as a unique personality and at the same time aesthetically appreciated the Whole, the All. It was just this strange combination of the sense for the individual and the sense for the infinite which constituted the essence of the romantic movement in Germany. Romanticism was anti-rational in the sense that it abhorred system, because no system, it felt, could contain the feelings and the insights which it possessed. This aspect of romanticism was exemplified in the brilliant and partly futile Friedrich Schlegel. But the age of Schleiermacher was also the age of Kant, of Fichte, of Schelling, and of Hegel. And although Schleiermacher rejected considerable portions of the Kantian philosophy, he could not escape the note of criticism which it introduced. The movement of thought initiated by Kant and completed (though in a way Kant would not accept) in Hegel was the ambitious attempt to discover the key which would unlock the secret of the universe and display it as a rational system. In this regard Fichte, Schelling, Hegel, and Schleiermacher are all agreed: the dualism which Kant had set up between the sphere of science and the sphere of ethics was intolerable; an adequate philosophy must discover the unity of the world. Schleiermacher, it is true, did not go to the length of Hegel in affirming the identity of the real and the rational. For Schleiermacher felt the force of the inner motive of realism, the otherness of reality; therefore, he saw the problem of philosophy as the problem of discovering how idealism, which put all the emphasis on internal relations, and realism, which put all the emphasis on external relations, could be reconciled.

The same quality of Schleiermacher's thought is represented in his ethics. To Kant he conceded the universality of duty, but at the same time insisted that ethics must recognize the uniqueness of the time and situation in which the individual must fulfill his

moral obligation and the uniqueness of individuality itself. This was new in the history of ethics, and we shall see its significance appearing over and over again. With his age Schleiermacher recognized the objective character of ethics in his treatment of economic life, of the school, of the state, and of the church. This represented a development from his earlier position expressed in the *Soliloquies* where economic life, for example, is disparaged rather than regarded as a field for ethical activity. Again, in his treatment of religion, Schleiermacher set forth in representative fashion the tendencies of his age. The cultivation of the inner life, the attempt to develop a theology out of the religious consciousness, the insight—basic to Schleiermacher's position—that a firm basis for religion was to be found in the sense of absolute dependence: all these were tendencies which had their roots in the life of his epoch. The pietism of the Moravian Brotherhood, the romantic spirit, the discovery of the macrocosm in the microcosm, influenced, were accepted into, and were modified by the thought of Schleiermacher.

It was suggested above that Schleiermacher sought to reconcile idealism and realism in his philosophy. This point is significant because it is basic to an understanding of Schleiermacher's philosophical position, differentiating it on one hand from the critical philosophy of Kant and the objective idealism of Hegel on the other. Experience, says Schleiermacher, involves antitheses. These antitheses are not simply opposites, like hot and cold, which appear in some experiences but not in others. A true antithesis is universal, i. e., it is involved in the nature of thought and the nature of objects. One of the antitheses is that between the organic and the intellectual, between a spatially and temporally organized sense-manifold and a system of meanings. Another antithesis is that between the universal and the particular. Both of these antitheses are embraced in the "highest antithesis", that between reason and nature or the knowing and what is known or the ideal and the real. What is real is predominantly organic, spatially and temporally organized, and particular. The ideal is predominantly meanings and universal. It must be noted that Schleiermacher does not absolutely divorce reason and nature. Reason altogether apart from nature and nature altogether apart from reason are unthinkable. For it is impossible for any thought to be only intellectual, only universal, only active, just as it is impossible for any object of thought to be only organic, only particular, only passive. Therefore, every object of thought and every thought must be predominantly organic, particular, or passive in some respects and predominantly intellectually, universal, or active in other respects. "Every antithesis, in so far as it is given in a determined being and thought, must be given in the preponderance of one member from this aspect

and the preponderance from that aspect."<sup>1</sup> Thus no object of thought and no thought is only real or only ideal, always involves both aspects. From this point of view, thought is both active and passive and matter is both active and passive. This proposition does not mean that the dialectic of thought is identical with the metaphysic of being as Hegelianism teaches. Schleiermacher was content to affirm that there was sufficient evidence to incline him to the view that there was significant correspondence between the laws of thought and the laws of being. Unless this correspondence is accepted, man would not be at home in this world at all. It is in this fashion that one comes directly out of the antithesis between the real and the ideal, which antithesis is an empty mystery (ein leeres Mysterium), to the underlying unity of being in itself, God, in which all antitheses are transcended. The identity of the real and the ideal is the transcendental ground of all knowledge which no thought can attain but which is the necessary presupposition of all thought. Here one can see the influence of the critical philosophy which denied the ability of thought to attain to the ground in which thought and being are one. But there is also a significant modification of the Kantian position in the insistence that the laws of thought correspond to the laws of being.

The mode of thought exhibited in the attempt to combine idealism and realism into one system is important for an understanding of Schleiermacher's ethics because it indicates his approach to the philosophical problem and also illustrates his conception of dialectic. Just as Schleiermacher in the *Dialektik* attempts to reconcile idealism and realism, so he begins in his ethical theory with the antithesis of reason and nature and makes the content of ethics the operation of reason on nature. Furthermore, what is perhaps more important, we catch a glimpse here of the life-long problem which confronted Schleiermacher: the attempt to do justice to both the personality of man and the infinite universe which stands over against him. The ethical theory of Schleiermacher is an attempt to solve this "Kernpunkt" of philosophy. As Otto Braun has pointed out in his "Introduction" to the second volume of *Schleiermacher's Werke*, Schleiermacher knew well "the tragedy of the romantic spirit".<sup>2</sup> He understood the spirit which wills to embrace everything and also the unceasing striving and restlessness of this superhuman spirit. But Schleiermacher did more than understand the romantic spirit. He also sought to discipline it and save it from futility. If the individual is the source of all that is good, personality is an ethical task. And if the individual is to take an attitude

<sup>1</sup> *Saemmtliche Werke* III, v. 5, p. 21. Quoted by Freiss, *Schleiermacher's Soliloquies*, p. 139.

<sup>2</sup> P. xii.

of superiority toward all social institutions and mores, that is, if he is to retain his complete individuality in all his associations, then he must also enter into his associations in such a way that his entrance amounts to an assimilation. The formal character which Schleiermacher gives to his ethic expresses, as we shall see, the desire to recognize both the individual and the surrounding world.

Just how Schleiermacher conceived individuality warrants some attention. Out of the first enthusiasm for romanticism came that paean of praise to the unique individuality of the human spirit—the *Monologen*.<sup>3</sup> It is the celebration of a new freedom, the freedom to realize one's own spiritual life. "Whoever sees and recognizes only the outward spectacle of life instead of the spiritual activity that secretly stirs his inmost being, who merely constructs a picture of life and its vicissitudes from impressions gathered far and near instead of facing his essential self, will always remain a slave of Time and Necessity."<sup>4</sup> "Only his inmost activity, wherein his true nature abides, is free, and in contemplating it, I feel myself to be upon the holy ground of Freedom, far from every debasing limitation."<sup>5</sup> Freedom is the possession of those who "know what man is and what the world is."<sup>6</sup> It is the "soul and principle of all things."<sup>7</sup> To know what man is, one must know the inner life, for "I find myself only in the inner life."<sup>8</sup> In comparison with the contemplation of the inner self, which is "immortality and eternal life, for therein the spirit requires nothing but itself,"<sup>9</sup> the material progress of the world is but a poor thing.<sup>10</sup> What is the value of exploiting the resources of the earth or of being able to possess them when there are no means for the discovery of personality "indispensable to the nurture of my inner life?"<sup>11</sup> But Schleiermacher has faith that society will move out of its philistinism to the "sublime rule of moral and spiritual cultivation."<sup>12</sup> And it is that world, created by a vital imagination and faith, of which Schleiermacher is the "prophet-citizen."

In the vision of oneself, one beholds humanity for one has within oneself the entire essence of humanity. And having that consciousness, one is freed from conscience,<sup>13</sup> from the bondage to the universal. For humanity is not uniformly the same in each individual. Freedom chooses to express itself in one way in one person

<sup>3</sup> The references are to the translation by H. L. Friess published under the title, *Schleiermacher's Soliloquies*.

<sup>4</sup> *Soliloquies*, page 15.

<sup>5</sup> *Ibid.*, p. 16.

<sup>6</sup> *Loc. cit.*

<sup>7</sup> *Ibid.*, p. 18.

<sup>8</sup> *Ibid.*, p. 20.

<sup>9</sup> *Ibid.*, p. 24.

<sup>10</sup> *Ibid.*, p. 52.

<sup>11</sup> *Ibid.*, p. 54.

<sup>12</sup> *Ibid.*, p. 62.

<sup>13</sup> *Ibid.*, pp. 28-29.

and in another way in some other person. "Thus," Schleiermacher, exclaims, "there dawned upon me what is now my highest intuition. I saw clearly that each man is meant to represent humanity in his own way, combining its elements uniquely, so that it may reveal itself in every mode, and all that can issue from its womb be made actual in the fullness of unending space and time."<sup>14</sup> Thus the purpose of every man should be to realize himself, to become more fully what he is. "My only purpose is ever to become more fully what I am; each of my acts is but a special phase in the unfolding of this single will; and no less, certain that my power to act at all is my ability to act always in this spirit; in the sequence of my actions there will be nothing unconformable to this principle. My fate rules fate, as long as I relate everything to this comprehensive purpose, and remain indifferent to external conditions and forms of life, considering them all as of equal value to me provided only that they express the nature of my being and afford new material for its inner cultivation and growth."<sup>15</sup> This is the triumphant song of the romantic spirit, certain of the value and the victory of the human spirit. The emphasis is on the cultivation of the inner life in the strength of which man overcomes the world. The inner life will never find perfect expression in the external life, for the goal towards which man presses is infinite. But it is in this very situation of having an infinite goal never reached and yet always striving towards that goal that the dignity of the human spirit consists. "It is man's peculiar pride, to know that his goal is infinite, and yet never to halt on his way, to know that at some point on his journey he will be engulfed, and yet when he sees that point, to make no change either in himself or in his circumstances, nor in any wise to slacken his pace."<sup>16</sup> This is the essence of romanticism in all its tragic enthusiasm: the affirmation of the boundless horizon of spirit, its insatiable yearning, and its inevitable defeat which is yet a victory. It is the mood of "liberal" protestantism, which, for the most part, suffused with optimism, forgot that there is even an appearance of defeat.

The picture that Schleiermacher draws in the *Soliloquies* is clear. There is universal humanity; but that universal humanity expresses itself in numerous ways. It individuates itself; and each individual expression has its own worth. The individual's life task is to become, to express ever more clearly his unique self; and in doing so he expresses essential humanity. It is this appreciation for the various modes in which humanity expresses itself in concrete personality that leads Schleiermacher to reject as unsatisfactory the

<sup>14</sup> *Ibid.*, p. 31.

<sup>15</sup> *Ibid.*, pp. 71-72.

<sup>16</sup> *Ibid.*, p. 97.

universal law of Kant. For how can a universal law be applied to persons who differ among themselves in their expression of humanity? Their very glory consists in the fact that they do differ. Hence any ethics which is to be satisfactory must recognize and respect that difference. As the changes in the later editions of the *Monologen* indicate, Schleiermacher modified the more extreme idealistic statements which came perilously near to making the self the creator of the world; but, if in somewhat more comprehensive spirit he recognized the objective ethical demands of organized society, he still insisted on the unique worth and right of the individual personality. Schleiermacher, writes Wundt, "introduces into ethical theory an element too little regarded hitherto. . . . His view is . . . that the value of the specific moral character of the individual personality consists in the fact that it occupies a definite place, peculiar to itself alone, in the moral whole; and hence, he emphasizes as none of his predecessors did, the moral significance of the *calling* or vocation. . . . He seeks . . . to emphasize the importance of the individual to himself and the whole."<sup>17</sup> The *Soliloquies* present ethics from the *exclusively* individualistic point of view; the later writings recognize the superiority of the claims of humanity to those of the individual but refuse to lose sight of the individual.

## II

It is now time to turn more definitely to the structure of the ethical system itself and to present its contents as well as one can. In the years at Stolpe (1902-03) Schleiermacher wrote the *Outlines of a Critique of Previous Ethical Theory* in which he subjected various theories to the test of formal completeness. For Schleiermacher systematic completeness means "that each item of ethical teaching, each duty, each virtue, and each good must be defined in the light of all the others, so as not to conflict with them or render them ambiguous, but rather so as to supplement them by clarifying and developing the same idea which they express. What ethics seeks to portray should 'be regarded as a complete whole, the parts of which can be understood only in and through the whole.'"<sup>18</sup> It is just this completely systematic character which the material which is at our disposal lacks, for Schleiermacher left no treatise on ethics. We have to piece together his ethics out of various essays and lecture notes which have come down to us. But in justice to Schleiermacher it must be said that the structure of the ethics does display that character of formal completeness and integration which he demanded of other systems.

<sup>17</sup> W. Wundt, *Ethics*, Vol. II, *Ethical Systems*, tr. by M. F. Washburn, p. 129 f.

<sup>18</sup> *Soliloquies*, p. 132.

Schleiermacher recognized that antithesis ought to be found everywhere. The antithesis between the individual and the universal, between the empirical and the intellectual, between the natural and the spiritual are all-pervasive. Behind these abstract terms is living reality. Schleiermacher is not dealing with mere words but with actual conflicts in thought. The individual has his claim to his individuality; but he must also recognize the claim of society upon him. The varying claims of the individual and of society which occasions so much thought and often the mere assertion of emotional judgments in our own day is but one illustration of the antithesis between the individual and the universal which Schleiermacher deeply appreciated. And Schleiermacher's conception of philosophy is that its task was to resolve such conflicts. Its aim is the achievement of "streitfreies Denken."

"The highest antithesis under which all other antitheses are conceived, is that of thing and spirit. . . . Thing is being as the known, spirit as the knower, both taken, of course, in the widest sense."<sup>19</sup> This antithesis is not only found in ourselves but reaches its highest tension in ourselves—in the tension between mind and body. Now it is just this antithesis which is central to an understanding of the nature of thought and the nature of will. In the treatment of this antithesis Schleiermacher lays the philosophical basis for his ethics.

Whenever mind and matter come into contact, thinking is produced.<sup>20</sup> In thought the movement is from without inward, from the external world to the perceiving subject. But the subject is not simply passive as in the Lockean account; the mind is no *tabula rasa*. It must organize the material received through the senses. Hence there are always two elements in thought: the organic activity which connects us with the outer world and gives content to thought and the intellectual activity which gives unity and plurality to the material received through the senses. All thought, i. e., all real universal concepts, whether of physics or logic or ethics, involve organic activity. The only idea in which thought is without organic activity is the idea of God. Now the organic and the intellectual elements of thought are the same in all. Hence there can be community of thought. But there is also the individuality of the individual and national thought which is due to the individual inclination or national language. Hence, there is no pure knowledge but only distinct concentric spheres of community of experience and of principles. Thought is that mental activity in which the intellectual element predominates over the organic element. Thus thought is

<sup>19</sup> *Schleiermachers Werke*, hgb. von O. Braun and J. Bauer, Bd. II, p. 531.

<sup>20</sup> I am indebted to Robert Munro, *Schleiermacher* and Roland Schuetz, *Die Prinzipien der Philosophie Schleiermachers* for the discussion of the nature of thought and will.

differentiated from perception in which the organic element predominates and intuition in which there is an equipoise of the two elements.

Schleiermacher's realism is expressed in his assertion, against Kant, that space and time have objective as well as subjective meaning and that the categories are nothing but the relations of empirical concepts. Indeed, the only forms of thought are those which correspond to the forms of being. But this does not mean that thought is passive; it is active. And its activity is expressed in the schematizing process. The schematizing process is the process by which thought gives to the impressions received through sense fixity and determination and raises the material from particularity to universality. Both induction and deduction are involved in the schematizing process. And the existence of a concept is the definite union of both sense and reason. But thought cannot reach the unity of reason and nature because that ground is beyond all experience.

In will, mental activity is directed from inward outward. Thought becomes spontaneous and initiatory. Will is thought as the deliberate movement of the inner being. In willing being is passive and thought is active, whereas in knowledge being is active and thought is passive. It will be noted that Schleiermacher does not make an absolute division between will and thought. In both will and thought there is a relation between being and reason; both are forms of mental activity. Knowledge and will thus appear as different aspects of the one universal process of the activity of mind. Will cannot reach the transcendental ground of the unity of reason and nature any more than thought can. But like thought it must presuppose that unity. But whereas being precedes and is object for thought, for will being is the purpose of thought. This involves the presupposition that we can intervene in the world. For if the will were isolated and strange in the world action would be impossible just as knowledge would be impossible if there were no relation between thought and being. Underlying all conscience, which is the universal law of will, is the idea of the unity and of being which can never be molded into a scientific concept.

The task of reason, then, is the permeation of nature. Indeed Schleiermacher defines reason (*Vernunft*) as the penetration (*Einander*) of all things and spirits as spirit. The argument which begins with the antithesis between reason and nature ends with the proposition that the sphere of ethics is the operation of reason on nature. The scope of ethics is thus very wide. As we shall see in his exposition of the highest good, Schleiermacher thought of the good as manifold and richly varied. And as will shortly become clear, there is no sharp distinction between the field of ethics and the field of natural science as there is in Kant. Rather ethics in-

cludes both reason and nature. "If ethics as the doctrine of the highest good (or, for that matter, as the doctrine of virtues or the doctrine of duties) is perfectly developed, it is the complete expression of the whole unity of reason and nature."<sup>21</sup>

The field of ethics is marked off from the sphere of religion just as metaphysics and morals are separated from religion in the *Discourses*.<sup>22</sup> Ethics as a science has nothing to do with the ethic of piety or of revelation. Of course, Schleiermacher recognizes that the ethical life includes both the secular and the religious aspects of life. But he rejects the notion that religion is the source of the moral or that the moral is the source of religion. He wrote in his diary, "That religion is the source of the moral (der Moral) is not true and that the moral is the source of religion is also not true. But it is true that religiosity (Religiositaet) is the source of morality (Moralitaet) and that morality is the source of religion."<sup>23</sup> "The blessed life consists nowhere directly in ethics (Sittenlehre) but only natural reason and earthly struggling life."<sup>24</sup>

The second limitation which Schleiermacher imposes on ethics is that the antithesis between good and bad is excluded. For while the conflict between good and evil must be recognized, this antithesis must not be interpreted in terms of difference of values. A person is a moral being and ought to conform to moral laws just as things conform to physical laws. But the conformity of persons to moral laws is conditioned by one's conformity to physical laws. It is only as one is conditioned by physical laws that one does evil and hence the antithesis between good and evil has no place in the description of ethics. The concept of the good is needed for being as simply the copy of being. Good can be conceived without evil. Good is every determined being, insofar as it is a world for itself, as a copy of being dependent on it, and therefore free of the antithesis (of good and evil). Indeed, the unity of reason and nature forbids the acceptance of an evil nature or a counter-reason. Not to deny to evil a place in ethics would be to fall into a Manichaean dualism. And, naturally, since the conflict between good and evil is to be excluded, so all the consideration of opposites like virtue and vice, praise and blame, and self-esteem and conscience are excluded. In Schleiermacher's view, the opposition between good and evil means nothing more than that in every sphere of ethical activity a person is partly determined by natural laws and partly by moral laws.

Lastly, the antithesis between freedom and necessity is also ex-

<sup>21</sup> *Schleiermachers Werke*, Bd. II, p. 552.

<sup>22</sup> Cf. *Discourses on Religion*, tr. by John Oman, p. 36f.

<sup>23</sup> Quoted from Schuetz, *Die Prinzipien der Philosophie Schleiermachers*, p. 53f.

<sup>24</sup> *Schleiermachers Werke*, Bd. II, p. 543.

cluded from consideration. For the concept of freedom changes nothing in ethics. One is judged according to the ideal; whether he had freedom or not to do otherwise does not enter into the judgment. Furthermore, the question as to the personal freedom of the individual as a member of the whole is a condition of every individual science and therefore does not come within the province of ethics. Finally, there is offered to us a purely deductive chain of reasoning. Nature as mass (*Masse*) must always be considered together with reason. But the antithesis between freedom and necessity means that nature and reason are being considered in abstraction from one another. A person is only brought under compulsion insofar as he is determined by physical laws. Hence the antithesis between freedom and necessity falls out of the description of ethics. Both the argument for the exclusion of this antithesis and that between good and evil call to mind the central notion of Schleiermacher's *Dialektik*. A person is predominantly moral in some respects and predominantly natural in other respects. Hence we should not expect to find a person altogether under the control of moral laws. But it is the business of ethics to deal with moral laws not with physical laws. Moreover, it is not the business of ethics to deal with the fact that a person comes under both kinds of law.

## Hitler und die deutsche evangelische Kirche.

Von Pastor Rudolf Gensch (in Langenhagen bei Hannover, Deutschland).

Mit diesem Thema, das mir gestellt wurde, schreibt man ein Stück deutscher Kirchengeschichte der Gegenwart. Nun hat schon immer für solches Geschichtschreiben gegolten, daß es *sine ira et studio* geschehen müsse. Der Geschichtschreiber soll objektiv darstellen, was geschah, was geschieht. Damit wird immer wieder von jedem verantwortungsbewußten Darstellen das fernbleiben müssen, was die Darstellung nur benutzt, um einen mit der Sache kaum oder nur gering in Zusammenhang stehenden Zweck zu erreichen. Tendenzschreiberei entwertet die Darstellung. Das bedeutet aber nicht, was man bisher oft gemeint hat, daß nun die Darstellung notwendigerweise abstrakt-wissenschaftlich sein müsse, die darin gerade ihre Wissenschaftlichkeit beweise, daß sie lebensfern, trocken und ausgeglichen sei. Damit räumen wir in unsrer Zeit gründlich auf. Wissenschaft und Leben sind nicht Gegensätze, sondern Dinge, die zueinander gehören. Geschichtschreibung ist nicht eine „akademische“ Angelegenheit, die einer geringen Schicht zugute kommt, sondern die Schau in das Leben der Völker und der Menschheit, von der alle lernen sollen. Geschichtschreibung darf daher nicht blutleer, sondern muß lebensnah sein. Man muß in ihr das Herz schlagen hören und merken, daß es hier um das Geschick lebendiger Menschen geht. Ausgegliche, kluge und abstrakte Darstellungen bleiben tot, kalt und unfruchtbar, wenn sie nicht in sich tragen die unbedingte Verbundenheit mit diesem Leben. Das gilt noch mehr von der Geschichtschreibung der Gegenwart. Wer junges Leben darstellen will und es in das Schema alter Gesetze spannt, vergewaltigt und tötet es. Aber davor muß man nun freilich in der Geschichtschreibung der Gegenwart noch mehr sich hüten, daß *sine ira et studio* die Darstellung unwahr, tendenziös oder pathetisch machen. Echtes Leben will Wahrheit, Sinn und Schlichtheit, und echte Geschichtschreibung kann nur das Gleiche wollen. Das soll auch für dieses kleine Stück Geschichte gelten, was in diesem Zusammenhang darzustellen ist. Es geht darum, den wahren Ablauf der Ereignisse darzustellen, in ihm wertend und beurteilend den Sinn zu finden und aus beidem ohne jedes Pathos, in aller Schlichtheit die verpflichtenden Normen für den weiteren Bau der Geschichte uns zeigen zu lassen.

Mit dem Thema wird schon deutlich, wie heute im Mittelpunkt der Geschichte der deutschen Gegenwart ein Mann steht, der in das Geschick seines Volkes tief hineingegriffen hat. Man mag zu ihm zustimmend oder ablehnend stehen, man wird nicht verkennen mögen, mit welchem unbeirrbar Willen er sein Ziel und die

gestellten Aufgaben verfolgte. Seine programmatischen Ausführungen in seinem Buch „Mein Kampf“ durchzittert etwas davon, wie er alles in Beziehung zu dem Geschick seines Volkes setzt und zieht. So hat er seinen Kampf erst recht in der Zeit seit 1924, der Abfassungszeit seines Buches, bis in die letzten Wochen vor der Regierungsübernahme geführt. Mit Leidenschaft wird hier ein Ziel verfolgt und durchgesetzt. Bei der Betrachtung dieser Vorgänge stellen wir Menschen des 20. Jahrhunderts zunächst befremdet fest, daß hier ganz primitiv gehandelt wird. Alle die komplizierten Einzelheiten, die für uns bisher zu jedem Geschehen hinzugehörten und die nun mit allen Mitteln einer Geschichtsschreibung, mit psychologischer Erfassung der Menschen, mit historischem Verständnis der Zusammenhänge geklärt und verstanden sein wollten, fehlen hier. Es gibt hier kein „Ja — aber“ mehr, kein wertendes „Ja“ und „Nein“, sondern nur ein sich entscheidendes „Ja oder nein.“ Wenn auch manches noch von außen her zunächst kompliziert aussieht, die Kompliziertheit, in der sich schließlich keiner mehr recht auskannte, in der gut und böse vermischt war und blieb, in der das „Verständnis“ die Hauptsache war und die Ueberwindung des Unrechten durch dieses Verständnis gehemmt und schließlich unmöglich gemacht wurde, ist vorbei. Man sucht alles wieder ungeheuer einfach zu sehen. Man will die Entscheidung, in die jeder gerufen wird. Man will ein klares „Ja“ oder „Nein.“ Ein Zwischending gibt es nicht mehr. Das zieht sich durch Hitlers Leben und Arbeiten hindurch. Darstellungen über ihn werden deshalb notwendigerweise den enttäuschen, der nach den komplizierten Einzelheiten eines sogenannten großen Lebens sucht. Sie können ja, wie er selbst, nur ganz primitiv und einlinig sein. So wird auch diese Darstellung sich auf dem Grundsatz Hitlers aufbauen, in dem er das Verhältnis von Politik und Religion umschreibt. Wir werden nur zeigen können, wie er diesen Grundsatz auch in seiner Beziehung zur deutschen evangelischen Kirche durchzuführen suchte. Das ist vielleicht äußerlich gesehen sehr wenig. Aber es ist doch allein sinnvoll, weil es unpathetisch der Wirklichkeit entspricht, einer nüchternen, schlichten Wirklichkeit, die über dem gegenwärtigen Geschehen in Deutschland liegt.

In dieser einfachen Geradlinigkeit liegt aber zugleich die ganze Stärke Adolf Hitlers. Vor der Machtübernahme stand mancher dem Nationalsozialismus geneigt gegenüber, der doch von Hitler wenig wissen wollte. Das ist seit dem 30. Januar 1933 durchaus anders geworden. Mehr und mehr hat Hitler das Vertrauen des Volkes sich erworben. Es ist heute gerade umgekehrt. Mancher, der den Ideen des Nationalismus und seinen praktischen Auswirkungen noch kritisch gegenüber steht, setzt doch seine ganze Hoffnung

auf Hitler, daß er die Sache zu einem guten Ende führe. Bis in die Kreise der früheren Linksparteien, der sozialdemokratischen und kommunistischen Parteien, hat er Menschen gewonnen, die ihm vertrauen. In besonders schönem Ausmaß zeigt das der Reichsparteitag in Nürnberg. Man kann das verstehen, wenn man ihn persönlich aus nächster Nähe gesehen hat. Diese schlichte Haltung, dieser offene Blick, dieser Ernst des Gesichtes gewinnt die Menschen und nötigt ihnen Vertrauen ab. Als oberster SA-Führer trägt er doch nur das Hemd des einfachen SA-Mannes. Er übernachtet im Zeltlager mit seiner SA. Aber das sind nur rein menschliche Züge. Auch in der evangelischen Kirche hat er, der doch Katholik ist, weit hin die Menschen gewonnen. Es ist bekannt, daß er zu dem jetzigen altpreußischen Landesbischof Müller in einem Vertrauensverhältnis steht. Hitler hat bei ihren Gesprächen über die evangelische Kirche mit der ihm eigenen Zurückhaltung in religiösen Dingen gehandelt. Aber doch als einer, der das religiöse Gebiet persönlich kennt und erfahren hat. Er hat gelegentlich das Neue Testament als seine Kraftquelle bezeichnet. Er hat von seinem persönlichen Erleben gelegentlich ernst und dringend gesprochen. Als am 30. Januar 1933 die Berufung Adolf Hitlers zum Reichskanzler erfolgte, war das für viele Kreise, die nur politisch-parlamentarisch dachten, eine von den Möglichkeiten, die ja hier und da erwogen wurden. Ein Parteiführer wurde Reichskanzler, eine Angelegenheit, wie sie auch schon früher vorgekommen war. Denen, die die Bewegung gut kannten, die in ihr führend beteiligt waren, war die Berufung eine Überraschung. Man hatte damit gerechnet, daß in absehbarer Zeit dieser Fall einmal eintreten könnte, aber die Berufung in diesem Zeitpunkt kam unerwartet. Man kann Geschichte verschieden betrachten. Man kann in ihr „Zufälligkeiten“ sehen, oder man kann in ihr die Tugungen Gottes erkennen. Es wird uns glaubwürdig erzählt, daß Adolf Hitler unter dem unmittelbaren Eindruck seiner Berufung zum Reichskanzler darin eine Tugung Gottes sah, der er sich nun verantwortlich weiß. Eine solche Deutung ist gewiß Mißverständnissen ausgesetzt, auch der Kritik. Das soll uns in diesem Zusammenhang nicht irre machen. Sichere und feste Erlebnisse haben es immer an sich, daß der Zweifel seine Macht verliert, weil es ja eben um Dinge des Glaubens geht. Man wird trotz aller wissenschaftlichen, objektiven Betrachtung diesen Faktor in allem, was Kirchengeschichte heißt, nicht vergessen. Man würde das Wesentliche vergessen haben. Daß ein Mann von ungeheurer Tatkraft und Zielbewußtheit doch so gläubig seinen Weg sehen kann, das hat ihm das Vertrauen weitester kirchlicher Kreise gebracht. In den kirchlichen Streitigkeiten dieses Sommers ist Hitler daher immer wieder der Mann gewesen, auf den so gut

wie alle kirchlichen Richtungen schauten, weil sie von ihm eine Lösung erwarteten. Hitler hat demgegenüber einmal erklärt: „Ich denke nicht daran einzugreifen.“ In gleicher Linie liegt das deutliche Wort in seinem Buch „Mein Kampf“: „Dem politischen Führer haben religiöse Lehren und Einrichtungen seines Volkes immer unantastbar zu sein, sonst darf er nicht Politiker sein, sondern soll Reformator werden, wenn er das Zeug hierzu besitzt!“ Adolf Hitler hat hierin deutlich zum Ausdruck gebracht, daß er in seiner Eigenschaft als politischer Führer nicht im geringsten als „Reformator“ auftreten wolle. Er hat bei der Eröffnung des Reichstages im März 1933 in seiner Regierungsrede betont: „Die Sorge der Regierung gilt dem aufrichtigen Zusammenleben zwischen Kirche und Staat. Die Rechte der Kirchen sollen nicht angetastet werden.“

Diese Erklärung hat dem ganzen Ablauf der kirchengeschichtlichen Ereignisse dieses Jahres eine Linie des Vertrauens gegeben. Dieses Wort ist immer wieder der ruhende Pol in der Erscheinungen Flucht gewesen. Dafür wird die deutsche evangelische Kirche Dank wissen. Auch die erste Reichstagung der Glaubensbewegung „Deutsche Christen“, die durch die Aufmachung der Presse und durch die Rundfunkübertragungen beunruhigend wirkte, hat wirkliche Unruhe und vollendetes Mißtrauen hier nicht schaffen können. Das Wort Hitlers war der feste Halt, an den sich alle Angefochtenen halten, auf den sich alle Zweifelnden berufen konnten. Aber es ist doch etwas anders, was nun wiederum von bestimmten Freunden einer konservativen Entwicklung des kirchlichen Lebens daraus gemacht wurde. In dem stürmischen Drängen der jungen Kräfte nach einer Neugestaltung der kirchlichen Verhältnisse, vor allem der Kirchenverfassungen, haben alle, die dem sich entgegenstellten, die hemmten und hinderten, in der Regierungserklärung Hitlers eine willkommende und unbediente Hilfe gefunden. Sie haben sich mit Unrecht auf dieses Wort berufen, wenn sie dadurch eine echte und wahre Neuerfassung der kirchlichen Aufgaben nicht vom wagenen Glauben her, sondern von einer wahren Vertrauenslosigkeit aus unternehmen wollten. Der Mann, der im Wagnis alle Kraft gesammelt hat und der im persönlichen Glauben Großes zu erhoffen wagt, kann nicht meinen, daß seine Worte „Sicherungen“ bedeuten sollten für solche, denen plötzlich die Zeitgeschichte zu schnell läuft und die meinen, eine Kirche dürfe diesem schnellen Tempo um keinen Preis folgen. Die hier aufgeworfenen Schutzwälle für Festungen, in denen sich eine verängstete „Bürgerlichkeit“ zusammenfand, erwiesen sich als nichtig. Die „Tägliche Rundschau“, eine Berliner Tageszeitung, die sehr stark für die kirchlichen Interessen eingetreten ist und zugleich doch dem Willen einer Erneuerung Bahn brechen wollte, schreibt in einem Artikel „Wenn Hitler anklagt . . .“ am 16. Mai 1933: „Die

Kirchenführer wissen sich geborgen in dem Wort des Reichskanzlers, das er vor dem Reichstag gab: er werde die Rechte der Kirchen nicht antasten. Nun gut: Hitler wird dieses Wort gewiß niemals brechen, er wird kein Recht der Kirche anrühren. Aber ist die Kirche deshalb geschützt, in ihrer innersten Geltung unbestritten? Wer sich unter die Schirmherrschaft Adolf Hitlers flüchtet, müßte doch auch damit rechnen, daß dieser Schirmvogt eines Tages sehr ernste Worte zu seinen Schutzbefohlenen spricht, wenn sie als „das“ Gewissen des Staates und der Nation auftreten wollen.“ Die Zeitung wirft dann mancherlei Fragen an die Kirchen auf, die als Anklagen gedacht werden könnten und die auf Veräumnisse der Kirchen hinweisen, und fährt fort: „Was soll die Kirche erwidern, wenn einmal diese Anklage über sie kommt, ein Gericht, das schlimmer ist, als die politische Gleichschaltung, weil es die wirkliche Ohnmacht der Kirche offenbar macht? Gegen diese Gefahr hilft keine fromme Rundgebung und kein frommer Anspruch!“ Hitler hat nicht so angeklagt. Er hat sein Kanzlerwort schlicht bestehen lassen. Aber wer sich dahinter verschanzte und damit meinte, alles beim Alten lassen zu können, hat (vielleicht zu seinem Schrecken) erfahren müssen, daß in einer Kirche immer noch Glaubenskräfte die gestaltenden Kräfte sind. Hitler hat die Kirche ganz sich selbst überlassen. Aber die Glaubensbewegung in ihr, die durch den nationalen Umbruch des deutschen Volkes ausgelöst wurde, hat von innen her gearbeitet und ihr Leben und ihren Geist durchgesetzt.

Als im April 1933, ausgelöst durch die erste Reichstagung der „Deutschen Christen,“ die kirchenpolitischen Entwicklungen in ein schnelleres Tempo geraten waren, hat Hitler einen Bevollmächtigten ernannt. Der damalige Wehrkreispfarrer Müller, der mit Adolf Hitler seit Jahren in Verbindung stand und mit ihm die Fragen einer künftigen Gestaltung der evangelischen Kirche öfter besprochen hatte, hat zunächst als Beauftragter des Reichskanzlers durchaus ausgleichend und beruhigend gewirkt. Die Entwicklung ging ihren stetigen Weg. Die Verhandlungen in Loccum sollten die Grundlagen legen. Erst der Bischofsstreit störte die gleichmäßige Entwicklung. Hitler hat sich hierbei völlig zurückgehalten. Damals hat er gesagt: „Ich denke nicht daran einzugreifen.“ Die ganze Angelegenheit ist jetzt nur noch eine Episode der jüngsten Kirchengeschichte, freilich mit schmerzlichen Einzelheiten. Wer mag hier urteilen, wo alles uns noch so nahe liegt? Daß die Person Bodelschwings aus diesem Streit lauter und unangetastet hervorgegangen ist, ist dankbar empfunden. Man hat gemeint, daß alles anders gekommen wäre, wenn Hitler Bodelschwing persönlich gesehen und gesprochen hätte. Das wird sich schwer entscheiden lassen. Der Führer war in jener Zeit durch Amtsgeschäfte sehr stark in

Anspruch genommen, so daß eine Besprechung sich nicht ermöglichen ließ. Eines wird aber dabei nicht vergessen werden dürfen. Hitler hat deutlich erklärt: „Ich denke nicht daran einzugreifen,“ aber er hat auch hinzugefügt: „Ich denke noch weniger daran, meine alten Mitkämpfer im Stich zu lassen.“ Seine Zurückhaltung im Bischofsstreit wird also durch diese Treue gegenüber seinen alten Mitkämpfern mitbestimmt gewesen sein. Man wird diese Haltung Hitlers nur anerkennen können. Für ihn war, zumal in all den andern drängenden Fragen der Innen- und Außenpolitik, keine andre Haltung möglich. Er hätte sich aber auch nie einer Lösung verschlossen, die die erwachte Kirche in dem glaubensstarken Festhalten an dem von ihr bestimmten Reichsbischof Dodelschwingh gefunden hätte. Die Kirche hatte in Eisenach bereits selbst auf Dodelschwingh verzichtet, als die Ernennung des preußischen Staatskommissars für die Kirche erfolgte und Dodelschwingh veranlaßte, seinen Auftrag den Kirchen zurückzugeben. Damit ist Hitlers Haltung vollauf bestätigt. Wenn die Kirche für ihre glaubensvolle Entscheidung sich eingesetzt und dafür gelitten hätte, hätte sie bei den dann möglichen Entscheidungen Hitler für sich gehabt. Das ist meine feste Ueberzeugung.

Auch die Episode der Staatskommissare ist ohne Einwirkung Hitlers begonnen. Man hat hier ja zunächst den Eindruck, als ob in diesem Fall die Rechte der Kirche angetastet wären. Man wird demgegenüber darauf hinweisen müssen, daß der Staatskommissar immer wieder betont hat, daß das nicht beabsichtigt sei. Er hat in seiner Rundfunkrede vom 27. Juni 1933 ausdrücklich gesagt: „Gerade weil es sich um den Schutz des Eigenlebens und der Eigengesetzlichkeit der Kirche, als der Form religiösen Geschehens und religiöser Kultur handelt, muß für den Bereich der Kirche eine volle Freiheit der Entwicklung und Entfaltung nach dem ureigenen inneren Wesen der Kirche gewährleistet sein . . . . Das Vorgehen des Staates in der Kirchenfrage bedeutet deshalb nicht ein Eingreifen des Staates in das religiöse Leben . . . . Das Kirchenvolk und die Kirche sollen nach Schaffung der äußeren Voraussetzungen in eigener Selbständigkeit die Form und den Inhalt ihres religiösen Lebens bestimmen.“ Einzelheiten des Vorgehens sind auch hier schmerzlich gewesen. Aber man wird dabei bedenken müssen, daß in Zeiten vorwärtsdrängenden jungen Lebens es nicht ohne Bruch und Härte abgehen kann. Wo Neues wachsen will, muß Altes fallen. Man wird nur dort mit Recht Widerspruch erheben, wo man den Glauben vergaß. Wo man aus „Machtfigel“ handelte und nur das Neußere im Auge hatte, da vertrat man nicht das Anliegen der Kirche. Aber man kann den Staatsminister Ruß wohl verstehen, wenn er seine Anordnungen

begründete: „Die Lage von Staat, Volk und Kirche verlangt Beseitigung der vorhandenen Verwirrung.“ Das entsprach den Tatsachen. So konnte es gerade auch um der Kirche willen nicht weiter gehen. Die Beendigung dieser Episode der Staatskommissare ist Hitler zu danken. Es ergab sich praktisch doch sehr bald, daß äußere und innere Gestalt der Kirche, Verfassung und Bekenntnis gar nicht so ohne weiteres zu trennen sind. Die Verhandlungen der Lausanner Konferenz „Faith and Order“ haben das ja auch früher schon genügend dargetan. So ergab sich an manchen Stellen doch eine Gewissensbelastung. Die Kirchenprovinz Westfalen berief sich für ihre Auffassung der kirchlichen Ämter auf die Schmalkaldischen Artikel. Dadurch konnte aber das Bestreben des Staates falsche Ergebnisse zeitigen. Nach der Neudecker Besprechung mit dem Reichspräsidenten Hindenburg sind von Hitler die Schritte eingeleitet, die zu einer Liquidierung dieser Staatsaktion führten. Hitler hat damals in der Beauftragung des Reichsinnenministers Dr. Frick den rechten Weg gefunden. Er hat der Kirche und ihrer Verfassung die Selbstentscheidung gegeben, die sie für sich verlangte. In den Kirchenwahlen vom 23. Juli und den sich daraus ergebenden weiteren Wahlen hat das Kirchenvolk der Verfassung gemäß gesprochen und gewählt.

In dem Wahlkampf, der diesen Wahlen voranging, hat man bezeichnenderweise von beiden Seiten Hitler für sich in Anspruch genommen. Er war derjenige, der das Vertrauen der sich ernsthaft beteiligenden kirchlichen Kreise besaß. Es ging ja eigentlich nur um zwei kirchenpolitische Gruppen, die Glaubensbewegung „Deutsche Christen“ und die jungreformatorische Bewegung „Evangelium und Kirche.“ Auch die zweite Gruppe suchte Hitler mit seinen Gedanken und Aussprüchen für sich in Anspruch zu nehmen. Na man behauptete, daß Hitler sich von den Deutschen Christen zurückzöge. Das hat dann freilich dazu geführt, daß Hitler in der Nacht vor dem Wahltag in einer Rundfunkansprache das Wort zu den Kirchenwahlen genommen hat. Er hat darin betont, daß er „ausschließlich vom Standpunkt des politischen Führers“ Stellung nehmen wolle und hat das auch getan. Daß er darin auch die Glaubensbewegung „Deutsche Christen“ erwähnte, kann man um der Klarheit willen nur begrüßen. Ich vermag darin keine Durchbrechung der gebotenen Zurückhaltung zu sehen. Hier wurde nur gegenüber Verwirrungen des Wahlkampfes deutlich festgestellt, wie der Führer zu den „Deutschen Christen“ stand. Er sieht in ihnen „die Kräfte, die entschlossen und gewillt sind, auch ihrerseits für die Freiheit der Nation sich einzusetzen.“ Aber er betont das nicht ausschließlich, sondern sagt, daß er „in erster Linie“ hier diese Kräfte vertreten sehe. Zu den „inneren religiösen Fragen der An-

zelnen Bekenntnisse" Stellung zu nehmen, hat er nicht für seine Aufgabe angesehen. Diese Rundfunkansprache ist außerordentlich beachtet worden. Sie beweist nach meiner Ansicht die unbedingte Zielsicherheit des Führers in seinen politischen und religiösen Ansichten.

Als nach der Wahl drei Kirchenführer als Beauftragte der Landeskirchen den Reichskanzler aufsuchten, haben sie den Eindruck gehabt, wie echt und persönlich Hitlers Stellung zur evangelischen Kirche ist. Unser hannoverscher Landesbischof D. Marahrens hat davon gesagt, daß es für ihn eine eindrucksvolle und unvergeßliche Stunde gewesen sei, mit diesem schlichten Mann vom Schicksal der evangelischen Kirche zu sprechen. Die deutsche evangelische Kirche wird, wie jede andre Kirche, nur leben aus Glauben in Glauben. Daß diese Macht lebendig bleibe, daran hängt alles. Aber sie wird auch dankbar sein, wenn sie in ihrem Wirken bei dem Staat das Verständnis findet, daß sie vertrauensvoll in dieser Welt ihre wichtige Aufgabe erfüllen läßt. Daß die deutsche evangelische Kirche dem Staat Hitlers weiter mit Vertrauen gegenüber stehen kann, daran wird alles zu setzen sein.

## Wie die Union der lutherischen und reformierten Kirchenkörper entstanden ist.

Von Dr. C. Schieler.

Die auf der Generalkonferenz dieses Jahres in der historischen Sitzung vom 7. Oktober vormittags 11 Uhr vollzogene Union der Evangelischen Synode und der Reformierten Kirche U. S. A. erinnert doch an die im Jahre 1817 erfolgte Union der lutherischen und reformierten Kirchen in Deutschland, die in der Kirchengeschichte als die „Union“ schlechthin bezeichnet wird. Das Erwachen und die Weiterbildung des Unionsgedankens, die Vollziehung und Weiterentwicklung der Union soll in folgender Abhandlung in Erinnerung gebracht werden. Die Quellen hierfür brauchen wohl nicht einzeln angeführt zu werden; sie sind recht zahlreich. Das Schleiermacher Jubiläum 1934 bringt gleichfalls die Union lebhaft in Erinnerung, da dieser verdienstvolle große Theologe eifrig die Union förderte.

Der englische Kardinal Wiseman sprach einmal das wichtige Sätzlein aus: „Auf dem Brandenburger Sande werden die entscheidenden Geisteskämpfe gekämpft werden.“ Dazu bemerkt der berühmte Kirchenhistoriker Prof. Karl von Giese: „Es möchte nicht gerade notwendig sein für den protestantischen Geist, in der einstigen Sandbüchse des Heiligen Reiches Deutscher Nation seine Geisteschlacht zu kämpfen; doch ist an die Stelle, welche in der Reformationszeit Sachsen einnahm, seit dem Großen Kurfürsten und seit Friedrich dem Großen Preußen getreten, durch politische Macht und persönliche Stellung des Fürstenhauses berufen, die Vorhut der protestantischen Völker des europäischen Festlandes zu führen.“

Als Staat ist Preußen durch die Reformation begründet worden, indem der Großmeister des damals hochangesehenen Deutschritterordens aus der katholischen Kirche austrat, zur lutherischen Lehre sich bekannte und das Ordensland Preußen in einen weltlichen Staat umwandelte, nach katholischer Auffassung allerdings unberechtigt. Schon nach den Befreiungskriegen umfaßte es vierzehn Millionen Protestanten, doch auch eine neu erworbene katholische Bevölkerung, die sich bei jedem Unbehagen Oesterreich, sogar Frankreich zuneigte. Aber das Haus Hohenzollern ist durch den Protestantismus groß geworden und auf ihn verwiesen. Diese protestantische Macht war auch dadurch niedergehalten, daß das Königshaus reformiert, das Volk größtenteils lutherisch war. Der Kurfürst Johann Sigismund war nämlich aus politischen Rücksichten zur reformierten Kirche übergetreten. Aber seit dieser Zeit war eine Union dieser beiden Kirchen ein Lieblingsgedanke fast aller Fürsten aus diesem Hause, umso mehr da die Zahl der Reformierten in ihrem Land

stetig zunahm und die Schärfe der konfessionellen Gegensätze, der lediglich von der Streitsucht der Theologen herzurühren schien, seit dem 17. Jahrhundert immer mehr abnahm.

Friedrich Wilhelm III. erfaßte die Angelegenheit einer Union mit größerem Eifer als seine Vorgänger. Schon von Anfang seiner Regierung hatte er dieselbe im Sinn. Als Schleiermacher, der reformierten Kirche angehörig, 1804 zum Universitätsprediger in Halle berufen wurde, hieß es in der königlichen Bestallungsurkunde: „um die beiden protestantischen jetzt nur noch in Nebensachen verschiedenen Religionsparteien immer mehr einander anzunähern.“ Bei der Konfirmation des Kronprinzen waren reformierte und lutherische Geistliche zugegen. Damals sagte doch der alte Hofprediger Sack vom König: „Der gute Herr denkt sich die Union leichter als sie ist. Ja, wenn die Theologen mit ihren Spitzfindigkeiten nicht wären!“ Zum Jubelfest der Reformation 1817 erließ der König einen Aufruf, der hier vollständig einen Platz finden soll, weil er so vortrefflich die Beweggründe zu einer Union ausdrückt, Beweggründe, die auch unsrer Union mit den Reformierten zugrunde liegen müssen. Er lautet: „Schon meine in Gott ruhenden Vorfahren haben mit frommem Ernst es sich angelegen sein lassen, die beiden getrennten protestantischen Kirchen, die reformierte und die lutherische, zu einer evangelisch-christlichen zu vereinigen. Ihr Andenken und ihre heilsame Absicht ehrend, schließe ich mich gern an sie an und wünsche, ein Gott wohlgefälliges Werk, welches in dem damaligen unglücklichen Sektengeist unüberwindliche Schwierigkeiten fand, unter dem Einfluß eines besseren Geistes, welcher das Außersweltliche beseitigt und die Hauptsache im Christentum, worin beide Konfessionen eins sind, festhält zur Ehre Gottes und zum Heil der christlichen Kirche in meinen Staaten zustand gebracht und bei der bevorstehenden Säcularfeier der Reformation damit den Anfang gemacht zu sehn. Eine solche wahrhaft religiöse Vereinigung der beiden, nur noch durch äußere Unterschiede getrennten protestantischen Kirchen ist den großen Zwecken des Christentums gemäß, sie entspricht den ersten Absichten der Reformatoren, sie liegt im Geist des Protestantismus; sie befördert den kirchlichen Sinn; sie ist heilsam der häuslichen Frömmigkeit; sie wird die Quelle vieler nützlichen, oft nur durch den Unterschied der Konfessionen gehemmten Verbesserungen in Kirchen und Schulen. Dieser heilsamen, schon so lange und auch jetzt wieder so laut gewünschten und sooft vergeblich versuchten Vereinigung, in welcher die reformierte Kirche nicht zur lutherischen und diese nicht zu jener übergeht, sondern beide **Eine neu belebte evangelisch-christliche Kirche im Geist ihres Stifters werden**, steht kein in der Natur der Sache liegendes Hindernis mehr entgegen, sobald beide Teile nur ernstlich und redlich in wahrhaft christlichem Sinn sie wollen; und von

diesem erzeugt, würde sie würdig den Dank aussprechen, welchen wir der göttlichen Vorsehung für den unschätzbaren Segen der Reformation schuldig sind, und das Andenken ihrer großen Stifter, in der Fortsetzung ihres unsterblichen Werkes durch die That ehren. Aber so sehr ich wünschen muß, daß die reformierte und lutherische Kirche in meinen Staaten diese meine wohlgeprüfte Ueberzeugung mit mir teilen möge, so weit bin ich, ihre Rechte und Freiheit achtend, davon entfernt, sie aufdringen und in dieser Angelegenheit etwas verfügen zu wollen. Auch hat diese Union nur dann einen Wert, wenn weder Ueberredung noch Indifferentismus an ihr Teil haben, wenn sie aus **der Freiheit eigener Ueberzeugung rein hervorgeht**, und sie nicht nur eine Vereinigung in der äußeren Form ist, sondern **in der Einigkeit der Herzen, nach acht biblischen Grundsätzen ihre Wurzeln und Lebenskräfte hat.**"

Dies war des Königs Aufruf an sein Volk. Er bringt gute, im Wort Gottes begründete Ideen zum Ausdruck. Er ging noch weiter; um ein gutes Beispiel zu geben, vereinigte er selber die reformierte und lutherische Hof- und Garnisons-Gemeinde zu Potsdam zu Einer evangelischen Gemeinde, mit welcher er das Abendmahl genießen werde. Es ist kein Zweifel, daß die obige Erklärung des Königs auf eine wirkliche Union im vollen Sinn, d. h. auf eine Verschmelzung der beiden Kirchen zu Einer ununterschiedenen „evangelisch-christlichen“ Kirche geht, und zwar so, daß weder die reformierte Kirche zur lutherischen noch die lutherische zur reformierten übergeht, noch auch beide in einer dritten aufgehen, sondern so, daß die Eine „evangelisch-christliche“ Kirche sich auf „die Hauptsache im Christentum, worin beide Konfessionen eins sind“ (also den Konfessus) als ihr öffentliches Bekenntnis gründet und die Unterscheidungslehren als „das Außewesentliche“ „beseitigt,“ d. h. der individuellen Ueberzeugung überläßt. Die Union ist also hier nicht bloß als Kirchenregiments- und Abendmahlsgemeinschaft, sondern auch als Bekenntnisgemeinschaft gedacht. Ihr Urheber ist ferner weit entfernt, sie aufdringen zu wollen, aber er hofft, daß sein eignes Beispiel „eine allgemeine Nachfolge im Geist und in der Wahrheit finden möge.“

Die Unterscheidungslehren beider Kirchen, soweit sie in das Volksbewußtsein eingegangen, waren durch die sogenannte Aufklärung erloschen, während doch wieder die Teilnahme an der Kirche erwacht war. Das reformierte Dogma der Prädestination ist nie unter den deutschen Reformierten volkstümlich gewesen; man forderte auch nicht ausdrücklich ein Bekenntnis zu demselben. Nur im Abendmahl, mehr in der Feier als im schwer zu fassenden Dogma, bestand noch ein Unterschied. Außerdem beteten die Lutheraner: „Vater unser,“ die Reformierten: „Unser Vater.“ Der Zeitpunkt zur Union war günstig.

Zur Verwirklichung der Union erließ eine Synode der Berliner Geistlichkeit mit Anschluß der theologischen Fakultät der Universität unter Schleiermachers Vorsitz ein Synodalschreiben an die gesamte protestantische Kirche mit dem Antrag auf Annahme des Namens „evangelischer“ statt „reformierter“ oder „lutherischer“ Kirche; eine einfache, gemeinsame Abendmahlsfeier mit Brechen des Brotes und historisch treuer Rezitation der beide kirchlichen Deutungen zulassenden Einsetzungsworte zum Zweck des Bewußtseins christlicher Gemeinschaft trotz der fortdauernden dogmatischen Verschiedenheit. In diesem Sinn genossen die Berliner Geistlichen am 31. Oktober 1817 gemeinsam das Abendmahl, und so ist fast jedes Dorf in Preußen dem gefolgt, meist ohne besondere Verhandlung, indem das Brechen des Brotes durch den willigen Pfarrer eingeführt wurde. Der reformierte Ritus des Brotbrechens und der bloß rezitierenden Spendformel blieb sofort das Schiboleth der Union. Die Regierung beseitigte 1821 die Benennung „Protestanten“ und ersetzte sie durch die Bezeichnung „Evangelische,“ ordnete 1822 einen Unionsrevers an, von dessen Unterzeichnung die Anstellung der Kandidaten des Predigtamtes in Gemeinden, die der Union beigetreten waren, abhängig gemacht wurde, und empfahl von 1822 an die Hofagende zur freien Einführung, jedoch mit starkem Druck von Seiten des Kirchenregiments, der schließlich zum Zwang wurde; allein gerade hieraus erwuchs der Union ein Widerstand. Zwar hatten schon im Jahre 1824 von den im Staat befindlichen 7782 Kirchen 5343 die neue Agende angenommen, allein bei der Säcularfeier der Augsburger Konfession 1830 erhoben lutherisch gesinnte Geistliche und Gemeinden, zunächst in Schlesien unter Scheibel, Einsprache gegen die Union. (Scheibel war Diakonus und außerordentlicher, später ordentlicher Professor in Breslau, genoß großen Ruf als Prediger und Schriftsteller, verweigerte gleich 1817 die Annahme der Union, wandte sich maßlos heftig gegen die Agende, fiel in Ungnade, zog sich sogar einen Verweis des Stadtmagistrats in Breslau zu und wurde zuletzt seiner Aemter enthoben.) Dadurch kam der Behörde zum Bewußtsein, daß das lutherische Bekenntnis nicht ganz erloschen sei.

Der Gedanke an eine Union lag in den herrschenden Zeitverhältnissen begründet. Der Historiker Kurk führt dafür folgende Gründe an; das lutherische Sonderbewußtsein war in der Wissenschaft wie im Leben fast gänzlich erloschen, der lutherische Supranaturalismus war förmlich zur reformierten Fassung der Prinzipien übergegangen und gab willig Luthers Abendmahlslehre preis; der Calvinismus aber freute sich, das Prädestinationsdogma beseitigt zu sehen; der Pietismus mit seiner unklaren Begeisterung und seiner Gleichgültigkeit gegen die Theologie der Symbole gab gro-

theils mit Freudigkeit seine Zustimmung und der Nationalismus hoffte, daß mit den Unterscheidungslehren der beiden Konfessionen auch diejenigen Konsensuslehren fallen würden, die ihm nicht minder anstößig waren als jene. Daher kann es, daß die Union weit über Preußen hinaus vollzogen wurde. Als in **Rhein-Bayern** namentliche Abstimmung der Familienväter vorgelegt wurde, sprachen sich 40,167 dafür, nur 539 dagegen aus. Letzteren gestattete man das Abendmahl nach altväterlicher Weise. So waren auch sie zufriedengestellt. In **Baden** hat man (1821) die Union angenommen mit der Erklärung, daß der Augsburger Konfession, sowie dem Lutherischen und Heidelberger Katechismus normatives Ansehen so weit zukomme, als die freie Forschung in der Heiligen Schrift, der allein sicheren Quelle christlichen Glaubens, durch sie wieder zur Anerkennung gelangt und die reine Grundlage des Protestantismus in ihnen zu finden sei. Wo es nicht zur Vollziehung der Union kam, da hinderten örtliche Schwierigkeiten wegen Kirchengutes, wegen Kirchenverwaltung, oder es lag kein praktisches Bedürfnis vor, wo es keine gemischte Bevölkerung gab. Aber dann wurde meist das Recht der Union ideal anerkannt und im einzelnen Fall betätigt. So bestehen im **Königreich Sachsen** nur zwei reformierte Gemeinden, Emigrés, in Dresden und Leipzig. Sie sind reformiert geblieben, aber sie haben unbedenklich zu ihrem Pfarrer einen lutherischen Kandidaten berufen. In **Weimar**, nur wegen der reformierten Fürstin, ist in der Hofkirche und in einer Eisenacher Kirche die Union als solche eingeführt, sonst überall der lutherische Typus beibehalten worden. Auch die theologische Fakultät hat sich in dem großen geschichtlichen Sinn immer als lutherisch angesehen, doch auch Reformierte und Unierte unbedenklich als Kirchengenossen betrachtet. Die **Schweiz** ist reformiert, aber bei Berufung deutscher Professoren ist nicht gefragt worden, ob sie lutherisch oder reformiert seien. In **Hessen** (Großherzogtum) fand die Union Eingang; doch blieben noch, zwar wenige, Gemeinden reformiert. Auch in **Rassau**, in den Anhalter Ländern fand die Union Eingang; eigentümlich ist die Union in **Württemberg**.

Wertvoll an sich war diese Union als Ausgleichung langen, unnatürlichen, verderblichen Zwistes in Dingen, wo doch nach Christi Geist und Lehre Einigkeit bestehen sollte. Es waren hauptsächlich die Theologen, nicht allein Professoren, sondern auch Pfarrer, welche einseitig, kleinlich und hartnäckig ihre theologischen Ansichten, und was am schlimmsten war, auf der Kanzel vertraten, woran das Volk Anstoß nahm, oder sich von dem Gezänk abwandte. In einzelnen Orten waren, wenn auch nicht gerade Zwiespalt herrschte, doch die Kräfte für kirchliche Stiftungen geteilt. In der Einigung lag eine Erstärkung des Protestantismus, gegenüber der kompakten

Masse des Katholizismus besonders vorteilhaft. Jedenfalls war von welthistorischer Bedeutung die Erhebung über den Zwiespalt der Dogmen ohne künstliche Ausgleichung.

Da in Preußen, nicht bloß in Schlesien, sondern auch hie und da in andern Provinzen sich Abneigung und offnes Widerstreben zeigte, ließ sich der alternde König von einer sich bildenden Gofpartei, an deren Spitze der Kronprinz, Friedrich Wilhelm IV., stand, im Jahre 1834 zu einer erläuternden Kabinettsorder bestimmen, wodurch die Union in ihr zweites Stadium trat.

Es wurde darin erklärt, daß die Union kein Aufgeben des bisherigen Glaubensbekenntnisses bedeute, und daß auch die Autorität, welche die Bekenntnisschriften der beiden evangelischen Konfessionen bisher gehabt, durch sie nicht aufgehoben sei: „Durch den Beitritt zu ihr wird nur der Geist der Mäßigung und Milde ausgedrückt, welcher die Verschiedenheit einzelner Lehrpunkte der andern Konfession nicht mehr als den Grund gelten läßt, ihr die äußere kirchliche Gemeinschaft zu versagen.“ Die Union soll also nicht mehr darin bestehen, daß die beiden Konfessionen eine ununterschiedene evangelische Kirche würden mit einem ununterschiedenen evangelischen Bekenntnis, also lutherisches oder reformirtes Bekenntnis nur noch Sache der Individuen bleiben, sondern durch die Union geht keine Aenderung des Bekenntnisstandes vor sich; nach wie vor stehen zwei Konfessionen einander gegenüber, und die Union bedeutet jetzt nur Nichtversorgung der äußeren kirchlichen Gemeinschaft, d. h. besonders des heiligen Abendmahles. Der Beitritt zur Union wird für Sache des freien Entschlusses erklärt, die neue Agende aber unter der Wahrung, daß sie keinen Beitritt zur Union in sich schließe, allgemein und zwangsweise für die Landeskirche vorgeschrieben; den „Feinden der Union“ (d. h. den ausgeschiedenen Lutheranern) wird untersagt, „als eine besondere Religionsgesellschaft sich zu konstituieren.“

Aber eine Kabinettsorder kann nichts ändern an dem, was in der Natur der Sache liegt. In der Konkordienformel wird die reformierte Kirche verdammt, und dieser Gegensatz, nur leiser, geht durch alle lutherischen Symbole. Die Union war ein Riß durch dieselben. Wenn Gemeinden lutherischen und reformirten Ursprungs sich an einem Altar treffen, unter einem Kirchenregiment in einer Kirche verbunden sind, so haben ihre Unterscheidungslehren nicht mehr gesetzliche Geltung, sie sind mit andern Eigentümlichkeiten zu bloß verschiedenen religiösen oder theologischen Richtungen innerhalb derselben Kirche herabgesetzt. So lange noch lebhafteste Teilnahme bestand an dieser bestimmten Orthodogie, war überhaupt eine Union unmöglich, und diese ist das Werk der Einsicht einerseits, des Indifferentismus anderseits, die zur That gewordene Aufklärung, die

hier im kirchlichen Interesse wirkte. Das trat hervor, wo man sich nicht scheute, es auszusprechen, auf der Unionsynode von Baden und Rheinbayern, durch Lösung alles Symbolzwanges, bemerkt treffend Gase.

Der Vollständigkeit halber sei noch beigelegt, daß König Friedrich Wilhelm IV. im Jahre 1845 das Verbot seines Vorgängers, daß die der Union feindlichen Lutheraner sich als gesonderte Kirchengesellschaften konstituierten, wieder aufhob. Er entließ die sogenannten Altlutheraner aus seinem Kirchenregiment und gewährte ihnen die Rechte einer aufgenommenen nicht privilegierten Kirchengesellschaft unter einem gemeinsamen, dem Kirchenregiment der evangelischen Landeskirche nicht untergebenen Vorstand. Die Kabinettsorder von 1834 bildet die Grundlage der Union, so wie sie heute noch in Preußen besteht, wenn auch zum Teil in der Folgezeit Maßregeln getroffen wurden, die bald mehr das Wesen der Union, bald mehr die Konfession innerhalb der Union betonten. Die Generalsynode von 1846 erstrebte die Durchführung der Union durch Herbeiführung einer wirklichen Bekenntnisgemeinschaft auf der Grundlage eines neuen unierten Bekenntnisses. Allein ihren Beschlüssen wurde die königliche Genehmigung versagt. Durch Kabinettsorder vom 29. Juni 1850 wurde der Oberkirchenrat in Berlin als die oberste Kirchenbehörde für die gesamte Landeskirche Preußens eingesetzt. Er soll aus Mitgliedern beider Konfessionen zusammengesetzt sein. Die Kabinettsorder vom 6. März 1852 bestimmte: „Wenn eine vorliegende Angelegenheit der Art ist, daß die Entscheidung nur aus einem der beiden Bekenntnisse geschöpft werden kann, so soll die konfessionelle Vorfrage nicht nach den Stimmen sämtlicher Mitglieder, sondern allein nach der Stimme der Mitglieder des betreffenden Bekenntnisses entschieden werden und diese Entscheidung dem Gesamtbeschuß des Kollegiums als Grundlage dienen.“ Eine solche konfessionelle itio in partes wurde dann auch für die Konsistorien angeordnet.

Das Ziel, welches König Friedrich Wilhelm III. bei Schaffung der Union im Auge hatte, war also doch nicht ganz erreicht worden. Woran das lag, erkannte er wohl. Bei aller Gunst für die Geistlichen wunderte er sich gelegentlich über die Theologen, die geistlicher sein wollten als Christus, mit keiner Menschenklasse sei schwieriger fertig zu werden als mit ihnen. „Die meisten Herren Pastoren echauffieren sich auf der Kanzel in leeren Redensarten,“ klagte er, „eine schreckliche Zumutung, eine halbe Stunde dazusitzen, ungewaschenes Zeug anzuhören.“ Als Eylert, der Hofprediger und Vertraute des Königs ihn aufmerksam machte, er sitze doch drei Stunden im Theater, meinte er: „Da will ich mich erholen, da kann ich mich gehen lassen.“ Und Friedrich Wilhelm III. war ein gläubiger Christ von Ueberzeugung, eine tief religiöse Natur, der

die evangelische Kirche als Christ und Regent sehr liebte und ihr Bestes im Auge hatte, wenn er auch zuweilen als Regent im Bewußtsein des summus episcopus zu weit ging.

Zum Schluß etwas über die **Agende**. Wenn man von Union schreibt, darf man diese nicht vergessen. Sie ist ja auch in Vorstehendem schon erwähnt worden. Die preußische Agende sollte zwar dem Zweck nach der liturgische Ausdruck der Union werden, aber ihrer Einführung nach wurde sie das Signal zum Widerstand gegen die Union und das Ende der damaligen Hoffnung auf selbständige Entwicklung der preußischen Landeskirche. Ihre Geschichte hängt ganz zusammen mit der Persönlichkeit des Königs. Gerade in religiöser Beziehung haben wir von ihr Kenntnis durch die Mitteilungen Eylerts, des Hofpredigers in Potsdam, der der treue Beichtvater des Königs war, später mit dem Titel eines Bischofs. Gase schreibt hierüber recht interessant: „Mir ist manches bekannt geworden durch Neander, den Propst, der in den letzten fünfzehn Lebensjahren Friedrich Wilhelms ihm in kirchlichen Dingen am nächsten stand und der mit seiner eminenten Weltklugheit die preußische Kirche recht eigentlich regiert hat. Er ist mir in der Jugend Gönner, später ein Freund gewesen. Es schien ihm Freude zu machen, mir zu berichten von den Heimlichkeiten dieses Regiments, und er fügte wohl hinzu: Das können Sie einmal in der Kirchengeschichte brauchen.“

Die Agende ist hervorgegangen, um der Verschiedenheit und Willkür gottesdienstlicher Formen ein Ende zu machen. Man hat damals gesagt, der König habe diese Agende mit seinem Generaladjutanten gemacht; aber es ist erwiesen, daß er sie ganz allein gemacht hat aus Formularen des 16. Jahrhunderts. Vor der Einführung wurde sie versandt an Konsistorien, Superintendenten und Pfarrer zur Begutachtung. Damals war des Königs Autorschaft noch nicht bekannt, und die verschiedensten Urteile sind eingelaufen. Eylert sollte sie klassifizieren; er brachte ganze Aktenstöße. Nach einigen Wochen sagte der König: „Da haben wir die Bescherung! Nein, es ist entsetzlich. So habe ich's nicht gedacht. Der eine lobt, was der andre tadelt; der eine verwirft, was der andre annimmt. Ganz konfus geworden durch solche Widersprüche. Werde nun, da die Herren Geistlichen nicht wollen, oder nicht können, und es unmöglich ist, es ihnen recht zu machen, diese Divergenzen aber in der Kirche nicht stattfinden können, gleich meinem Ahnherrn von meinem liturgischen Recht Gebrauch machen.“ So erschien die Agende mit einigen Verbesserungen 1822. Die Folge war fast allgemeines Mißbehagen. Den bestimmtesten Ausdruck der Gründe für diesen Widerstand fanden wir in einer Vorstellung von zwölf Berliner Geistlichen, die **Schleiermacher** redigiert hatte. Sie enthält fünf Punkte, die uns zugleich einen Einblick in die Agende selber ge-

währen. Sie enthält: 1. Die Rüge einer Anzahl veralteter, unbiblischer, selbst ungenauer dogmatischer Ausdrücke. 2. Die Agende enthalte zuviel Liturgie, der Geistliche mit respondierendem Chor sei fast allein tätig in eintöniger Wiederholung wie bei der katholischen Messe, mit Ausschluß des freien Gebets lauter feststehende Formeln; dazu Verkürzung der Predigt, die nicht über eine halbe Stunde dauern solle; bei strenger Winterkälte nur die Liturgie. 3. Verkürzung einer wahrhaften Union, indem die Agende ganz nach altkatholischen oder lutherischen Mustern gemacht sei. 4. Im Ordinationseid werde der Landesherr als summus episcopus bezeichnet, und werde den Geistlichen die Anzeige auferlegt, wenn sie in Erfahrung bringen, daß etwas wider den Staat unternommen werde. Dieser Untertaneneid in einen kirchlichen Akt der Ordination hineingebracht, trage Spuren einer politisch gereizten Zeit, die man lieber in Vergessenheit bringen als kirchlich verewigen sollte. 5. Die Agende sei erlassen aus dem Kabinett, nicht durch kirchliche Behörden.

Uebrigens war die Annahme der Agende, außer in der Garnisonkirche, keineswegs befohlen, nur anempfohlen worden. Aber als sich zuerst fast allgemeiner Gegensatz der Pfarrer und Gemeinden erhob, da begann ein widerliches Treiben. Was tat man nun? Die Freunde der Agende wurden belobt, befördert, ausgezeichnet. Durch solche Maßregeln ist es gelungen, bis 1825 von 7782 evangelischen Gemeinden 5343 zur Annahme zu bewegen. Es gehörte einiger Mut zur Ablehnung. Hösische Schriftsteller verteidigten das Recht des Königs nach seiner oberbischöflichen, landesherrlichen Gewalt. Ihnen ist Schleiermacher unter dem Titel *Pacificus Sincerus* mit niederschmetternden Gründen entgegengetreten. Später (1829) erschien eine verbesserte Agende. Als Schleiermacher (1830) sie annahm, obwohl mit starker Verwahrung zu freiestem Gebrauch, schien aller Widerstand gebrochen. Der Agendestreit hat der Union viel geschadet.

## EDITORIALS

### THE GENERAL CONFERENCE AND THE THEOLOGICAL MAGAZINE

Our readers knew that at the last General Conference the Theological Magazine would have to fight for its life. The Board of Publication, for reasons of retrenchment, recommended to discontinue it. The Editor, on the other hand, contended that this was not the time to give it up, for now, after the union with the Reformed Church, we had a great chance to get the cooperation of that denomination. Of its 1366 pastors many would be ready to adopt our Magazine as their own. We had expressions from leading men of that Church that assured us that they stood ready to unite with us in advancing the Magazine.

The resolution about the Magazine that came from the respective Committee of G. C. was not satisfactory. It was amended on the floor and reads now (official version): "The General Conference orders the revision of the 'Theological Magazine' from its present form, and asks the Board of Publications to request the faculty of Eden Seminary, and others who are qualified, to undertake the development of a Theological Journal which will more fully serve the purpose of such a publication."

In this form the resolution does not seem to say anything either about the part the Reformed Church is to play in the future of the Magazine. But at a recent meeting of the Eden faculty the following resolution was passed: "The faculty of Eden Seminary proposes *that the policy and management of the Magazine to be developed should be begun with the cooperation of the seminaries of the Reformed Church in the United States.*"

This is what had been in our mind right along; and from this policy we expect a bright and happy future for the new Magazine.

In the meantime *the old Magazine goes right on until it will merge with the new Magazine* to be created by the Eden Seminary faculty in conjunction with the seminaries of the Reformed.\*

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### IN HIS STEPS

When in 1897 a certain Mr. Charles M. Sheldon, minister of a Congregational Church in Topeka, Kansas, wrote a little book, entitled "In His Steps", neither he nor any one else knew that this

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\* Which will be by the end of 1934. *The Editor.*

book would make history. The present writer had not been in this country very long then, and he was surprised to hear that a minister could write a story and then take it to the pulpit and read it, a chapter at a time, to his evening audience—and yet that was the very thing Sheldon had done. Still more surprised was he, and with him most other people, at the marvelous popularity that book achieved. There wasn't any theology in it or any mystic depth or particular beauty of style. One could even object to the very theme on which it revolved. "Do as Jesus would do", was the rule on which it rang the changes. But who can make that one's daily program? How do we know what Jesus would do in a particular case, and are there not limitations imposed on us that often make it impossible to do as he probably would have done?

All these and other objections that may have worried the critical reader, were entirely ignored by Mr. Sheldon. His message was that of practical Christianity. What he wanted to emphasize was the social out-workings of the faith. Not that he at that time was already on the track of the social gospel as we understand it. He was thinking of the effect Christianity had—or ought to have—on a man's character, on his dealings with his fellow men. The Christian religion a dynamic for a new life, a generator of love for all and especially for those in affliction or gone astray—such was the viewpoint from which this writer looked on the human scene.

Of course, the fact that it was in the form of a story, not of a sermon or an essay, had a great deal to do with the success of the undertaking. But who could have dreamed that the book would run as it has done? Sheldon has told us (in the "Christian Century" of September 27) that it has been translated into twenty-three different languages; that according to some publishers twenty-three million copies of it were sold; that it has gone over all the world. In Soviet Russia it has been prohibited, but Kemal Pasha allows it to be read all over Turkey. In New Zealand, some place, Mrs. Sheldon went into an inn, and on a shelf behind the barmaid was a bottle of gin and a bottle of whiskey and propped up between the bottles was a copy of "In His Steps". The girl said to Mrs. Sheldon: "I am reading that book in between the drinks".

The fact that I read that article by Mr. Sheldon in the "Christian Century", however, was not the reason that I am now speaking of his book. I saw the writer himself and heard him in the pulpit of "Old Stone" Presbyterian Church of this city. I was of course glad of the opportunity for I had never seen him in the flesh. He naturally has grown old, looks to be about seventy-three years of age. His voice, in the morning service, was quite strong. In the evening he seemed to get really tired as he went along.

The morning address was about Christ's "Glorious Church", the church without spot or wrinkle (Ephesians 5: 27). He went about it somewhat in the style of Charles E. Jefferson, although he did not reach the heights of the great New York minister. In some way he reminded us of Jefferson as he, in simple words, spoke of the church as a testifying, evangelistic, inspirational, unifying power. I heard Jefferson once on the eleventh chapter of Hebrews, that great chapter on faith and its heroes. He also was an old man but in listening to him we were lifted to the very pinnacle of sacred oratory. We think we never heard any other speaker that impressed us as Jefferson did, and all this without any fireworks. Jefferson had only a few gestures, Sheldon didn't have any. But, as we said, Sheldon recalled for us that hour with Jefferson and we spent a delightful time with him in that morning service.

In the evening he preached a sermon on the "Outlook for a Warless World". This sermon, or sermons like it, he has preached one hundred and fifty times in the last two years! How to get rid of war seems to have become his one great message now. He showed the futility and stupidity of war, the waste of blood and money, the hatred it engenders, the way it tears apart what ought to be together.

Then he went on to show that there are hopeful signs for a better future. The women, the mothers are against it. The young people have in many places vowed they will not fight in a new war. The churches have passed resolutions saying they will not bless war again. Then he spoke about the Kellogg Pact and the implications of the fact that war has no legal standing among us any more. Such words would not have been tolerated in the pulpit a few years ago; few ministers would have been bold enough to express themselves quite so frankly. Now they feel that they may do so without serious consequences. It is a hopeful sign that public opinion has veered around to a sane and Christian position.

Still, when Monday came I took up the Literary Digest and read an article by Frank Simonds, that great propagandist of the allied cause, about the situation today. He showed that we are sitting on a powder barrel. One defiant move by the Germany of Hitler and France will march into the Rhineland, and Poland will come from the east, and England will side with France—and soon it will not be a localized war but another world war. Where were then the comforting words of Sheldon? How soon did the outlook change from the dawn of a new day to an overcast sky and the bursting of the thunderclouds upon an old and harassed world. Who, then, we were left to powder, will win, Sheldon, the idealist, or Simonds, the realist?

## THE WAY TO GOD

There is hardly another question that agitates the mind of the theological world today as much as the question about the reality of God. Remember the discussion for many months going on in the "Christian Century", about it between Wieman, MacIntosh and Otto; Wieman contending for a "minimum" idea of God (behavior of the universe, etc.), MacIntosh for the full personality conception, and Otto for agnosticism. There are numerous books dealing with the subject and new ones coming out right along. Our own Magazine also bears testimony that in our own circle of contributors the subject continues to occupy the center of the stage. We call attention to the valuable paper about the "Belief in God" by R. C. Stanger in the September number and now, in the January issue, Dr. Leonard, of the Reformed Church, makes his contribution deal with the Immanence of God.

In most periods of the history of the Church the existence of God was taken for granted and it was supposed to be a personal God. As far as we know, Spinoza was the first one to propound a pantheistic idea of God, making it mean the same as the universe or the world order. He was therefore cast out of the Synagogue by the rabbis and called an atheist by nearly everybody else until Lessing and Goethe, many years later, took him under their wings, rescued him from the charge of atheism and tried to show that he had a right to the title of "God-intoxicated", which had been given him.

Of course there had often been an attempt in the theological development to prove God's existence by appeals to reason. The feeling was general that in these efforts to show the reasonableness of the God-belief Christian thinkers had been eminently successful; in fact that it would be foolish to doubt it. The Psalmist was right when saying it was the fools who said in their hearts, there is no God. Such a course indicated wickedness rather than perplexity, it was a moral failure more than an intellectual difficulty that lay at the bottom of it.

One can imagine, then, the consternation when Kant, the new great philosopher from Koenigsberg, published his "Critique of the Pure Reason" and in it tried to show that the ordinary philosophical defenders of belief in God were mistaken. The ontological proof from the inherent idea of a supreme being was invalid, for even if we had in us a conception of a supreme and perfect being, that would not prove his existence. And the cosmological proof fared no better. The world might have had a creator but it might also have been there eternally. Some of the classical philosophers of olden times had taught the eternity of matter. Kant tried to remedy the havoc he had made in his second book, "The Critique of the

Practical Reason". Here he started from the Categorical Imperative, that moral law we find in ourselves and which demands that we act up to our responsibilities, cultivate virtue and leave to the architect of the universe the consequences. Since there is no higher thing in the universe than the moral law we must assume, *postulate*, a God who guarantees the ultimate victory of the moral law and rights in the other world what is wrong here. To the moral law in our souls we must appeal for ultimate truth, not to pure reason. Kant's position was largely accepted by his contemporaries. Even today most people are willing to grant that the existence of a God cannot be demonstrated. It is at best very likely, probable, it must be postulated.

But of course the Christian cannot be satisfied with mere assumption on such an ill-important question. The New Testament Christian had the witness of the Holy Spirit that there was a God. Or, better, his faith gave him, not so much proof that there was a God, he very seldom had doubts of that before. His faith made him inwardly sure that God was *the God of his salvation*. He believed that he was saved in and through Christ; that Christ revealed the true God to him and opened the way to his fellowship to him. Not always did faith remain on such a high plane. In the Catholic Church the Christian didn't have to worry much about his salvation. The Church took care of that and as long as he received the sacraments and remained a true and obedient son of the church he was reasonably safe.

When after the Reformation the Lutheran Church had developed its creed in all its fulness, the assent to that was often sufficient to keep him in good standing in the Church. When Pietism came a spiritual experience was required. Man must be *converted*. We know what our own forefathers had been taught by their spiritual teachers. They did not succeed so well in this country in making spiritual faith a condition of membership. And today a person seldom hears of a case of real conversion. I know when I was a boy in my teens, I struggled honestly for saving faith. I would go out into the field and the woods, throw myself down on the ground and pray God to give me peace of soul and certainty of salvation. I didn't get it the way I wanted. Even when I was still an assistant minister I would tell my people openly that I hadn't found the costly pearl as yet. But I kept on and finally grew into possession of saving faith.

When a man is converted he becomes sure of God on account of the inner experience he has of him. Whether this experience is cataclysmal or a gradual and growing thing, the Lord will give to him who has so far only the faith of his fathers, a personal, subjective and real faith. The Word of God and one's fellowship with God

through Christ adds to a man's spiritual stature and confidence. Study of pertinent literature will help him because they may show the reasonableness of his faith. Prayer and meditation play a great role. Today few pray and less cultivate real periods of silence and mystical immersion. We sometimes feel that life would be altogether different in quality if the emotions and habits of early religion could be recovered, but it seems a hard problem and there is so little encouragement from men and women as we used to have in a more spiritually alive period.

### Das Gehirn stirbt mit siebzig.

Es steht ein Vers im Alten Testament, den auch die Nazis nicht werden entfernen können. Es heißt ja, daß sie dem Alten Testament feindlich gesinnt sind, und daß die Fanatiker unter ihnen den unglaublichen Plan gefaßt haben, es aus der Bibel der deutschen Christen ganz herauszuschneiden. Mit Marcion und seinen Anhängern glauben sie, es sei ein jüdisches Buch und habe mit dem Evangelium nichts zu tun. Wenn deutsche Christen etwas aus der vorchristlichen Vergangenheit brauchten, so sollten sie sich an die Göttermymphen ihrer heidnischen Vorfahren halten. Oder wenn sie sittliche Vorbilder für den Kampf mit dem Dasein bedürften, so ständen ihnen die Helden des Weltkrieges und anderer kriegerischen Perioden zur Verfügung.

Wir glauben nicht, daß aus diesen phantastischen Träumen etwas wird. Das Christentum ist zu sicher fundiert in der jüdischen Geschichte und in der alttestamentlichen Offenbarung, als daß es aus seinem Mutterboden gewaltsam herausgerissen werden könnte. Jedenfalls ist derjenige Teil sicher vor Zerstörung, der in langer Vergangenheit der Brunnquell des sittlichen und religiösen Lebens der Christenheit gewesen ist. Dazu gehört der Vers, den wir im Sinn haben. Er steht im 90. Psalm und lautet: „Unser Leben währet siebzig Jahre.“ Wir haben vor nicht gar langer Zeit schon einmal darauf hingewiesen, wie auffallend es sei, daß schon vor Tausenden von Jahren der Lebenslänge des Menschen diese Grenze gezogen sei, und daß noch heute man die befriedigende Dauer eines Menschenlebens ebenso berechnet. Man wolle dem Redakteur es zu gute halten, wenn ihm dieser Vers so oft in den Sinn kommt. Hat doch vor einiger Zeit er selbst diesen Meilenstein erreicht, der nach dem Psalmisten ihm zuruft: „Salt inne, deine Uhr läuft ab.“

Nun lasen wir kürzlich in der Tagespresse von einem Ereignis, das uns wieder lebhaft an den berückenden Psalmvers erinnerte. In einer Versammlung von Medizinern und Chirurgen erklärte einer der berühmten Gebrüder Mayo von Rochester, Minn., das mensch-

liche Gehirn sterbe mit siebzig. Es sei der medizinischen Kunst gelungen, die Lebenslänge des Menschen beträchtlich hinauf zu schieben, und voraussichtlich könnte noch mehr erreicht werden. Aber was nütze es das Körperliche zu erhalten, wenn doch das Gehirn und mit ihm das geistige Leben auf den Aussterbeetat gesetzt würden? Man müsse auf alle Fälle versuchen, auch diesem wichtigsten Teil des Menschen eine verlängerte Lebensmöglichkeit zu verschaffen. Dazu empfahl er eine Kur des Geisteslebens, die wesentlich auf Selbstbehandlung beruht. Der alternde Mensch solle sich neue Ziele stecken, neuen Interessen sich hingeben, versuchen, mit dem Leben der Mitwelt an möglichst vielen Punkten in Berührung zu bleiben, einer Tätigkeit sich widmen, die den Geist auf neue, unbetretene Bahnen führen könnte.

Schreiber dieses las all dies mit hohem Interesse, da er ja eben erst diesen „Absterbepunkt“ selbst erreicht hatte. Man will nicht gerne sterben, besonders geistig nicht. Denn was ist der Mensch, wenn er nur so vegetiert, körperlich noch dasteht, aber sonst eine Ruine geworden ist? Was für neue Interessen sollte er dann in sich wachrufen? Sollte er sich neue Liebhabereien angewöhnen? Das Schlimme dabei war, daß er, der Editor, nie Liebhabereien gehabt hatte. Wir erinnerten uns an den verstorbenen Bruder Henninger. Er war ein großer Ornithologe, hatte eine große Vogelsammlung im oberen Stock seiner Pfarrwohnung in New Bremen, Ohio. Schön, aber wenn man alt geworden, ohne je viele Vögel außer Späßen und Tauben und einigen andern kennen gelernt zu haben? Andre verstehen etwas von Botanik, oder von Astronomie (man denke an Dr. Frion). Andre wieder sind geschickt in technischen Dingen, sie können ihr Haus mit elektrischer Leitung versehen oder ein Radio anbringen, ohne einen Sachverständigen heranzuziehen. Alles dieses ist uns versagt. Wir standen also vor einem Problem. Wir haben es noch nicht gelöst, wollen aber unserm Publikum sagen, wo wir stehen.

Erstens bemerken wir, daß wenn ein Mensch alt geworden, besonders wenn ihn seine Freunde zum siebzigsten Geburtstag gratulieren, so sollte er sich das eine ernste Mahnung sein lassen, an die Vergänglichkeit alles Irdischen zu denken. Aber nicht nur das. Der christliche Glaube ruft uns nicht nur ein *Memento mori!* zu. Der 90. Psalm läßt nicht nur das Sterbeglöcklein ertönen. Er beginnt mit dem Glaubens- und Dankeswort: Herr, du bist unsre Zukunft für und für. Generationen kommen und gehen, Gott aber bleibt. Er bleibt bei uns alle Tage bis an das Ende unsrer Lebenszeit. Gründen wir uns in dem Gottesglauben, den uns Christus darreicht und erhält!

Sodann bleibe man geistig tätig. Wer seit vielen Jahren die Gewohnheit gehabt hat, täglich in seiner oder der öffentlichen Biblio-

theß drei oder vier Stunden zu verweilen, der braucht sich nicht um seine Morgenstunden zu sorgen. Man wechsele jedoch die Kost. Wir haben uns vorgenommen, unser Griechisch und Hebräisch wieder zu pflegen, das Alte und Neue Testament und den Homer.

Man kann freilich nicht den ganzen Tag lesen. Man muß dies oder jenes finden, was unterhält ohne zu ermüden. Wir sind noch auf der Suche in diesem Punkt. Vielleicht werden unsre Leser uns helfen. Schließlich darf man sich Freunden und Gefinnungsgegnossen nicht entziehen. Es ist schön, noch im Geschirr zu sein, wenn's zum Letzten geht. Manchen ist das vergönnt, aber nicht allen. Diese Letzteren müssen ein Problem lösen, das nicht ohne Schwierigkeiten ist.

# The Christian World

## The Disillusionment of a Ritualist

BY JOHN CLARENCE PETRIE

No church in the world is so unritualistic as the Roman Catholic. This is not a would-be Chestertonian paradox nor a Chestertonian would-be paradox. It is a plain fact, never so much borne in upon me, former Pharisee of the Pharisees, as during my two months this past summer in France, Bavaria, and Belgium. And, oh, the humiliation of it, to have to remember the days when as an "Anglo-catholic priest," (the quotes are to indicate that the expression is completely non-official, there being no such organization as an Anglo-catholic church) I labored in and out of season to bring in all the latest Roman wrinkles, thinking that thereby I was making my church more "Catholic." Nowhere in the world is ritual of so little importance as in the Roman obedience, and consequently no greater error could I have fallen into.

Of course I may be challenged in this statement that the Quakers are utterly unritualistic, or the Methodists, or the Unitarians. Nothing could be farther from the truth. Let a Quaker try introducing the slightest bit of ritual into the worship of his church and he will find at once that opposition will rouse. Bless her dear soul—nay, God rest her soul, for I am still Catholic enough to pray for those who have taken the next step—did not a lifelong Unitarian in this very parish of which I am now minister leave a request that she be buried by someone other than me? She was ill when I arrived here and never was able to go to church to hear or see me; but another parishioner of Quaker background reported to her that the new parson wore a "robe," meaning my poor Geneva gown, and that therefore I was trying to romanize this parish. And did I not have to forego having a communion service at Christmas for the reason that it was popish?

### Trouble Over a Mass

Or again, I look back to the time when I was curate in an Anglo-catholic parish (I omit the quotes this time for fear of offending some good and devout Episcopalian whose religion I sincerely appreciate) and it came my turn to say mass in the chapel of the nuns across the street from the church. "Father Petrie," said the doughty little mother superior as she stamped her foot, "you may not say mass in our chapel unless you promise to say the Nicene creed."

"But, my dear sister," I remonstrated, "what in the world have your nuns got to do with the way I say mass? I am the priest, not you."

"Our ordo calls for the creed," she insisted.

"Your ordo! What has your ordo got to do with the mass? You are sisters, you cannot say mass, therefore you cannot have an ordo governing the mass at all."

May I add that the ordo is a book of rules setting forth the services to be recited. It is officially a Roman Catholic thing but many Anglo-catholics use ordos of their own, without any official sanction whatsoever from that body known as the Protestant Episcopal Church in the United States of America.

Those same nuns mentioned above came to my mass at the church on weekdays and then reported back to my rector every deviation from the way in which they considered the mass should have been celebrated. And did they not bring the rector down upon me by running to him with the tale that I was teaching the children who came to confession to me to recite the Hail Mary! As though auricular confession, for which no provision is made in the American Book of Common Prayer, was perfectly legal while prayers to the Mother of Christ were not!

#### **Just in Time for the Epistle!**

Now to illustrate my point about the subordinate place occupied by such matters with Roman Catholics. On our first morning in Paris my wife and I rose early to attend mass at the famed Church of the Madeleine, a few blocks away from our hotel. Just before reaching the entrance to the north choir door we saw a bearded priest in soutane and shovel hat rushing down into the lower entrance of the church. We should have given the matter no further thought but for what followed. Entering the church we found chairs on the gospel side very near the high altar where a solemn mass was in progress. Now a solemn mass calls for three ministers, the celebrant, the deacon, and the sub-deacon, and here was this mass already well started and there was no sub-deacon. Shades of McGarvey and the S. S. P. P. society, the Anglican popes of what is proper! What was this, as time approached for the epistle? Did my eyes play me false or did I see, just in the nick of time, emerge from the sacristy door a fully vested sub-deacon, and none other than the bearded padre we had seen hustling into the lower door? Grasping the book of epistles he took his place and chanted the epistle for the day.

#### **The Fact, Not the Form**

I could see at once what had happened. This priest with the beard had probably said mass at seven, had his breakfast, and then been perhaps delayed a few moments so that he was late for the eight o'clock mass at which he was scheduled to serve as sub-deacon. And the other priests, instead of delaying the mass and inconveniencing a huge congregation, had started without him. What would have happened had he been delayed beyond the time for the epistle I know not, but I fancy the deacon would have read the epistle just as though it were his function.

I do not mean to say that a similar incident might not happen in certain Anglican churches; but not in one of the strict Anglo-catholic

variety where to omit one jot or tittle of the prescribed ritual (prescribed by the Sacred Congregation of Rites at Rome, by the way) is anathema.

### Things Taken for Granted

The reason for the difference is obvious. Rome's ritual is an accomplished fact. One has to observe it as a matter of course, but it is of no importance, indeed it is sometimes quite a bore. What matters is not the details of the ritual but the action. As Ronald Knox once said of the graduates of Downside abbey school in England, "The Catholic boy may be reared in the midst of gothic magnificence, but in the cheapest gimcrack church of London he is as much at home as in Westminster cathedral, for he is taught to fly straight to the center of things, the presence of Christ on the altar." And so it is that with Catholics it is the mass that matters, whereas there is all too often too much truth in Professor Carleton Hayes' jibe: "The Catholics burn incense in order to worship while the Anglican worship in order to burn incense."

The high church Anglican layman knows all the trite arguments as to why incense is a divine act of worship on Sunday; your Catholic student for the priesthood very often does not learn to swing a thurible of incense until near the time for his ordination. Then he does not ask why or wherefore unless some non-Catholic asks why. It is in the ritual and that ends it. One hears more talk in one day in Nashotah seminary, the high church reservation up in Wisconsin, about vestments and incense and ceremonies than he would hear in a whole lifetime in the Roman church.

### Every Other Verse

The day after our visit to the Madeline we heard high mass in the lady chapel of Notre Dame, Paris. There were the canons in the choir all reciting their breviaries to themselves while the music of the mass was being rendered by three old laymen in street clothes at a small harmonium within a few feet of the altar itself. It was a plainsong mass (known sometimes as the Gregorian chant) and the Gloria in Excelsis and the Nicene creed are supposed to be chanted antiphonally, that is, one side of the choir sings a verse and the next is sung by the opposite side and so on. The old men sang for all the world as though they constituted one side of the choir chanting, "Glory be to God on high, and on earth peace, good will toward men." There was no other side to take up the next phrase so the organist played it while the old men rest their voices to take up the third phrase. Thus they sang every other verse of both Gloria and Credo!

I could picture to my mind's eye the disgust that would have appeared on the faces of the Anglo-Catholic liturgist at this display of Roman laziness. As a matter of fact the very informality of the whole shows how far from pharisaism is the Catholic attitude. Those old men were utterly devout, their whole bearing at the consecration proving their realization that only one thing mattered, the presence of Christ.

In Bavaria, which I believe is the strongest Catholic region in the world today, I was particularly impressed with the disregard for outward attempt at uniformity. At the Jesuit church of St. Michel's in Munich there is sung every Sunday a gorgeous Haydn, Mozart, or other operatic mass by some of the world's greatest composers, the sort of music condemned by the late Pius X. To be sure, these masses are sung in abbreviated form but to the accompaniment of full orchestra with kettle drums. The effect is truly theatrical. On the other hand, the late pope's command that the full proper of the mass, that which changes with each day, should be sung, is completely disregarded. In only two churches in Munich did we find the rules carried out strictly as regards music, at the cathedral (the Dom) and at the Benedictine basilica of St. Boniface. In the little Alpine town of Mittenwald, to my great amazement the choir sang the creed only half-way through and then as the priest was ready to continue the mass they stopped in mid-air and the celebrant sang "*Dominus vobiscum*" and went on with his own part of the mass!

#### Catholic Laity and Informality

And how do the laity take all this informality, this lack of uniformity? All I can say is that to watch a Catholic congregation in Bavaria at mass is to make every sort of Protestant service look like the goosestep. Whether we Protestants (and Anglo-catholics) sing standing, sitting, or kneeling, one thing is certain, we do it together. Not so German Catholics. They stand, they sit, they kneel, they genuflect, they bow, just as they please, when they please. Huge numbers never even try to get a seat for mass but stand throughout the world—nay, even for the sermon they will be seen standing under the pulpit, old men leaning on their canes, young and old, rich and poor, men and women standing. The bell rings for the consecration, some bow, some kneel, others remain standing. And yet I have seen Anglo-catholic rectors go into a rage because certain members of their congregation refused to make the sign of the cross, to genuflect, to kneel at the *incarnatus* in the creed, or perform some other ceremonial task. Both to Catholic-minded rector and Protestant-minded laymen in such cases the outward bodily posture takes a position of tremendous importance, of such importance indeed that I have known people to leave the church, parishes to be split, and rectors to lose their appointments. To refuse to bow at a certain point in the service when all good Anglo-catholics bow earns one the contemptuous title of "Damn Prot."

And all the time there is this truly marvelous Book of Common Prayer which tells its communicants: "Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and take this holy sacrament to your comfort—" It is this that the ritualist overlooks. The book does not say, "Ye who are fasting since midnight, ye who make the sign of the cross and bow at the *incarnatus* and genuflect to the sacrament"; may, rather it goes straight to the heart of personal religion.

### Looking Back to Youth

It is truly humiliating to reach middle life and look back to one's youth as having been worse than wasted in the attempt to center the essence of religion in outward forms. It is doubly so when one did all this in the belief that he was restoring Catholicism. Truly had Rome been the ritual-obsessed organization that some of her would-be imitators seem to think she would never have withstood the storms of the centuries as she has. And it is still more saddening for one who has repented him of the evil of his misspent youth to look at the great Protestant Episcopal church and find that those who most revel in the word Catholic are still for the most part identifying the term with the very misconceptions which he now rues so bitterly—*Christian Century*.

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### The Conscientious Objector

BY THE REV. JOHN SOMMERLATTE

The Social Service Commission of General Synod has made a study of the status of the conscientious objector. An overture from East Ohio Classis to General Synod about this matter was turned over to our commission. The request was that General Synod take such action as may be necessary "to establish the status of a member of the Reformed Church in the United States who has conscientious objections against war as being the same as that of a member of the Society of Friends." In the first place, the commission discovered that members of the Society of Friends have no special status. The war resistance of these people is a matter of the individual who protests and the protest may or may not be allowed to stand.

The question as to who is a conscientious objector should engage our attention. Who has a right to be one? If we desire our young people to attain this status, what should the Church do in order to build up the passive resistance which is necessary? In the next war our young people will need a mental and spiritual background if they desire really to object to the un-Christian war system. It will require a strong martyr spirit to stand aloof from the mass-madness when the propaganda factories begin to work again. There is still a slight hope that the Kellogg Pact may be taken seriously and that disarmament may be forced upon the ruling class of every nation. If the ruling class of our country really meant to have peace when the Kellogg Pact was signed, no judge could deny citizenship to a man like Prof. MacIntosh of Yale Divinity School. The rights of U. S. citizenship would readily be granted to men who insist that war is now illegal.

Rev. T. F. Rutledge Beale, a Congregational minister of St. Paul, has also been denied naturalization because he refuses to bear arms. The Kellogg pact is part of the law of the land. Our government has taken the position of condemning war as a method of settling disputes between nations. Recourse to war was denounced by President Hoover on July 24, 1929. The United States, jointly with other nations, renounced war as an instrument of national policy. The Pact of Paris was negotiated because nations agreed never to seek the settlement of

international disputes or conflicts by other than pacific means. Secretary Kellogg specifically stated that "The United States desires to see the institution of war abolished."

Christians heartily approved of this treaty. Under the Constitution this treaty is now a part of the supreme law of the land. Why do the militarists and war makers still dare to defy the Constitution of the United States?

There is no immediate danger of another world war. The nations of Europe are not anxious to arm labor just now. A. D. Emmert writes to the "Baltimore Sun" from London: "Hardly a country on the continent would care at present to take the risk of putting arms into the hands of its population and asking it to endure new hardships and sacrifices after the last four years."

Since we know that the ignorance of men, combined with weakness of will, involve them in tragedy, how can we help our young people to attain a frame of mind that will give them resolute poise even in the face of a new war frenzy?

1. First of all, we should no doubt teach our members to have recourse to prayer. If war is contrary to the teaching of our Lord and Master, the Church should insist on expressing the mind of Christ. How can the Church sanction war or condone the spirit of violence exhibited by some of its members? Nine-tenths of the people on our planet feel the cruelty of oppression. What can the Church do in this situation? We are caught in the whirlpool. Strong eddies, drag us along with the spirit of the time and the vision of the Master propels us in another direction. It is certainly a matter for deep study and earnest prayer. If the Church will listen to God surely a remnant, at least, will be saved. The grace of God will create something new. We dare not say that the days of miracle are past. The Son of God is still powerful enough to lay new foundations for a Church that will heed God's call.

2. Let the Reformed Church declare that *participation in war is sinful*. Then we can tell our young people to ask for "conscientious objector" treatment. Let us make sure that a majority of our members do not desire to put a khaki uniform on the Master of Life in the next set-to between the nations! Do we realize that the Church must be divorced from economic injustice before we can drive out the demon of war? The tempting situations into which the anarchy of the world's economic struggle place diplomacy, inevitably lead to "armed pressure" or war. When nations weave a tragic web of sin we can expect ruin to follow.

We shall need to develop in our youth the spirit of an adventurous faith. The false antithesis between "spiritual" and "mechanical" must not be allowed to stand as an excuse for the Church's failure to call attention to the difference between the Kingdom of God and the kingdom of mammon. If the Protestant Church continues to worship, in part at least, at the shrine of Caesar, it will follow other Churches into a babylonian exile that will be its disgrace. An attack must be made

on the world powers that love darkness, force, and hate. That is the business of the Church. It has no commission from its Master to condone wrong and wink at iniquity. It is under compulsion to reveal the will of God. If it accepts favors and gold for assisting the will of powerful men, what excuse can it give to its Master when the day of its decline and shame comes upon it?

It is true that a cross awaits the Church if it turns against the world powers of force and greed. What of it? The cross will and should be its glory. Shall men continue in their vain attempt to move the heavy machinery they have invented over spiritual roads and bridges that are too flimsy to carry the load?

3. In the third place, the Church must make clear to its young people that the spirit of sacrificial love is absolutely essential if we are to make an impression upon a war-bent world. Dr. John McDowell, Moderator of the General Assembly of the Presbyterian Church says: "It is idle to talk of the Kingdom of God, of an ideal social order in which the divine will is realized, while the essentially pagan economic system exists." Our Church people should be informed as to the dangers which threaten the peace of our country should President Roosevelt's progress be halted. The policy of the ruthless exploitation of the common people must be given up, not for the period of two years but forever. The Church that would try to insist on the divine right of property would be disowned by God quite as much as the Church that tried to uphold the divine right of kings.

Vested interests should have discovered by this time that their supremacy over life is nearing its end. They could lead mankind to another trough of blood, but many conscientious objectors would refuse to drink.

The economic well-being of the people of the world should be a matter of vital concern to Churches whose Master has compassion on hungry multitudes. The Church simply must care as to what happens to human personality. When national policies make for hate, Christian Churches should speak out in spiritual pain because they believe in a Christian way of love. Would it not be well for the Church to demand that the private manufacture of munitions be abolished? Should not the Church insist that the exportation of arms to nations who violate the peace pact be prohibited? Should not the Church feel the pain of the millions who have become poverty-stricken? Schools, colleges and Churches are being closed. Surely we dare register our heartache in the face of such beggar conditions.

The best answer that the Church can give to the war system is that it demand that federal legislation be enacted to safeguard the rights of conscientious objectors. The gospel of peace should have a greater hearing than the gospel of Mars.

*Lakewood, Ohio.*

*—Reformed Church Messenger.*

### Karl Barth and Hitler

A pamphlet by Karl Barth entitled "Theological Existence Today" has been widely circulated in Germany during recent months.

Two thousand pastors have signed a covenant asserting the supremacy of conscience and objecting to putting the church under Nazi control. Twenty-two Berlin pastors have issued a manifesto in behalf of the two thousand.

The special correspondent of the *Manchester Guardian Weekly* of October 27 gives us the following interesting picture of a phase of the struggle in Germany which has not been much emphasized in the United States.—*The Editor*.

In their campaign against religion the Nazis differentiate sharply between Catholics and Protestants. Their attack on Catholicism was principally political—the secular organizations of the German Catholics, notably the Center Party, have been swept out of existence. But violence has also been done to the Protestant faith by the Nazis—a violence incomparably greater than that done to the Catholic faith. Physical violence has been done; some of their clergy have been intimidated or dismissed, several divines of high eminence were compelled to resign, there was Brown-shirt turbulence in the churches, symbols of Hitlerite militancy—drums, brown uniforms, and swastikas—have vied with the organ, with priestly garments, and with the Cross even during divine service itself. There was Nazi intimidation during the recent church elections, and the returns were tampered with. But the German Evangelical Church has, above all, suffered, and is still suffering, from a spiritual violation that has no counterpart in any other country excepting Russia. Certain "reforms" have been forced upon that church—though not, it must be admitted, without the acquiescence of a large number of the clergy—through no inner ecclesiastical or theological need or impulse, but in the unique interest of the Dictatorship.

The main impulse in the evolution of the "German Christians" is a warlike impulse—they are a part of Germany's moral rearmament. Their doctrine is necessarily a reflection of Hitlerite doctrine. This has led them into contradictions too crass to escape public mockery. "The Church," according to one of their proclaimed tenets, must in future "be the Church of German Christians—that is to say, Christians of Aryan race." The "German Christians" also proclaim the "sovereignty" (*Hoheit*) of the "National Socialist State" (and they mean more than its purely temporal sovereignty). The Gospel, they venture to declare, must hereafter be preached as "the Gospel in the Third Realm," while Christian doctrine must not only be a defence against "Mammonism and Bolshevism" but—so these inverted Bolsheviks assert—against "un-Christian Pacifism" as well.

So far they have prevailed not merely by reason of political pressure but also because a multitude of German churchmen succumbed to the nationalism, the revivalism, the general militancy, and the polydaemonism of the Hitlerite movement.

But the spirit of the Reformation is not dead in Germany. Resistance—not in the political sphere (where there could be none) but in the theological sphere—has found superbly audacious expression in a pamphlet entitled, "*Theologische Existenz heute*" ("The Theological Existence Today"), by the well-known divine Karl Barth, who is professor of theology at Bonn.

It is not Barth's purpose to oppose Hitler or the Nazi movement; indeed, he recognizes Hitler's political leadership over the German nation as an accomplished fact (which it indubitably is). He is not concerned with the Left or the Right, with revolution or counter-revolution, or with politics, or with movements of any kind, but with theology alone. He defends the Church *in* the Church. His pamphlet is one of the most splendid pieces of polemical writing in the German language; its impassioned prose is worthy of Luther.

Barth challenges the legitimacy of the reforms that have been forced upon the Evangelical Church. Even a reform that merely affects the outward, technical organization of the church "must arise from the inner needs of ecclesiastical existence, and from obedience to the Word of God, or else it is no ecclesiastical reform." He challenges the "authoritarian principle"—certainly, he argues, there may be leadership in the church, but only when it has come about of itself, when it is an event, an accomplished fact; "in Luther and Calvin it was an event, not by virtue of any particular office but quite simply because it happened within the framework of their everyday function as preacher and professor at Wittenberg and Geneva." And *this* leadership of theirs was "very authoritative, very spiritual, and, above all, very real." There can be no real leadership "save when leadership is an accomplished fact—the authoritarian *principle* is pure nonsense, and whoever says the contrary does not know what he is talking about."

Barth summarizes the doctrine of the "German Christians," one of the tenets in which is that the Church must in future be the "Church of German Christians—that is, Christians of Aryan race"—and then declares:

What I have to say on the matter is simple—I say No, without reservation or qualification, to the letter and to the spirit of this doctrine. In my opinion this doctrine has no right of asylum in the Evangelical Church. In my opinion the end of the Evangelical Church would have come if this doctrine were to achieve the exclusive preponderance the "German Christians" wish it to achieve. In my opinion it would be better if the Evangelical Church were reduced to the smallest handful, and were to go into the catacombs, rather than conclude even a distant peace with this doctrine. I look upon those who have accepted this doctrine either as seducers or seduced. . . . I can only request my several theological friends who, by force of some hypnosis or some sophistry, have found themselves able to accept this doctrine, to take cognizance of the fact that my separation from them is definite and final, save in so far as they may, in happy inconsistency, have retained some other Chris-

tian, ecclesiastical, and theological substance side by side with a doctrine so false.

"It is not the business of the Church," continues Barth, "to serve mankind or the German people; it is the business of the Church to serve the Word of God alone." The Church does "not believe in any particular state, such as the German State, nor in any particular kind of state, such as the National Socialist State." The Church "proclaims the Gospel in all the realms of this world, she preaches it in the Third Realm as well as in any other, but not under the Third Realm and not in the spirit of the Third Realm."

The doctrine of the Church cannot be determined by this or that situation or period or political creed, not even by the National Socialist creed, but only by "the behests of Holy Writ." Membership of the Church "is determined not by blood and therefore not by race, but by the Holy Ghost and by baptism. If the German Evangelical Church were to exclude Jews who have adopted the Christian faith, or were to treat them as Christians of an inferior kind, it would have ceased to be a Christian Church."

These are some of Barth's principal theses. He does not proclaim them merely because he wishes to refute the doctrine of the "German Christians," for he does not consider that doctrine worth refuting ("and I expect no good at all to come from any discussion with their leaders"); nor because "an unprecedented heresy has asserted itself" in that doctrine (though the doctrine as a whole is not altogether new, being chiefly composed of "select specimens from the theological dustbins of the much abused eighteenth and nineteenth centuries"); but because the "German Christians" have shown that violent methods "in the manner of political mass demonstrations and political propagandist marches can give form and force to a faith-movement."

And now the primary need is that

a center of spiritual resistance be created. . . . Wherever the Church is the Church, there she has already been saved. . . . The Church is present in her entirety wherever two or three are assembled in the name of that entirety. . . . But where there are "movements," even when animated by the best opinions and intentions, there errors and sects are close at hand. The Holy Ghost requires no "movements," indeed, it is highly probable that most movements have been invented by the Devil. . . .

"The Word of God endureth for ever," and for that reason the Word of God is indispensable every day, for every day hurries towards eternity. That is why the Church, that is why theology, cannot start on a winter sleep even in the "Totalitarian" State, cannot tolerate a moratorium, or even a "*Gleichschaltung*" (a term meaning integration in the Hitlerite system) . . . for even in the "Totalitarian State" the people live by the Word of God, the content of which is "the Forgiveness of Sins, the Resurrection of the Body, and Life Everlasting."—*The Christian Leader*.

### An Interesting Theological Magazine

One of the journalistic casualties in the history of our Church, which some of us have deeply lamented, was the demise of the *Reformed Church Review*, a theological quarterly which, through a large part of its history, ranked exceedingly high, and of which it can truthfully be claimed that it helped in no small degree to *make* the history of American Protestantism as well as to *interpret* it. The *Review*, alas, fell upon evil days in the post-war era of the "go-getter," when only a few hundred choice souls remained to appreciate its superior virtues and to afford material sustenance; and it went, for a time at least, into total eclipse. It has always seemed like a stain on our escutcheon that we allowed so important an organ of our denominational life to become "the victim of suspended animation."

We were moved to these reflections by the fact that we have just been privileged to read the September number of the *Theological Magazine* of the Evangelical Synod of North America. This is a bi-monthly of 80 pages, published by the Eden Publishing House, St. Louis, Mo., at \$2.00 per annum, and edited by Dr. H. Kamphausen of Cleveland, O. The next issue will complete Volume 61, which shows that the magazine has been sustained for a least two generations. This, in itself, must be a source of real gratification to our good friends in our sister communion.

The current number contains six thoughtful articles (of which two are in the German language), besides editorials, book reviews, and a department called, "The Christian World." The opening article by Prof. Robert C. Stanger, of Elmhurst College, is an able and timely discussion of "The Meaning of Belief in God for the Life of Today." Other topics discussed are: "The Denominational College," by A. S. Susott; "Missionary Strategy," by Dr. A. Stueler; "Instruction for Confirmation," by the editor; "The Christian and the Commonwealth," by Prof. Gruetzmacher; and "Thoughts on 'Faust,'" by Dr. Schieler.

We are moved to express our felicitations to our brethren in the Evangelical Synod. We are glad that they have such an excellent *Theological Magazine*, and we see no good reason why, after the merger is effected, it should not be made an organ of the United Church. Meanwhile we would suggest to such pastors and thoughtful laymen in our fellowship as find it possible to do so, that it would be a good idea to subscribe for this journal and become acquainted as soon as possible with the point of view so interestingly presented in its pages. We believe such readers would feel right at home in studying this *Theological Magazine*, and the sooner we appreciate one another's point of view the better it will be for all concerned.—*Reformed Church Messenger*.

## Book Review

(When ordering books, please mention this Magazine.)

NOTE—Reviews, when not signed, are by the Editor.

**The Doctrine of Redemption**, by *Albert C. Knudson*, Dean of Boston University School of Theology and Professor of Systematic Theology. The Abingdon Press, New York, 1933. 512 pages, \$3.50.

Professor Knudson had been before the American religious public with a number of books, of which we especially mention the "Religious Teaching of the Old Testament" and "Present Tendencies in Religious Thought". Then he began the construction of his system of dogmatics. The first part dealt with the "Doctrine of God". The present volume, on the "Doctrine of Redemption", brings the subject to its conclusion.

It is manifestly impossible for us to give a full presentation of the contents of this second book even in outline. We shall confine ourselves, as we go through it, to picking out here and there characteristic positions for comment. The first part has to do with the creation of the physical world, with man and sin. Knudson holds that creation is the best view of the origin of the world. It is God's world and responsive to his action. God's purpose with it is to develop a kingdom of God in it. To carry this out there must be redemption of man.

We cannot be indifferent to the scientific ideas of the origin of the world, but we ask questions that are beyond the province of science. If the world was created by God what did he do before that? Science tells us of the vastness of the universe and of the multiplicity of heavenly bodies. It also claims that as far as we know only the earth is inhabitable by human beings. What, then, was the purpose of all these mighty creations if there was no mind there to know of them and appreciate them? These and other questions, though natural, are beyond our ken.

Miracles, says Knudson, are not breaches of natural laws and they are not essential to faith. The miracle of God's personal and creative presence in the world is alone vital to religion. It took the Church a long time to concede the fact that the Bible is not a text-book on science, or that science may be a better guide to knowledge than plain common sense. Melancthon, Knudson tells us, railed at "certain men who from love of novelty or to make a display of ingenuity, have concluded that the earth moves. It is want of honesty and decency to assert such notions publicly, and the example is pernicious". Still science has often been just as dogmatic when contending that sense perception is the only source of knowledge and that materialism is the only tenable world view. The "old conception of matter as extended substance is beginning to disappear and a dynamic conception is taking

its place. Thought finds a reality that transcends sense experience and, if so, there is no good reason why religious faith should not do likewise".

The great problem of Evil in the world has always been a stumbling-block to the thought of Christian and non-Christian. The Christian will say that it is through pain and struggle that we become detached from the world and conscious of our kinship with God. He looks upon evil not as a problem to be solved but as an enemy to be overcome. We are redeemed in and through suffering and suffering takes on a new meaning through the experience of redemption.

Original sin, according to the writer, in its traditional form (as coming into the world through Adam's fall) is a fiction. We don't know anything about an original state of righteousness. It was the divine plan that man should enter the world with an animal inheritance. Knudson seems to accept the story of man's origin as told by the evolutionist. Man's inherent moral weakness arises from the survival of the tendencies of his animal nature. There is no sin or guilt to be attributed to the inherited raw material of human life. If sin is universal it is because of the enormous difficulties that confront the human will in its efforts to realize the moral and religious ideal.

Is God responsible for the coming in of sin? No, he foresaw the coming of it, and if he nevertheless persisted in his creative activity it must have been because of his faith in the power of his own redemptive agency. Sinful as man might become, there was yet in him a deeper capacity for response to the divine love.

In taking up the doctrine of Redemption, the author contends that it is not essential nor wise to stress the metaphysical union of the two natures in Christ. Rather should we see in him the perfect revelation of God. Jesus had a unique God-consciousness and he was the ideal man, the perfect organ of divine revelation.

The theory and meaning of atonement naturally receives a great deal of attention. The author rehearses the different conceptions the theologians of the past have advocated, up to Anselm and down from Anselm to our own times. He finds important contributions in all without identifying himself with any. Christ according to him, did not bear the punishment for the sins of the world. He did not make an objective atonement for them. There was no vicarious punishment. We should approach the Cross from the standpoint of moral and spiritual dynamics and find in it the perfect revelation of the divine love and righteousness and a profoundly moving example of absolute faithfulness to duty. The suffering love of God (in Christ) awakens an answering love in the hearts of man.

In dealing with the Christian life Knudson fully acknowledges the work of the Spirit as the new dynamic of the Christian, but believing in the moral freedom of the individual (the freedom of contrary choice) he declares himself in favor of synergism as opposed to monergism.

The second coming of Christ, in the real apocalyptic sense, Knudson says, fails to fit into the modern world view. It is to us the symbolic sign of the ultimate triumph of Christianity.

It can thus be seen that the author departs in a number of things from the conventional dogmatic theology. He quotes Ritschl more than any other theologian and in his Christology and soteriology Knudson seems to belong in the Ritschlian school.

It is a vast subject with which the author has to do. It becomes still more difficult as in the case of all important doctrines, he gives us their historical development (a "Dogmengeschichte" as we call it in German). The erudition of the writer commands the greatest respect. The way he has thought through all the phases of his system is altogether unusual. The taste of the times is not favorable to "systematic theology". Barth indeed has told us that we need a theology. Knudson's theology is not Barthian in any way. Still in this book the reader finds himself under the guidance of an expert. He may not agree with him always, but he is bound to be benefited by him.

**A World That Cannot Be Shaken**, by *Ernest Fremont Tittle*. With an Introduction by Halford E. Luccock. Harper and Brothers Publishers, New York and London, 1933. 137 pages.

Being pastor of a large Methodist church at Evanston, Ill., the home of Northwestern University, Dr. Tittle preaches perhaps to the largest voluntary college audience in the country. Still he is not a college preacher par excellence; he likes to speak to people as members not of a student body, but of the human race. He is well acquainted with the evils of our industrial system and is not afraid to speak his mind. We imagine he has quite a few of the industrial leaders in his congregation. That has apparently no effect on his outspokenness. He says, in his sermon on "Bread and God": "Not the scholar, not the artist, not the technician, not the priest, certainly not the saint, but the man of means has been accorded preeminence in our society. It is he who has been given the chief place at feasts and even the chief seat in the synagogue. It is he whose opinions have carried greater weight than the opinions of scholars and educators." And again, "vast accumulations of wealth making possible magnificent residences filled with beautiful works of art, making possible great estates enclosing game preserves, golf links, tennis courts, swimming pools: all this for the few, while the many huddle in ugly disease and vice breeding slums".

Convincingly he points out that although godlessness has always been possible as a belief, yet human society has steadily rejected it. Theism makes hope spring up eternally in the human breast. Faith in God has been the source of true philanthropy. Even Mencken's Mercury had to acknowledge that the Christian missionary went farther and braved more hardships in seeking out the most unfortunate of the race than any other men.

Two of the sermons we enjoyed most. The one is on "Poise". Its text is Psalm 120, 2: "My help cometh from the Lord who made heaven and earth". Poise, he says means self-control, balance of mind, coolness in the presence of danger. It requires the discipline of earnest, steady striving and of real hardship. It grows more and more according as a

man learns to live for a great cause. "Lincoln achieved it because he had found a cause in devotion to which he was able to transcend, not only his natural awkwardness, but his personal ambitions and heart-aches." Horace Bushnell is also cited as a possessor of poise, composure, tranquillity. A friend had spent an afternoon with him when he—Bushnell—was at the point of death. This friend wrote in his diary, "As I left the house I felt a lively sense of things eternal and a desire to live in them." In this connection Dean Inge is quoted as saying: "He who will live for himself shall have small troubles, but they will seem to him great. He who will live for others shall have great troubles, but they will seem to be small".

The other sermon is on the "World That Cannot Be Shaken," from which the volume takes its title. The text is on Hebrews 12, 27. The author refers to the judgment that had come upon Israel, a calamity that destroyed for ever the possibility of a Jewish nation. Its patriots had dreamed of a day when their nation would become the cultural and religious center of the world. But what does the writer of Hebrews, a Christianized Jew, do in the face of such a catastrophe? Does he despair? Not he. He finds consolation in the faith that the world man makes is always imperfect and must give way to the world God intends to build. The breakdown of our own involves untold suffering, but later, when we see the necessity of building a better world, we are comforted by the faith that God is the builder, not we alone. What he says about the writer of Hebrews and his philosophy of history reminds of the unforgettable words Chas. E. Jefferson wrote and spoke on that subject, especially the eleventh chapter, the "Westminster Abbey of the Bible". Be sure and read it. (Jefferson as well as Tittle.)

The volume contains ten sermons. Five we have examined and found very good. We take the other five on faith. Dr. Tittle deserves your attention and you will be grateful for his acquaintance.

**Christ and Human Suffering**, by *E. Stanley Jones*. The Abingdon Press, New York, 1933. 231 pages.

The unspeakable amount of unmerited suffering that is in the world has always been a stumbling-block to faith. If there is a God at the center of the universe who is both almighty and good, why doesn't he see to it that suffering falls on those who deserve it, who have brought it on themselves by a wrong course of action? The author takes up this question and seeks to answer it. There is a mistaken idea prevalent that God will remove trouble and pain from the righteous if he has faith enough. It seems to result from the saying of Jesus about the "providentia specialissima." If not even a hair falls from our head without the will of the Father, how then could we turn to God in distress without having him intervene for us? But in reality this is found to be a false conclusion. The author brings striking examples where an only child is taken from a godly family, or where a young father and bread winner is stricken with death and an old grandfather who could be spared is left behind. Or a fire destroys the mission house and spares a brothel not far from the mission compound.

Such occurrences are apt to try and sometimes shake the faith of the Christian but the writer is on safe ground when he says that our world is a world of law and not of caprice. It acts according to the law of cause and effect and therefore it is a dependable world. It compels us to study these laws and take them into account and thereby learn to control the powers of nature. When the World War brought upon us such a colossal destruction of life and property, thousands seemed to lose their faith in a divine hand guiding the world of man, but it is not God's way to interfere by a miracle when the nations decide on sinful courses. They have to learn by suffering, the same as individuals.

In the Old Testament we come upon passages that seem to hold out immunity from natural evils to the godly, like, e. g., the ninety-first psalm. Jones thinks that spiritually explained this is still all right, but not literally.

The fact of suffering has in all lands and times been a challenge to the thoughtful and the attitudes towards it have varied. The Stoic has advised us to accept the situation but steel our hearts against it. Bertrand Russell is of that same school. The best we can do, he says, is to hold on with "unyielding despair." Buddha teaches that evil and existence are one and the same thing. Sink your individuality in the ocean of the All and by losing your ego you lose the possibility of suffering. The Mohammedan is a fatalist. What is decreed by fate, he says, will happen. All we can do is to accept it.

The Christian answer is based on Christ. Jesus accepts the fact of human suffering. He doesn't explain it, much less explain it away. He makes suffering a testimony, an opportunity for witnessing. His disciples followed him. They did not simply bear the yoke, they used it. Sometimes God refuses to heal, in the interest of a higher good (Paul's infirmity).

Jones brings a multitude of examples of people whose share of suffering seemed too large and yet who became a source of blessing to others through the way they overcame and used it. For instance, the case of a crippled Hindu woman. When a baby she was dropped by someone and broke her back. At first she became very bitter; but later she let Christ into her soul and all was changed. She decided to become a teacher. Her condition was a hindrance at first, but later the people wouldn't let her go any more, for she radiated the love and power of God.

The elevation of a man, he says, can be measured by the extent that sacrificial love controls him. And again, religion appeals to two cravings: that for light on the mystery of life and that for power for the mastery of life.

Suffering is a gift of God. The troubles are agents of redemption. "There is a budding morrow in every midnight." God never takes anything from us without putting something better in its place. Sin, suffering, death are realities but not ultimate realities.

In speaking of Jesus and his suffering, especially his suffering on the cross, Jones never even mentions the older views of the atonement,

that Christ died to give satisfaction to God for man insulting the divine honor; or to satisfy the righteousness of God; or to pay for sin by suffering its retribution. He has his own, a more modern view. God made the world and man. By creating man a free agent, and so making sin possible, he assumed the responsibility of helping him out of sin. He did that in Christ. When Christ became man he took upon himself all that concerned man, sin and suffering included. No one lives to himself. Everything a man does influences others. That applies to Christ in the highest degree. The sin of man caused him suffering. It brought him to the cross. "The cross is the heart-break of God." Since God is Christ-like, he, i. e., God, suffers in the sin of man. He takes it upon himself. This idea of God suffering in Christ is a new thing in theology. If every sin causes the heart of God to suffer, he must be a great sufferer. Yes, says Jones, but still he is happy for he is happy who suffers pain for others.

We confess we don't seem to fully grasp the meaning of Jones' conception of the atonement, as he sets it forth in the chapter, "The Cost to God." Doubtless he would put the stress on the fact that God's love shines forth in the sacrifice of his Son. Not so clear is the other point that the cross revealed the wickedness of sin and in what way and sense Christ took away the sin of the world.

The book deals with an important subject and sheds much light on it. Jones makes much of the fact that all suffering can be made use of by faith and obedience and so will yield a wonderful compensation. An especially valuable feature, as in all his books, is the surprising store of illustrations he has at his fingers' ends. His stories are fresh, telling, inspiring; they almost seem to show that heroic faith is not an exception, but a regular thing in the Christian world. They furnish the ministerial reader with a treasure of case material he will be glad to avail himself of.

**Problems of Protestantism**, by *Lewis Gaston Leary*. New York, 1933. Robert M. McBride and Company. 310 pages.

According to the author of this book, Protestantism has to contend with many problems; but they are not the problems arising from the outer environment, or from intellectual difficulties, or from the maladjustments of our industrial system. "The real problems of Protestantism are concerned with those conditions within its body which prevent its spiritual resources from being effectively mobilized for warfare against the world's sin, suffering and sorrow."

The author diagnoses these specifically Protestant problems with expert knowledge and with great frankness. There is a great danger, he says, that the Protestant Church today reflects rather than directs the conscience of our civilization. There are uncounted multitudes in "Christian" America who are saying, "The Church has nothing for me." Some blame the troubles of the Church on the environment, saying this is a jazz age, an age of lawlessness. But, replies the writer, the world of the first centuries was a worse world than ours and yet apostolic Christianity developed its greatest strength just then and there.

In another chapter he finds fault with the fact that in the Protestant Church the pulpit is in the center; that people go to church to hear a sermon; that oftentimes this sermon has for its subject not the Word of God but some secular interest of doubtful fitness. Most people go to church because they want God, we offer them a performance. We fail to provide the spirit of worship. The church building itself should have the character of a house of prayer. "A sermon-centered church can never be an inclusive church." If Protestantism is to be the religion of the future, then it must regain the spirit of worship.

In a chapter entitled "The Unhonored Ministry" we are reminded of the great respect Catholics have for their priest or Jews for their rabbi and the inferior position of the Protestant minister. To the Catholic the priest has the authority of a world-wide institution back of him. His office holds him even if his personal life is ordinary or imperfect. The minister is often ridiculed in the movies; his lapses are given full publicity in the daily press. His own people don't want him to assume a position of authority; in many cases he is just hired by a religious group.

Nor does the Church itself try to enforce its own moral demands. Divorces are numerous, even in the Episcopal Church. The guilty are not required to do penance nor are they put out. The grafters, of which the Protestants have a large number, stay in the church. We have sixteen thousand suicides a year, most of them Protestant and they get, in most cases, a "Christian burial," often even the very words of the prayer service (intended for normal cases) are used.

A full chapter is given to what some term the "Scandal of Protestantism," its Sectarianism, its hundreds of denominations. With great satisfaction are noted the many signs that indicate the coming of a change. Many denominations of kindred theological and administrative views have united, et cetera.

What as to the message of Protestantism? Here, too, we face a situation not too satisfactory. The Catholic Church knows what it believes and its priests transmit the faith laid down by pontifical authority. Their people—although they have no share in making the faith or the message—accept it gladly and stay in it to the hour of death (generally speaking). In the Protestant Church we have Conservatives, Liberals, Fundamentalists and Modernists. What is called essential in one is given up in another. The writer labors hard to find a gospel, a simple gospel in which we can all unite; not with any great success. He doesn't say it is in the Apostles' Creed; but he is persuaded that all our churches really have as their basis the belief in the love of God revealed and made accessible through Jesus Christ. If they would only consider all else inessential.

The problem arising from the conflict with science and those coming from the evils of our industrial system are real and we ought to try to remove them. The writer considers them not insurmountable. It is in fact his thesis that the inner problems of Protestantism, as described in the chapters discussed so far, are more important and more dangerous than those resulting from those other sources. In this re-

spect various reviewers disagree with the author; especially the strong advocates of the social gospel.

The author takes the position that capitalism does not have to be replaced by another economic system, it has to be reformed, improved, made more serviceable to the common good. What the Church can do here is not to propose and help to enact this new industrial system. Her part will be the transformation of the individual and the improvement of conditions by the action of these transformed and socialized individuals.

The writer, in spite of his many criticisms and his seeing so many problems, nevertheless faces the future with hope, not with pessimism. We have read his book with interest and, we hope, with profit. The author is a sincere friend of the Church. He sees her faults and mistakes clearly, but he also points the way out. Between the old and the new way he wants to stay in the middle of the road. There are few who see the difficulties more plainly. There are also few who so kindly want to help Protestantism to take its talents out of the napkin and trade with them industriously to the benefit of the world and the credit of Protestantism itself.

**A History of the Christian Church**, by *Lars P. Qualben*, St. Olaf College. Thomas Nelson and Sons, New York, 1933. 590 pages. \$2.50.

This Church History, written by a professor in a Lutheran College, tries to be fair to all sides, without sacrificing the integrity of its own position. We were interested in finding out whether this objectivity was really maintained. In turning to the Reformation period we tested its impartiality by its treatment of the heroic leaders of that age, especially those on the non-Lutheran side. Of Zwingli the book says: "While Luther centered his interest in Paul's doctrine of salvation, Zwingli concerned himself with the Pauline ethics. Religion was for Zwingli, as for Erasmus, a system of morals, a 'philosophy of Christ.'" In 1519 he became acquainted with the writings of Luther, and his study brought something new into his life. The Bible Humanist became a reformer. For several pages the writer goes on showing what Zwingli and Luther had in common and where they differed. His comment is very illuminating. "Luther," he says, "centered his whole interest on the religious aspect of the Reformation and would not permit its association with political issues. Zwingli aimed at a political as well as a spiritual regeneration. He approached the gospel from the point of view of social reform, while Luther maintained that religion should not be mixed with politics. In reference to these matters it may be said that Luther lived in the spirit of the Sermon on the Mount, while Zwingli breathed the spirit of the Old Testament." Thus sanely and fairly are the two men pictured. It seems to us the writer keeps his promise of being just all around, very nicely.

The same spirit is shown in the appreciation of the life and person of Calvin. About his conversion he quotes Calvin's words: "And what

was left, O Lord, for me, miserable and abject, but with tears and cries of supplication to abjure the old life which thou hadst condemned, and to flee into thy path?" The "essential feature of this experience was Calvin's consciousness of the all-powerful will of God which practically forced him into absolute obedience to the divine will." Calvin's Institutes the writer justly calls the most influential textbook of systematic theology the Reformation produced. "On the basis of an inerrant Bible, Calvin took as the starting point of his system, not God's love and grace as revealed through Jesus Christ, but the sovereign *will* or *power* of God. He laid equal stress on the omnipotence of God and the impotence of man.

Of the famous "Geneva Academy" the author says: "It became the great 'Mission House' of Calvinism. More than a thousand students from all parts of Europe attended daily the lectures of Beza and Calvin. Many left it eager to introduce the Calvinistic religion and educational ideas into their respective countries. Among these was John Knox, the leader of the Scottish Reformation."

The writer's judgement shows an equal balance in discussing the era of orthodoxy and pietism in Germany and other countries. Nearly two hundred pages are given to the presentation of the church life in America. On this department of church history the available material is not any too rich. So we appreciate all the more the comparative fulness with which the subject is treated. Each denomination gets a brief but not too general little chapter (or paragraph).

The book has about six hundred pages, but when you consider the subject matter, its importance and its many-sidedness, you will not find the story too long. Besides, the writer has a smooth and pleasant style and the reader will find many a bright and attractive chapter in the volume. It is a book for the theological student, and it will be equally welcomed by the pastor who is interested in church history or seeks light on some particular phase in the historic development of the church.

**Nationalism: Man's Other Religion,** by *Edward Shillito*. Willett, Clark and Company, Chicago, 1933. 170 pages.

The author, an Englishman but well known to Americans by his correspondences in the "Christian Century," sees in Nationalism a peril to Christianity and raises his voice in warning. In Russia the communism of the state is in deadly conflict with any kind of religion. In other countries religion is tolerated but the supreme devotion of many belongs to their country. Religion has somehow lost its hold upon the multitude and nationalism has come in to fill the hunger of the soul for something ultimate. Because it is closely allied to the noblest elements in human life it has crowded religion into the background. Nationalism involves acceptance of the will of the nation as the highest authority, above right or wrong. There is no danger to Christianity from other world religions such as Buddhism, Islam or Confucianism: they are all threatened by this new kind of religion.

Nationalism produced the World War. For a time it seemed as though the League of Nations would curb nationalism and emphasize the ideal of a family of nations. But soon it proved a fallacy and the national interests became more insistent than ever. We called it a new development. However, its fundamental idea is very old. The very first enemy Christianity had to face was emperor worship, an act of homage to the state in its divine authority. When war comes the power of Caesar becomes absolute. War is the test of loyalty to the state. After it has started, Christ is made the parasite of nationalism.

We notice a lessened devotion to religion everywhere. Science has convinced many that religious beliefs were beautiful but that they are not true. In comes nationalism and puts into the place of a discarded faith the reality of the power and ideals of the state. If it seems threatened from any side, the gods are invoked to fight on the side of the nation. The God of battles of the Old Testament is brought forth. The God of the prophets who teaches the favored nation the beauty of service and suffering for others (Deutero-Isaiah), is not wanted. The fate of Israel ought to be a warning. It was to be a messenger to the nations of the world of a living God. But fanatically devoted to its own glory, it made the great refusal and perished. So will all perish who put their trust in the sword instead of the God of righteousness and the prince of peace.

Looking back upon the history of the Christian era, the author says, the medieval world believed in the authority of the Church to regulate all affairs of life, the individual as well as the national. The Renaissance began the emancipation of the state from church control. He selects Machiavelli's book, "The Prince," to show the new viewpoint. Machiavelli has a non-moral conception of the state. In the person of its prince it has only its own self to consider, is answerable to no other tribunal. Religion was given for its field of operation the individual life. The conduct of the state is to be judged by the interests of the state. Here the writer mentions Bismarck's "Realpolitik" as a striking modern example of the Machiavellian state craft; but he goes on to say that from Machiavelli to the World War, Machiavelli was the authority followed by all nations.

Church and society have the task of educating old and young in a new conception of the nation's purpose and ideals. The prophets and Jesus himself are to be our teachers in the use of the Bible so that we may not try to justify a narrow nationalism with biblical precedent. The church should not do chaplain service to the state, not be narrowly national. If there is to be a new social order whereby all nations shall be brought together on equal footing, the church must help to raise up leaders.

The book performs a valuable service for the danger it warns against is only too real. At the same time, one feels that the task of taking the selfishness out of the nations of the world is so great that one may well ask, "Who is sufficient for these things?" Nevertheless, if the ultimate success is in God's hands, we should not hesitate to go as far as light and strength permit.

**Religion in Our Times**, by *Gains Glenn Atkins*. Round Table Press, Inc. New York, 1932. 330 pages, \$3.00.

The author of "The Making of the Christian Mind" and other books gives us here a history of American religious life in our own times, roughly covering the period from 1892-1932. In these pages he deals, as he puts it himself, "with the drama of inherited faith face to face with all the elements which are recasting our minds and retempering our souls." Our inherited faith was largely determined by the influence and preaching of the men who were the leaders in the successive periods of religious revival. The book gives an interesting account of these men, from Jonathan Edwards to Whitefield in the eighteenth century and D. L. Moody in the nineteenth. They all insisted on a real spiritual experience as the turning point from the formal religion to one of saving strength. Conversion was the great fundamental and one had to be sure as to its time and reality. Although the Methodist Church was the real homeland of revivalism, nearly all the other churches shared the faith and borrowed the technique of the "soul-winners." There were limitations connected with it. The appeal to fear ("Sinners in the hands of an angry God," Edwards) was too one-sided, and the belief in an infallible Bible lacked the qualifying insight. Some, however, rose above these narrownesses. Moody preached the forgiving love of a gracious God; he became the best known and most successful religious leader America has produced.

A new time, however, was coming. Starbuck and W. James began to submit the very citadel of the old method to a critical analysis. They spoke of mass psychology and hypnotic influences being operative in the conversion experience. One could get the impression as though it was entirely a natural phenomenon, as though God had nothing to do with it. It could all be explained without calling supernatural powers into action.

To psychology was added biology. Darwin's theory of evolution was of the most far-reaching effect. First violently rejected, it soon became victorious all along the line. Geology destroyed the faith into the cosmogony of the Bible. Higher criticism, imported from Germany, revolutionized the whole conception of the biblical records. Finally the Social Gospel was discovered. Washington Gladden was one of its first advocates. The author accords great praise to him. Then W. Rauschenbusch followed. The doctrinally conservative were suspicious of the social gospel. The Lutherans still are; the rest of the churches have all opened their doors to it.

All these influences were bound to raise disturbing problems for the churches. The liberal-minded desired a restating of their faith. They objected to the virgin birth, physical resurrection of Jesus, etc. (Briggs and Crapsy trials for heresy.) But soon it was felt to be a better practice to preserve a moderate and conciliatory attitude. Towards the end of the epoch all minor differences moved into the background and the question of the reality of God overshadowed all others. The position of great scientists favorable to a spiritual interpretation of its universe has given a welcome strengthening to the Christian faith.

The author has chapters on the Institutional Church; the crusading Church (Parkhurst in New York City); Men and Missions; the movement for Christian Unity; the Churches and World Peace (in discussing the World War he says, his opinion was "that America could not stay out of the war and save her soul." He has never changed his opinion about that. "We were caught between tragic alternatives." (It goes without saying that we differ entirely from him in this respect.)

The material grows under the writer's hands. He discusses church advertising (giving Stidger of Detroit the crown); religious periodicals, the Independent, Outlook, Christian Century (has high words of praise for the editor, Dr. Morrison); religious cults, like Christian Science, Christian Healing, Theosophy, New Thought, trying to find some wheat in a great deal of chaff. Buchmanism is the last religious phase considered.

"The outstanding movement of religion during these forty years," so he concludes, "has been away from institutionalized forms. The mutual reactions of world religions have been quickened. . . . Religion always has been unfinished, that is the secret of its power. There has not been a time since the Protestant Reformation when the sense of the unfinished in every region of life was more acute than now. That is religion's supreme opportunity for the future."

The author had a large field to cover. His interpretation of the leading personalities such as Edwards, Whitefield, Moody, Finney, W. Gladden, Phillips Brooks and Geo. A. Gordon, are naturally the most interesting parts of the record. His theological position seems to be that of the mild Liberal, but he aims to be fair and impartial towards all movements and men. The Baptist Church receives the fullest treatment.

If one wants a guide to help him see the forces that have been shaping the church of today, this is the book to buy and to study.

**Old Errors and New Labels**, by *Fulton J. Sheen*, Ph.D., D.D., LL.D. The Catholic University of America. The Century Co., New York, 1931. 336 pages.

When we opened this book, our eyes fell on the "Nihil obstat" of the "Censor Librorum" and the "Imprimatur" by Patrick Cardinal Hayes, Archbishop of New York. Our first reaction to this was to pass the book up, but on second thought we decided that one Catholic book among many Protestant ones couldn't hurt.

The tone of the book, we found out quickly, was that of a man not affected by an inferiority complex. As already indicated in the title, the modern problems that the writer discusses, were not new problems in any sense; they were all old, ancient. They were errors, most of them two thousand years old or older, and all that their protagonists of today had done for them was: to give them a new label. Unlike many Protestants who are willing to make concessions to science when it attacks ancient beliefs, the writer sacrifices nothing of the old faith. He deplors the fact that controversy is dying out in the modern world.

He ascribes this phenomenon to people's aversion to do their own thinking. The Church was controversial in her great periods. When the creeds were created error had to be combatted and eliminated; this required hard thought and the result of this hard thought was the Church's body of dogmas. Today they want an undogmatic religion, an undogmatic Christ, a creed brief, practical, commonplace. A foolish demand, says the author. A Christian dogma is the Church's belief in a fact. These statements have reason, experience and revelation on their side; why, then, object to their dogmatic, authoritative character?

The Catholic Church has always been a defender of her creed, she has always loved controversy because she is madly in love with rationalism. (!) This declaration will seem preposterous to the reader but he must remember that there are three sources of our knowledge, the senses, reason and revelation. Some facts like the Trinity, Christ's dual nature, etc., are revealed. But the principal beliefs of natural religion can be grasped and defended by reason: it is these the author is thinking of when mentioning rationalism.

Today there is less intellectual opposition to the Church but more prejudice. "There once was a time when Christian society (he doesn't say, the Church, but that is what it means) *burned the thought in order to save society*, and after all, something can be said in favor of this practice." We say, incidentally, it is a good thing the Church hasn't the power to carry out this practice. The author is not the only Catholic who finds it commendable.

Then he goes on to speak of the effect modern science, like geology and astronomy, have had on religion, geology by trying to prove the age of the earth and astronomy by disclosing the vast size of the universe and the distances of the heavenly bodies. Over against this man seems so unimportant and the idea of a God interesting himself in his affairs loses much of its validity. Still, the author rightly replies that greatness is to be measured by quality, not quantity. If God has given man the ability to think over the divine thought and works he has fitted him for communion with the divine nature. Why then should he deem man's physical littleness a barrier to loving interest and fellowship?

So often the Church is charged with intolerance. The writer replies, the Church is and ought to be intolerant. Truth can't make a bargain with error and falsehood. Christ himself was intolerant. He was intolerant with sin, but not with the sinner.—Here his argument is manifestly unconvincing; for the Church that not only condemned heresy but burned the heretic can certainly not claim to have followed the Redeemer's example.

A chapter is devoted to the source of authority in the Catholic Church. The Protestant appeals to the Bible, the Catholic to the Church, or rather the pope as the vicerent of Christ. Then he tries to show that the Catholic position is easier to defend than the Protestant. For instance, he says, the teaching of evolution cannot be accepted by Protestants without giving up biblical authority. The Catholic, however, is not so handicapped. The Church has never decreed

that evolution is wrong; it is waiting for further light. When theory has become an accomplished fact, then the Church will give it dogmatic approval. In this attempt to show the greater wisdom of the Catholic procedure, he has succeeded but little, we think.

Humanism, behaviorism, the Pelagianism of modern views of life are rejected; the tendency to accept great scientists as valuable authorities when they speak for or against religion, is ridiculed with good reason. The whole trend in modern education is toward paganism, he says. The Catholic system of Christian education is the only worthwhile one.

With a great many of his ideas we are heartily in favor. When he contends that religion, only, furnishes the dynamic and ideals of real character building, we say, agreed! and must deplore our inability to give such a program more than lip-service. His uncompromising attitudes towards the errors of the time is refreshing; his witticisms on the gods of science when they dogmatize on religion are telling. Of course, we accept many things in the book. We agree with him that many are going today in the ways of paganism, but he has not convinced us that the Catholic Church is the only cure for it.

**Confirmation Sermons**, by *Harold L. Yocum*. The Lutheran Book Concern, Columbus, O., 1933. 143 pages, \$1.00.

We have examined this volume of Confirmation sermons and find it very good, indeed. The only criticism we should make is as to the length of the sermons. They fill ten printed pages each, on the average. It would certainly take 45 minutes to preach them; that is twenty minutes more than we should dare to offer our people on Confirmation day. But aside from the length, we find a good deal to commend in the booklet. The language is throughout of the popular and intelligible kind. And there is a great deal of good thought and persuasive advice packed in each sermon.

The discourses deal with the life of today, the life of the young people who are to make their confirmation vow, and the life of the old people who are on that day reminded of their own youth, of the promises they made and of the way they kept them or did not keep them. Listen to the description of the catastrophe of October, 1929, that plunged us into the depression. "Like the bolt from the blue came the sudden catastrophe that tumbled in ruins the house of cards we thought so strong. Books, which had displaced the Christ as the world's most solid institution, crashed in sorry chaos. Books about economics and social progress, which had eclipsed the Book of religion, were found to be worthless. The whole structure of American prosperity was shattered with gaping holes and crevices. The accumulations of a lifetime were lost; investments were a hazard and a liability; a whole attitude toward life was sharply rebuked. The great bubble had burst; and fortunes, hearts and lives were broken."

This is a quotation from the first sermon, which is entitled, "Remember!" (Psalm 78: 34, 35). It emphasizes two things we need to

remember: man's great need of God's help and God's great help for man's need.

There is no modernism in the book. In a sermon on John 8: 31-32 ("If ye continue in my words"), Jesus as teacher is properly placed in a unique position, altogether supreme. "Some", says the author, "may profess a magnanimous appreciation of the contributions which Confucius and Buddha and Mohammed and Plato have made to our religious consciousness; I think of the dismal darkness which still shrouds the souls of their disciples. The recent report of a committee on foreign mission work recommends that our proper aim be to "share" the good of our system of belief with that of other religions. A Christian cannot take such an attitude. Jesus will insist on the high throne of undivided worship in the shrine of our hearts. It is either "My disciples"—and only Mine, or not at all Mine.

There are fourteen sermons in the book, each showing careful preparation on the part of the preacher. They are 'way above the average and will be suggestive and helpful to any pastor who seeks inspiration and practical material while meditating on his Confirmation sermon.





# Theological Magazine

OF THE  
EVANGELICAL SYNOD OF NORTH AMERICA

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Motto: 1. Cor. 3, 22-23.

Πάντα ὑμῶν ἐστίν, ὑμεῖς δὲ Χριστοῦ.

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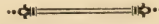
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### THE CHURCH SERVICE AND/OR THE SUNDAY SCHOOL

A. A. SUSOTT

It is said that one of the New England ministers, in the early days of the Sunday School, shook his cane at the place where a young lady was meeting with a class and said: "You imps of Satan, doing the devil's work!" A certain amount of that antagonism has carried over from that time to this, and with it a certain spirit of independence on the part of the Sunday School which makes it often an organization existing by the side of the church, rather than a part of the church. The minister of a church has comparatively little to say concerning the work of the Sunday School, but the superintendent of the Sunday School is often enough a man of such prominence that he feels it his duty and privilege to dictate to the minister. During the past three decades the Sunday School attendance has grown by leaps and bounds, while attendance at church service has been gradually diminishing. No wonder there are ministers who look upon the Sunday School as a liability rather than an asset, as a detriment to the work of the church rather than a help.

Two mutually independent organizations cannot exist along side of each other, occupying the same building, attempting to do similar work without finally conflicting with each other. When the Sunday School concerned itself almost wholly with children, the problem did not exist as it exists today when the adult department of the Sunday School is inclined to predominate. The combined programs of the church service and the Sunday School hour ordinarily occupy from two and one half to three hours. The latter

is then given the preference by those who do not care to remain for the full time. Especially is this true if there are children in the family, for the Sunday School is making a valiant endeavor to do one thing: to meet, in some form, the needs of each particular age group. This, more than anything else, is the secret of its success.

It is, however, rather embarrassing to the minister to see between five and six hundred people in Sunday School and only about two hundred of this number in the church service. The first reaction is one of dissatisfaction with the people. Surely the church service is the main item of the Sunday morning program! This fact is stressed, the people are admonished, at first gently, then more severely. Yet all in vain, the people continue to drift away. Perhaps the church service itself is changed so as to become "more interesting", perhaps the minister will spend more time with his sermons, yet nothing seems to help much. Various schemes are tried, the Sunday School teachers are urged to be present and bring their classes. Finally, the people themselves begin to think that perhaps there is something wrong with the minister, since he stresses church attendance and yet has so few people in the service. Nearly every minister can write the concluding chapter.

Various attempts are being made to overcome the separation between the two services. In some instances combined services are being held. The Sunday School opens with two or three songs and a prayer, with the class session immediately following. Then the entire group attends the worship service in the church. Perhaps there will be a special sermon for children, after which they will be dismissed while the adults listen to another sermon especially for them. Naturally, provision must be made for children's classes or activities during the remaining period, else the parents must take their children home. This plan, with certain modifications, is being used in a number of places. On the whole, it is the most promising, and gives an excellent opportunity for more teaching in religion than would be possible in the single hour usually devoted to Sunday School. It is virtually a three period program—classes, worship, then a divided program: for the children, class work of some kind; for the adults, a sermon. One of the draw backs is the disturbance of children leaving the church service at the close of their period.

Perhaps the chief objection to such a plan is the fact that adults, young people, and children have considerable difficulty in using and benefitting by the same worship program. Therefore, some churches have a special service, or perhaps two or three different worship services during the same hour. And in a short time

the whole program is back to where it started from—a separate Sunday School and church service. Therefore another scheme has lately evolved, that of dispensing with Sunday School for all those of intermediate age on up. There you restore to the Sunday School its original function of being a school for children, while the church is for adults. Even if the Sunday School lesson is preached about by the pastor, it still is a church service rather than a Sunday School hour. In other words, the Sunday School is deprived of all those over a certain age—which may for a while minister to the preacher's sense of importance, but may have unpleasant repercussions as time goes on.

For the fact remains, the appeal of the Sunday School is one, the appeal of the church service is another. The person who enjoys going to Sunday School may be bored almost to tears by the church service. And the person who enjoys the church service may find absolutely no satisfaction in the Sunday School. Most people like both, with a little stronger leaning to one or the other. It would seem a nearly fatal mistake to curtail one program in order to further the other. Probably the time will never come when one completely displaces the other. The two services will undoubtedly go on side by side for many years to come, both ministering to specific needs in very similar ways. The church service is a more formal, ritualistic, stately service that exerts an appeal that can never be a part of the Sunday School. But the Sunday School offers a type of fellowship and a method of teaching that cannot be duplicated in the church service. To make the most of both is the problem which confronts us today.

The whole problem of Christian education is one that needs far more study on the part of ministers. There may have been a time when the primary duty of a minister was to conduct the Sunday morning service in such a way that people were helped spiritually. Some ministers of today are putting the chief emphasis on visiting, and attendance at services shows that their efforts are not altogether in vain. But in many instances the minister is looked upon as a man who is supposed to minister to the importance of the members of the church. And all too often the minister succumbs to this subtle temptation, and as he does this successfully, his prestige grows. But in too many instances he is not really developing a Christian spirit, a Christian attitude toward life; his church becomes more of a club than an organization to further the development of Christian ideals and life. The minister himself is flattered or depressed according to the number of people who attend his church service. This is only one of the marks of a really successful ministry, and it is not by any means the most significant.

It is not without reason that the minister is accused of being lukewarm toward Christian education. In recent years a whole new field has opened up in this important branch of the church's work, yet few ministers are really aware of the changes going on in the whole realm of education and especially in the field of religious education. Perhaps we should not judge ourselves too harshly—after all, our professors prepared us for everything but that. And even today religious education is compelled to fight for every little bit of recognition that it finally receives. Religious educators are looked upon as a peculiar breed of men who must of necessity stand apart from the congregational life. It should not be so; the minister is an educator, and he should be a Christian educator. The whole of his ministry depends upon his success as a religious educator, no matter what means or method he might prefer to use or be especially qualified to use.

This subject of religious education grows upon nearer acquaintance to one of well-nigh colossal proportions. In a recent "partial" bibliography on the subject of "Character Education", over five hundred books and important articles are mentioned. This is just one aspect of the field. The day is past and done when the man who read two or three books on Sunday School materials and methods could pose as an "authority". Yet no minister could possibly hope to cover the entire field, nor need he do so in order to put on an effective program of religious education in his own church. He can and should understand the principles that are being used today; he can avail himself of materials that help him to understand the underlying philosophy, and from that and his previous experience and training he will be able to build a fairly effective program in the local church. It does take study, it does take thought, and above all else it requires a mind that is open to the essentials of a program without necessarily being tied to a specific method. Magazines like the "International Journal of Religious Education" are valuable in that they give ideas and tell how others are carrying them out. In such a magazine, too, can be found reviews of books which may be useful.

But when the minister has equipped himself, the trouble is not ended, it usually begins. Not one out of a hundred Sunday School superintendents are qualified for the job, the only ones who will admit inefficiency are those who are most able! Most of the others hold their job by virtue of personal attractiveness, or friendship with the "powers that be" in most congregations—and which make it exceedingly uncomfortable for the minister if he dares so much as to suggest a possible change in the existing order of things. In too many instances the minister, the man most thoroughly interested in the work and the best equipped to do it, is compelled to

stand without and mourn at the lack of results. Therefore his ideas dare not be hazy and indefinite; he must be ready with a program that will work and that will commend itself to the thoughtful.

The first thing necessary is for the minister *to be given his proper place in the administration of the Sunday School*. There is no reasonable excuse for a separate, independent organization to exist alongside of the church proper. As a rule, the minister has more to say in every other organization than he does in the Sunday School, and most groups cooperate with the minister and with the church. The Sunday School is quite content to be sufficient unto itself, and the minister is very seldom consulted even about the spiritual qualifications of proposed teachers. Instead of being a separate, autonomous body, the Sunday School should be under the active direction of a Board of Religious Education, appointed or elected by the church, the personnel of which the pastor should have a voice in selecting, and of which he himself should be an active member. The business of the Sunday School, including the appointing of teachers, officers and superintendents should be carried on by this group. That would leave the "Teachers' Meeting" free to be a regular "Workers' Conference" in place of a long drawn out discussion of various matters relatively unimportant. It would give the minister an opportunity to give a certain amount of training to his teachers himself, and enable him to plan with others for helpful conferences. He would then be working in the Sunday School, not only by teaching a class or doing certain other work, but through the teachers, the training of whom is his vital concern. There will then be less tendency to feel that the minister is being slighted when the church attendance is less than it should be—through his teachers he is reaching the whole Sunday School group. If he will devote the time necessary to the work, he will find a quick and surprising response on the part of his workers. He may not come to them and expect to hold them spellbound while he dishes out ancient materials—he himself must study and keep on studying; he must be prepared to awaken questions in the minds of his teachers; he must be prepared to face with them real problems of character education.

The second thing that he needs to do is to *develop a real worship program* in the Sunday School. Poor church attendance is due partly to the fact that those who ought to come have never been taught to worship. The Sunday School is still cursed with "opening exercises", the chief feature of which is all too often a song-leader who "whoops it up" and admonishes the school to "raise the roof"! The only type of service that can appeal to one brought up in such an atmosphere is the noisy service usually associated with

some revivals. Perhaps the minister will need to lead a few worship programs himself, which will be dignified without being soporific, and appealing without being merely noisy. But above all else he ought to train his school, especially his young people, in preparing and leading worship programs. In a few years these young people will be his strongest allies in bringing people to church. And the minister can learn a surprising number of things from the young people of today. There is an unsuspected susceptibility in many of them for the deeper things of the spirit. From them he can learn how to make his own sermons hit the mark, how he can deepen and enrich his own worship program. Naturally, they will need guidance in this work; it will mean the outlay of several dollars for suggested worship programs and materials, but this will be more than repaid by increased attendance and interest. In our own church each department superintendent supervises the worship program, or leads it, using pupils in various capacities. All from the Intermediate department on up meet in a common auditorium for worship, each department superintendent taking turns in leading the worship service. As a rule one teacher and his or her class prepares and leads the program on some designated Sunday. Ample time is given them for preparation, and it appears to be an engrossing project for them. Attendance at Sunday School has picked up surprisingly, and, more surprising still, (if it is a surprise!) the church attendance too has grown larger.

The third thing he needs to do is to see that *adequate and satisfactory lesson materials* are being used. Too often the first consideration is one of cost and some cheap quarterly is used the material for which was written or at least adapted from writings of long, long ago. Brethren, did you ever really look these things over? Is your primary material written for the primary, or is it written for adults in words of one syllable? There is a difference! Are your junior materials of such nature that the juniors are helped to better living thereby? Are your young people's materials of a type that stimulate interest, that arouse discussion, that cause a certain desire for the Sunday morning hour when the discussion can be continued? Yes, it even costs money to find the right materials for each group and even in some instances for the individual class, but again, such painstaking survey and careful expenditure will in the end lead to increased understanding, more and larger contributions—if you are at all interested in these last. You have to argue with some people on a purely material plane, and so we ministers sometimes have to find even such arguments in order to convince our Christian business men. Two classes in our church, young people and adults, have chosen text-books entirely unrelated to the rest of the Sunday School curriculum, with the result that the attendance

in these classes has picked up, and one member said to me: "I never knew Christian things could be so interesting!" Those competent to do so will want a certain measure of freedom in selecting material and studying it, and from my own experience I would say it is advisable to let them do so within reason. After all, these lesson series do get rather monotonous after a certain number of repetitions. Again, the minister needs to be well-enough posted in these matters to guide his young people to the proper books or subjects to be studied. They find his judgment good here—and are sooner inclined to rely upon it in other things.

The fourth thing the minister needs in this respect is the *courage of his convictions*. It should be taken for granted that he has worthwhile convictions—then he should not allow himself to be shaken out of them, or even to withdraw them because some one else opposes them—and him. It is surprising how much personal opposition can develop when the minister presents new ideas. The ideas are recognized as being good—so the opposition becomes personal. It is best to forget the personal side of it, and stick to the idea and the ideal. Wisely prepared through sermon and by means of the Workers' Conference, a majority will rally to the aid of the idea and so to the aid of the minister. But he must have courage; the people will not support him if the sound of his trumpet is uncertain, or if he is plainly unsure of himself. He need not be dogmatic, yet he must know his subject and know how to present it. The people are waiting for real leadership, and even if it costs the minister his present position, he will have accomplished a certain work. Paul had to move around a lot because of opposition—but he did his work just the same. A long pastorate is not necessarily a successful pastorate in the highest sense of the word. Our accounting must be made to the Lord of the Church and not to the local church council.

Perhaps an article of this kind should devote several pages to suggested materials, but that might result in this appearing to be an excerpt from our publishing house catalogue. In spite of great temptation to do otherwise, I am going to mention but one book, which is truly a source book and which will do more to give the average minister an understanding and appreciation of the present status of religious education than any other book or series of books that I know of. This book gives a picture of the field as a whole and a very excellent bibliography of the various phases of religious education. The book is "Studies in Religious Education", edited by Lotz and Crawford, published by Cokesbury, and written by twenty-nine outstanding leaders in religious education.

The slogan of the International Convention of Religious Education which met in Toronto, Canada in 1930 was: "*Every Church*

*a school in Christian living.*" Is it? Perhaps it is just a nice little club, where a few well-chosen congenial people meet on Sunday morning and carry on a little religious work so as to secure for themselves and their children a "place in heaven". Or perhaps it is a group, large or small, which meets in desultory fashion and in various ways on different occasions in order not to be considered heathen. Perhaps it is a group that meets because it has nothing else to do. To what extent is the individual minister capitalizing this time which is placed at his disposal in order that he might make his church what it really ought to be—and what he really wants to see it become? Surely our first purpose is not to have a large attendance at church services, or at Sunday School, but rather that we should efficiently serve those who come, in order that they might be able to live fruitfully and joyously, as Christ lived in this world. That means that the whole program of the church must be gone into, and revamped and revitalized until every member has a definite place in the organization and some worth-while task to perform. We of today face the challenge. If we do not leave the beaten and barren paths of merely speculative theology and the unfruitful fields of moral preachments, we will not be developing Christ-like men and women in the world of today. Whether we like it or not, new wine is being poured. The old wineskins will not hold this new wine. The whole structure of the social, economic and political order is changing—and the religious system must change with it. After all, the things we cling to are the methods and techniques which our fathers and mothers found effective;—new methods and techniques do not mean that we have changed religion, or the ideas underlying the church, but only the form. The changing form is another proof of the unchanging content.

## "THE PREACHING OUR TIME NEEDS"

J. OTTO RELLER

Wherever we go today we are confronted with the question, growing out of the total economic situation, "What can be done to bring us back to normalcy again?" By "normalcy" I suppose is meant the prosperous times of a few years ago. Without entering into a consideration of the assumption whether the inflated period of unprecedented prosperity was a normal time, i. e., one best adapted to the sound development of the nation, let us admit that for America, at least, favored as we are by location, climatic conditions, natural resources, energetic youthfulness and practical-mindedness, the present economic stagnation is abnormal. It need not exist. The fact that it does, however, is a symptom that something or some things are out of adjustment. It is the part of wisdom to learn what it is and set it right and thus meet the needs of our people and the world.

As preachers and recognized leaders of the religious forces and institutions of our land, we may believe that our people need to have their moral convictions and their sense of spiritual values reinforced for unless this takes place all material progress and prosperity will prove more of a curse than a blessing.

Inasmuch as the major part of this burden rests upon the Christian ministry as such, and since the office of preaching and teaching is the medium through which for the most part this responsibility is discharged, let us consider

### "THE PREACHING OUR TIME NEEDS"

Our time! What shall we say of it? How restless, and baffling and challenging! How it seems to defy our efforts to understand and analyze and minister to it! Notwithstanding let us attempt to point out some of its prominent characteristics. Until we have done that it is useless to speak of fitting our preaching to the needs of the day.

#### I.

One aspect of our time met on every hand is *WORLDLINESS*. This might be defined in the words of Paul as conformity to the world, "taking pattern after the age in which we live". And to qualify this more fully we mean accepting and living according to the standards of the great mass of average folk.

When we try to locate these standards, we find them in the dominant trends of our day, which regard things of paramount importance. This is the attitude that has obsessed the common mind. It is not progress, invention, the mechanization of industry etc. as such, against which we inveigh but the enslavement of man

by them. We do not wish to turn back the hands of the clock, if we could. Nor can we, even if we would. The mechanical things and their resultant products are the creation of God's great gift of intelligence to man. But there is a right and wrong use of his blessings and our age has gone to excess in its devotion to comforts, prosperity, profits, bigness, etc.

This is, of course, not the first time that this problem has been faced. The early church came squarely up against it and for the first hundred years or more, it exhibited a remarkable attraction in drawing men out of the terribly enervating atmosphere and undergirding them with a heroism and resourcefulness in opposing the secularism of the day. That triumph is still the glory of Christian history. But after the first flush of its pristine spirituality had passed somewhat, we see it developing another technique in its grapple with reality-asceticism. History teaches us that this was not the true antidote for secularism and therefore we will not advocate it in its original or modified forms. We are not to tell our people to flee from the world. Neither in our preaching to the worldly-minded of our day will we advocate the superior attitude, that goes its own way and consigns the world to the devil while it seeks to snatch the individuals here and there as brands from the burning. The solution has been discredited once for all in the implication of the social solidarity of the race. Nor is it adequate to define and delimit certain circumscribed areas of life as our particular responsible province and confine our efforts to that. Rather should we be guided in our preaching to a secular age by our Lord Himself who was in the world and yet not of it and so recognize in our human surroundings, good, bad and imperfect though they be, the opportunity for the discipline of our souls and the growth of character. In a similar way we can and should point out to the various classes, the mothers in the homes, the fathers in business, young people in their recreation and schools, and all other categories the necessity for discrimination in their choices and supplant the passing pleasures in material comforts with the abiding satisfactions of spiritual ideals.

## II.

We come now to a second characteristic of our time, which is hardly less general than that of secularism, namely *questioning, doubt, perplexity*. It is little wonder. The time seems "out of joint". Many things which seemed to be settled a generation ago have been brought forth and subjected to a new examination.

We are perplexed in:

- a) The economic side of life, the profit motive, distribution of wealth, including even the organization of society;

- b) In education, where there is much uncertainty not only as to the methods but even the goal of the whole process;
- c) In the region of moral standards including such matters as drinking, marriage and divorce, sex relations, amusements, etc., etc., and
- d) most of all in the field of religion on such weighty matters as the authority of the Bible, the impact of science on religion, even the existence of God.

Standards are being questioned; authority is fading and men are wondering where we go from here.

Have we any message for such an age that is uncertain of itself and suffers because of it? Let us dare to believe that we have or the battle is lost before we begin. Before the preacher can mediate to a confused and troubled generation a sense of security, conviction and a better grounded faith in worth-while and abiding things, he must himself first become a clear, clean medium through which the light can pass. In other words there can be no vital message to a floundering age until the preacher is convinced of the reality and urgency of his message. He will not be able to warm shivering souls until he has captured the spiritual glow himself. He must believe in the reality of his call and the sacredness of the thing he is called upon to do before he can convince others.

### III.

In the perplexities of our day the third characteristic need has its rise,—*disillusionment*. The same analysis and classification suffices as that above. In the minds of not a few there is a haunting sense of futility in the cherished expectations of a permanent and widely shared prosperity, in the efficacy of education as a means of producing a high type of citizenship, the ready acceptance of peace—ideals and the reform of society by law. Perhaps we have been harboring illusions. Maybe we have taken too easily some untenable positions which we had no right to do. Noble as our social hopes and ideas have been in the form of world peace, abolition of poverty, and racial adjustment, triumph of democracy, enforced sobriety, sufficiency of education, etc.—have we not expected these things to come too quickly and have we not been unwilling to pay the price for them? Have we not erroneously overestimated the essential goodness of human nature and the efficacy of mass movements in the Kellogg Pact and the 18th Amendment? Have we not falsely tied the rewards of the religious life up to worldly things, or been organizing the universe around our own little self?

If this is so, and it seems to be, then the disillusionment of our day, after all, may be a helpful corrective. But it must not be

allowed to develop into cynicism. That would cut the nerve of all further effort. But of this later.

What shall be our approach? Obviously we must embrace anew the long time method of Jesus of paying more attention to the individual while we continue to work for social melioration. It is still true that "the soul of all improvement is the improvement of the soul." We must help folks through our preaching and pastoral ministry to be more discriminating in their choices and help them to make the best of what is left. Show them the place of pain and disappointment in the whole scheme of things, give them the historical perspective, impress upon them that there are no short cuts to the ends we have in view. A wealth of material in the prophets and Gospels is available and excellent for this purpose.

#### IV.

Finally we must take cognizance of one other factor in the mind of our day to which passing reference was made above—*cynicism*. As suggested, frustration and cynicism are closely related as parent and child. And if unchecked the end is complete indifference, devastating irresponsibility and black despair.

Perhaps this is not the temptation of any great number, but since we are to become all things to all people, we cannot dismiss the individual cases where cynicism sits on the throne. It calls for a sympathetic approach, for the finest kind of sincerity, for a willingness to understand, for the ability to point out overlooked values, to suggest something to believe and do that is still worth believing and doing. Our preaching to be morally creative must be helpfully positive, not negatively denunciatory. Don't become too critical. Suggest constructive measures and when we tell folks in what ways they are wrong and unreasonable be ready to tell them what they should do.

Preaching that our time needs? It will not be easy. It will demand the finest consecration, the broadest insight and illumination, a thorough knowledge of facts and conditions and a radiant unshaken faith in the ultimate victorious emergence of that which the prophets predicted and for which our Lord lived and died.

Ah! who is equal to the task? With men it is impossible but with God all things are possible.

## SHAKESPEARE AND THE BIBLE

H. J. SCHICK, S.T.D.

The plays of Shakespeare have been re-read by the writer with an ever increasing appreciation of their depth of thought, their wealth of illustration, richness and beauty of language, variety and ingenuity of plots. What a master this Shakespeare is! What creative energy he displays! What power and height of imagination! With what consummate skill he groups events and figures, keeping interest sustained until the final denouement!

It would be an interesting study to compare the different characters of Shakespeare's plays, for example, *the men* of Shakespeare,—the detestable King Richard III; the splendid King Henry V; the weak Polonius; the demoralizing Pandarus; the railing Thersites; the roistering Falstaff; the wicked monster, Caliban; the wise and powerful Prospero; the deceitful scoundrel, Proteus; the jealous Othello; the trusting, confiding Valentine; the chivalrous Orlando. What an array of men of all types this Master of the drama depicted!

Of no less interest is a study of the *fools* of Shakespeare. Touchstone in "As you like it"; the poor Fool in "King Lear"; Feste in "Twelfth Night"; the clownish grave-diggers in "Hamlet,"—What frankness, what wisdom and wit Shakespeare placed into the mouths of his fools!

Fascinating is a comparison of the *women* of Shakespeare's plays,—beautiful and modest women like Miranda in "The Tempest"; unselfish women like Cordelia in "King Lear"; unamiable women like Adriana in "The Comedy of Errors"; violent and corrupt women like Tamara in "Titus Andronicus"; scolding women like Katharina in "The Taming of the Shrew"; avenging women like Queen Margaret in "King Richard III"; maternal women like Constance in "King John"; devoted women like Desdemona in "Othello"; unsophisticated women like Ophelia in "Hamlet." With what masterly touch Shakespeare delineates their character, paints their charms, describes their vices, exalts their virtues!

The reader will find in Shakespeare's plays an interesting light thrown upon the beliefs and superstitions, the morals and customs, the conditions in Church and State of Shakespeare's age. It would be of interest also to note the circumstances that helped shape the career and the plays of Shakespeare; the sources of his thought and inspiration; the books, stories, plays and songs that influenced him. Among the books that were instrumental in molding the thoughts of the great Dramatist is the Bible. And this fact should be of paramount interest especially to the ministerial readers of this

magazine. Therefore, setting all other possible interests aside, this article will dwell more fully upon the *influence of the Bible* as reflected in the writings of Shakespeare. In doing so, I acknowledge my debt to Dr. A. H. Strong, Bishop Wordsworth, and others.

The England into which Shakespeare was born was an England that had welcomed the Bible in the vernacular. Shakespeare grew up in "a Bible-saturated atmosphere."

By the time Shakespeare took up his pen, Biblical thought and speech had permeated the life of the country.

There was interest in the Scripture and enthusiasm for it. The Bible was uppermost in the minds of men as a topic of conversation and discussion. It was the one popular book of the day.

Quite naturally the pervasive influence of the Scripture would leave its impress upon the genius and the literature of the time: Consciously or unconsciously, the mood and spirit of the day is reflected. This is very pronounced in Shakespeare. Not merely the spirit of the Scripture fills his mind, but the very wording of Scripture as well. When we come to examine his writings, we find abundant evidence on every hand of his familiarity with the Bible. It is not a casual or accidental knowledge, but rather the knowledge of one who with keen mind had imbibed its truths, and had become familiar with its persons, its scenes and incidents and whose imagination was fired by its life and action, its variety, largeness and power. He seems to think naturally in terms of the Bible. Its tropes and illustrations come fluently to the tip of his pen. So obvious is this that Emerson has said: "Shakespeare leans upon the Bible." The Bible is so interwoven into the writings of Shakespeare, that to take it out would leave a great gap. It is stated that Shakespeare's writings contain *more than twelve hundred references to the Bible*.

Let us note some of the passages which attest Shakespeare's acquaintance with the Bible:—

In "*King Richard II*" when speaking of the Duke of Gloucester's death, the poet refers to the story of Cain and Abel:

"Which blood, like sacrificing Abel's, cries  
Even from the tongueless caverns of the earth  
To me for justice, and rough chastisement."

Again in "*Hamlet*":

"O, my offense is rank, it smells to heaven,  
It hath the primal eldest curse upon it—  
A brother's murder"—

The story of Elijah and the ravens, and of Jesus' reference to God's care of the sparrows is found in "*As You Like It*":

"He that doth the ravens feed,

Yea, providently caters for the sparrow,  
Be comfort to my age."—

Pilate's washing of his hands in the Judgment hall as he condemns Jesus to be crucified is reflected again in "*King Richard II*":

"Tho' some of you with Pilate wash your hands,  
Showing an outward pity; yet you Pilates  
Have delivered me to my sour cross,  
And water cannot wash away your sin."

The story of Jacob and Laban is told by Shylock in defense of his tactics in "*The Merchant of Venice*" (1: 3). Beginning with the lines:—"When Jacob grazed his uncle Laban's sheep," the poet, in a score of lines has Shylock relate the business acumen of Jacob and close with the words:—

"This was a way to thrive, and he was blest."

Quite naturally we would expect that the story of the redemption would find frequent expression in Shakespeare. Such is, indeed, the case. In "*Henry IV*" (1: 1) we have in a few lines the personality, the environment, the redemptive work, and the sorrow of the Christ:

"In those holy fields,  
Over whose acres walk'd those blessed feet,  
Which fourteen hundred years ago were nail'd  
For our advantage, on the bitter cross."

In "*King Richard III*" (1: 4), Clarence in the Tower adjures his murderers:

"I charge you, as you hope to have redemption  
By Christ's dear blood, shed for our grievous sins,  
That you depart, and lay no hands on me."

In "*King Henry VI*" (II 1: 1), Salisbury swears,

"Now by the death of Him that died for all."

There are as many as eight different instances where Shakespeare makes use of the story of Cain and Abel. The parable of the Prodigal Son is used in five plays. The Creation, the temptation, the fall, the flood, the patriarchs, Job, Pharaoh, Samson, David, Nebuchadnezzar, Jesus, and his disciples, and many others figure in his pages.

The following list shows the variety and number of Bible characters and where they are found in Shakespeare's plays.

#### BIBLE CHARACTERS

*Adam*. I Hen. IV. 2: 4 and 3: 3. Hen. V. 1: 1. II Hen. VI. 4: 2.  
Ham. 5: 1. Love's Labor 4: 2; 5: 2. Much Ado. 2: 1 (twice).  
Rich. II 3: 4. As You Like It. 2: 1. Com. of Err. 4: 3.  
*Eve*. Love's Labor 1: 1; 5: 2. Rich. III. 3: 4. Twelfth Night 1: 5.  
Two Gent. 3: 1. Merry Wives 4: 2. Sonnet 93.

- Abel.* Rich. II. 1: 1. I Hen. VI. 1: 3.  
*Cain.* I Hen. VI. 1: 3. II Hen. IV. 1: 1. Ham. 5: 1; 3: 3. Rich. II. 5: 6. K. John 3: 4. Love's Labor 4: 2.  
*Noah.* Com. of Err. 3: 2. Twelfth Night 3: 2.  
*Japheth.* II Hen. IV. 2: 2.  
*Abraham.* Mer. of Ven. 1: 2; 1: 3. Rich. II. 4: 1. Rich. III. 4: 3.  
*Hagar.* Mer. of Ven. 2: 5.  
*Jacob.* Mer. of Ven. 1: 2 (five times); 2: 5.  
*Laban.* Mer. of Ven. 1: 3 (twice).  
*Pharaoh.* I Hen. IV. 2: 4.  
*Pharaoh's Soldiers.* Much Ado. 3: 3.  
*Joshua.* Love's Labor 5: 1.  
*Deborah.* I Hen. VI. 1: 2.  
*Jephthah and his daughter.* Ham. 2: 2 (twice). III Hen. VI. 5: 1.  
*Samson.* I Hen. VI. 1: 2. Hen. VIII. 5: 3. Love's Labor 1: 2 (five times).  
*Goliath.* Merry Wives 5: 1. I Hen. VI. 1: 2.  
*Jezebel.* Twelfth Night 2: 5.  
*Job and Job's Wife.* Merry Wives 5: 5. I Hen. IV. 1: 2.  
*Solomon.* Love's Labor 1: 2 and 4: 3.  
*Sheba (Saba).* Hen. VIII. 5: 4.  
*Daniel.* Mer. of Ven. 4: 1. (three times).  
*Nebuchadnezzar.* All's Well 4: 5.  
*Jesus.* Rich. III. 5: 3. III Hen. VI. 5: 6.  
*Christ (Master).* Rich. II. 4: 1. Rich. III. 1: 4. II Hen. VI. 5: 1. I Hen. IV. 1: 1; 3: 2. Hen. V. 4: 1. I Hen. VI. 1: 2.  
*Mary (Mother of Jesus).* Rich. II. 2: 1. Hen. VIII. 5: 1. I Hen. VI. 1: 2.  
*Herod.* Hen. V. 3: 3. Ham. 3: 2. Merry Wives 2: 1. Ant. and Cleo. 1: 2; 3: 3; 4: 6.  
*The Nazarite.* Mer. of Venice 1: 3.  
*Twelve Apostles.* Rich. II. 4: 1.  
*Judas.* Rich. II. 3: 2; 4: 1. III Hen. VI. 5: 7. Love's Labor 5: 2 (seven times). As You Like It 3: 4.  
*Judas Maccabeus.* Love's Labor 5: 1; 5: 2.  
*Barabbas.* Mer. of Ven. 4: 1.  
*Lazarus.* I Hen. IV. 4: 2.  
*Dives.* I Hen. IV. 3: 3.  
*Pilate.* Rich. II. 4: 1. Rich. III. 1: 4.  
*Prodigal Son.* I Hen. IV. 4: 2. Merry Wives 4: 5. Winter's Tale 4: 2. II Hen. IV. 2: 1.  
*Peter (St. Peter).* Much Ado 2: 1. Two Gent. 2: 3. Twelfth 3: 1. Othello 4: 2.  
*Paul (Saint, Apostle).* Rich. III. 1: 2; 1: 3; 3: 4; 5: 3.  
*St. Philip's daughters.* I Hen. VI. 1: 2.  
*Satan.* Com. of Err. 4: 3; 4: 4. I Hen. IV. 2: 4. Merry Wives 5: 5. All's Well 5: 3.  
*The Devil.* Ham. 2: 2; 3: 1. Mer. of Ven. 1: 3; 2: 2. Rich. III. 1: 2; 1: 3.

*Beelzebub*. Twelfth Night 5: 1. Hen. V. 4: 7. Macb. 2: 3.

Lucifer is once mentioned in the Bible (Isaiah XIV. 12) and Shakespeare uses the word with a similar meaning in Hen. VIII. 3: 2. Hen. V. 4: 7.

The following list of parallel passages will show still further that Shakespeare's mind was thoroughly imbued with the thoughts and teachings of Scripture. Some of the parallelisms show a literal quotation of Bible texts. Others reveal that the great dramatist has caught and interpreted the thought of the Scripture passage, and with new force has applied it to the life of man.

#### PARALLEL PASSAGES

Blessed are the peacemakers. (Matt. 5: 9)	Blessed are the peace-makers on earth. (II Hen. VI. 2: 1)
Forgive and ye shall be forgiven. (Luke 6: 37)	I as free forgive as I would be forgiven. (Hen. VIII. 2: 1)
Do good to them that hate you. (Matt. 5: 44)	Cherish those hearts that hate thee. (Hen. VIII. 3: 2)
Let every man be swift to hear, slow to speak, slow to wrath. (James 1: 19)	Give every man thine ear, but few thy voice. Take each man's censure but reserve thy judgment (Ham. 1: 3)
For all have sinned. (Rom. 3: 23)	Forbear to judge, for we are sinners all. (II Hen. VI. 3: 3)
Love is the fulfilling of the law. (Rom. 13: 10)	Charity itself fulfills the law And who can sever love from charity? (Love's Labor 4: 3)
Ye ask and receive not, because ye ask amiss. (James 4: 3)	We ignorant of ourselves Beg often our own harms, which the wise powers Deny us for our good. (Ant. and Cleo. 2: 1)
Though I be rude in speech. (2 Cor. 11: 6)	Rude am I in speech (Othello 1: 3)
Let them be blotted out of the book of the living. (Ps. 69: 28)	My name be blotted from the book of life. (Rich. II 1: 3)
There was a certain rich man which was clothed in purple. And there was a certain beggar named Lazarus . . . moreover the dogs came and licked his sores . . .	Dives that lived in purple. (I Hen. IV 3: 3)
The beggar died, and was carried by the angels into Abraham's bosom. (Luke 16: 22)	As ragged as Lazarus in the painted cloth, where the glutton's dogs licked his sores. (I Hen. IV 4: 2)
Legion of Angels. (Matt. 26: 53)	Sweet peace, conduct his soul to the bosom of good old Abraham. (Rich. II 4: 1)
Then Herod . . . sent forth and slew all the children that were in Bethlehem . . .	Legions of angels. (Merry Wives 1: 3)
In Rama was there a voice heard, lamentations and weeping and great mourning, Rachel weeping for her children and would not be comforted. (Matt. 2: 16, 18)	Whiles the mad mothers with their howles confused, Do break the clouds, as did the wives of Jewry. At Herod's bloody-hunting slaughtermen. (Hen. V 3: 3)
He (Herod) said, Go and search diligently for the young child and when ye have found him, bring me word again that I may come and worship him. (Matt. 2: 8.)	Let me have a child to whom Herod of Jewry may do homage. (Ant. and Cleo. 1: 2)
Then went the devils out of the man and entered the swine. (Luke 8: 33)	Bass. If it please you to dine with us! Shy. Yes, to smell pork, to eat of the habitation which your prophet, the Nazarite, conjured the devil into. (Mer. of Ven. 1: 3)



"I am in  
So far in blood, that sin will pluck on sin"  
(Rich. III 4: 2)

*All are sinners,—none are perfect:*

"Forbear to judge, for we are sinners all."  
(II Henry VI, 3: 3)

"Who lives that's not depraved or depraves?"  
(Timon 1: 2)

"We are arrant knaves all;  
Believe none of us."  
(Hamlet 3: 1)

"Where's that palace where into foul things  
Sometimes intrude not? who has a breast so pure,  
But some uncleanly apprehensions  
Keep leets and law-days, and in sessions sit  
With meditations lawful?"  
(Othello 3: 3)

*The punishment of sin is death.*

Shakespeare makes sin to bring its own judgment. "Be sure your sins will find you out" is the Scriptural law which, with a possible exception in Henry VIII, is always present in Shakespeare's plays. Be it Regan, or Goneril, or Iago, or Falstaff, or Macbeth, or Richard III,—all weave about them a net-work of disaster which eventually ends in death.

"Our natures do pursue,  
Like rats that ravin down their proper bane,  
A thirsty evil, and when we drink we die."

*Judgement for the sinner*, should he escape the laws of man, *will be visited on him at last.*

"If transgressors have defeated the law  
And out-run native punishment,  
Tho they can outstrip men, they have no wings  
to fly from God."  
(Henry V, 4: 1)

"Can we out-run the heavens?"  
(Henry VI, 5: 2)

*Regarding Repentance* Shakespeare holds that as long as the sinner clings to his sin, or fails to make restitution, there can be no true repentance. It is more than real penance or superficial sorrow. It touches and changes the heart.

"May one be pardon'd and retain the offense?"  
(Hamlet 3: 3)

In "Measure for Measure" (2: 3) Juliet responds to the admonition of the duke to repent:

"I do repent me, as it is an evil,  
And take the shame with joy."

That even reparation and sorrow do not suffice for the truly repentant man, Shakespeare shows in Henry V (4: 1)

"More will I do,  
Though all that I can do is nothing worth;  
Since that my penitence comes after all,  
Imploring pardon."

But after all, in spite of what man may do, *Redemption is thru Christ*. Shakespeare's testimony is clear along this line. In "King Henry VI (II 3: 2) we read:

"That dread King took our state upon him  
To free us from his Father's wrathful curse."

In "Measure for Measure" (2: 2):

"Why, all the souls that are, were forfeit once;  
And He that might the vantage best have took  
Found out the remedy."

In "Richard II" (2: 1):

"The world's ransom, blessed Mary's Son;

*May these passages suffice to show Shakespeare's familiarity with the Bible and that not only the words of Holy Scripture, but their Spirit as well fill his mind.*

## ETHICAL THEORY OF SCHLEIERMACHER

(Continued)

BY ELMER ARNDT

### III.

Ethics, for Schleiermacher, has relations both to natural science and to history. It is "on one hand seen as a contemplative science to be like and adjoining natural science, and on the other hand as the expression of reason to be like and adjoining history."<sup>1</sup> There is no essential difference between ethics and natural science in form; the difference is one of content only. For everything is predominantly characterized by one member of the antithesis in some respects and by the opposite in other respects. Consequently, no subject-matter belongs exclusively to one science. All being belongs in part to physics, in part to ethics, in part to natural history, in part to history, for it is the subject matter of each of these sciences in some respects. Since this is true no one science can be more developed than the other. "Ethics is at no time better than natural science and there is a continual equality (of development) in both."<sup>2</sup> Ethics is determined in both form and content by both physics and history. Here Schleiermacher expresses his belief in the fundamental unity of scientific theory and method. From this it follows that both a pure ethic and an applied ethic are impossible. The former is impossible because the formulae of pure ethics have no contents, since no being expresses himself through these formulae. For being involves a specific determination which a pure ethic does not recognize. The notion of an applied ethics is an empty idea because every ethical field can only be treated in relation to other fields if it is to be made comprehensible. An applied ethics forgets this fact, attempting as it does to abolish all distinctions between the fields of ethics and, let us say, history.

The same conviction of the fundamental unity of scientific theory and method which is exemplified in Schleiermacher's classification of the sciences is also exemplified in his position that moral law is analogous to natural law. In an address, "Ueber den Unterschied zwischen Naturgesetz und Sittengesetz,"<sup>3</sup> read before the Royal Academy in 1825, the position is taken that there is no fundamental difference in form between moral law and natural law, for the only difference is that the two kinds of law deal with different kinds of being. Schleiermacher develops his argument by first showing that the usual interpretation of moral law and natural law gives to "law" a different meaning in the two instances. "Law" in

<sup>1</sup> *Schleiermachers Werke*, II, p. 537.

<sup>2</sup> *Ibid.*, II, p. 539.

<sup>3</sup> Included in the third division of the *Saemtliche Werke*, II, pp. 397-417. All references to this address are to this edition.

the sense of natural law means a statement about being, but in the sense of moral law means a statement about an ought. This conception empties the moral law of meaning, for it is impossible with such a difference between moral and natural law for the reason to address any demands to the sensibility. There is, however, another conception of natural and moral law. In this conception, moral law is no longer expressed as a categorical imperative, for the categorical imperative is a senseless undeveloped form of the moral law (*bewusstlose unentwickelte Form des Sittengesetzes*) which first becomes a practical reality and a scientifically tractable object when it is treated hypothetically and disjunctively. "The moral law is only a law, insofar as it determines a being, and not as a mere ought, for as such strictly taken, it can never be proved."<sup>4</sup> The difference then, is not between natural law and moral law but only between reason and nature. The difference "lies in the ought, which in addition to expressing a demand on the will remains the same whether the demand will be carried out or not."<sup>5</sup> But natural law also has this very character of expressing a demand and remaining the same whether or not it is fulfilled. If a man does evil, the moral laws are not changed; likewise if a man becomes ill, the laws of health are not broken; something else has interfered with them. Schleiermacher introduces in support of his argument a notion he borrowed from Steffan, his colleague in Halle, the conception namely, that there is a continuity of development from the physical through the vegetative and animal forms of life to the spiritual. This view resembles our modern conception of emergent evolution. All generic concepts (*Gattungsbegriffe*) of the various forms of individual life are true natural laws. And these generic concepts determine being "for all individuals of this kind or genus originate according to this law and their whole existence in their gradual development, culmination, and decline happens according to the same law."<sup>6</sup> And this law also depends on an ought. The moral law emerges on the level of spirit as the determination of spirit just as organic laws are the determination of the organic. The conclusion is, then, that "the determination of being in itself is . . . of the same kind and the ought is also of the same kind, only with the single difference that first with the entrance of the spirit the individual is free and only the spiritual life is volitional."<sup>7</sup> The moral laws are higher than the natural laws just as the human individual is higher than rocks, plants, or animals. But there is no difference in kind between the two types of law.

The character of ethical science is, therefore, not normative,

<sup>4</sup> *Ibid.*, p. 409

<sup>5</sup> *Ibid.*, p. 410

<sup>6</sup> *Ibid.*, p. 412.

<sup>7</sup> *Ibid.*, p. 416.

as Kant held, but descriptive. It is descriptive of the essences, principles, and laws to which being conforms insofar as it is predominantly reasonable. In this connection, Schleiermacher undertakes a polemic against Kant's formulation of the ought as quite inadmissible (*ganz unzulässig*) because it rests on a discord against the law which has been represented as appearance by science. Kant's presentation of the categorical imperative presupposes a speaker and one addressed. Four possibilities are open. The practical reason can address sensibility (*Sinnlichkeit*). But in the latter there is no impulse to general lawfulness nor even a judgment concerning it, if something, which can be really done contradicts the lawful or not. Or the reason addresses the higher desires. If that is the case, then the reason would desire, which is impossible, for it is not the business of the reason to desire. Or the general reason can address itself to the reason of the individual. But if this is true the concept of duty is lost, for if a man demands a duty of himself, then his desires are will and not the ought. Or, lastly, the theoretical reason commands the practical reason. But this activity is not to be differentiated from the activity of that which does not rest on science. For then one would put before oneself in the moment of activity a particular ought without putting it in a general connection from a scientific point of view. As we have seen, the only form in which Schleiermacher will admit the imperative is the hypothetical: "*Wenn du vernünftig sein willst*, so handle so!" The law of reason is natural law. And, therefore, the propositions of ethics are not commands but laws "which express the actual activity of reason on nature."<sup>8</sup> And this statement means that "if natural law and moral law so fall together in the province of human freedom, that from human nature everything comes forth healthy and perfectly developed, what man ought to do conformable to his reason and nothing else, then must reason prepare in its ethical demands all that which the healthy nature actually brings to light."<sup>9</sup>

## IV.

Schleiermacher holds that ethics, as the descriptive science of the operation of reason on nature, should be presented from three points of view: from the points of view of the doctrine of the good, of the doctrine of duties, and of the doctrine of virtues. Goods, duties, and virtues are related to each other as are final, formal, and efficient causes of the same process. The doctrine of the good corresponds to forms in organic nature; the doctrine of duties to movement in organic nature; the doctrine of virtues to power in organic nature. But the science of ethics could be completely

<sup>8</sup> *Saemtliche Werke*, III, 5, p. 58.

<sup>9</sup> *Ibid.*, III, 2, p. 454f.

represented from the point of view of any one of these three. For each of them, when perfectly developed, is the complete expression of the whole unity of reason and nature. To avoid onesidedness, however, ethics should be treated from all points of view. The exposition of the doctrine of the highest good, on which Schleiermacher lays most emphasis, will serve to illustrate his method and embody his major teaching.

For Schleiermacher, the good is varied and rich. He defines the highest good, not as some particular good under which all others are hierarchically arranged, but as the whole ethical being. It is not a good but the harmony of goods. "The highest good is not one good comparable to the others, in comparison with them prominent as the best; rather it expresses the organic connection of all goods, therefore the whole ethical being under the concept of the good."<sup>10</sup> The various goods "form the highest good, not in their separated being but in their connected being, as also the ethical being displayed in the multiplicity of goods is to be conceived not otherwise than in its double character of its being as law (*Gesetzseins*) and being as lifted up (*Aufgehobenseins*). That means, not only is nothing in its essence altogether isolated, but also only as reason is in it is a community formed with others."<sup>11</sup> It is the content of all goods (*Inbegriff aller wahren Gueter*). We have no special knowledge of the highest good. All we can know of it is that it is the connection (*Ineinander*) and interpenetration (*Durcheinander*) of all individual goods.

Here again Schleiermacher confronts us with two antitheses, reason and nature and the universal and the individual. Since there is no first entrance of reason into nature, the organized (i. e. nature interpenetrated with reason) must be always and everywhere already given; but as there is everywhere activity of the reason, organization must be occurring through the activity of reason. The activity of reason to manifest itself in what is already organized is called the symbolizing activity of reason. The most common form of the symbolizing activity of reason is consciousness, for it is the recognition of reason by reason. It is called the symbolizing activity because this recognition among men can only take place when reason recognizes reason in a human soul. Without this activity of reason society would be impossible. The aim of the symbolizing activity is the total manifestation of the total reason so that all reason would be manifested and every earthly nature would enter into this manifestation.<sup>12</sup> The activity of reason which fashions nature is the organizing activity. In this activity, reason is the

<sup>10</sup> *Schleiermachers Werke*, II, p. 552; cf., *Saemmtliche Werke*, III, 2, p. 471.

<sup>11</sup> *Ibid.*, p. 569.

<sup>12</sup> Cf. *Saemmtliche Werke*, II, 2, p. 477.

moving principle with the end in view of the possible organization of the whole of earthly nature for the spiritual functions of men.<sup>13</sup> Reason is thus viewed under two aspects, Symbol and Organ. With regard to the second antithesis, the being of reason in human nature is only complete through the ethical community of persons. But at the same time the being of reason is only complete insofar as each individual and his sphere is separated from other individuals and their spheres. "Since now community and isolation exclude one another and yet each should be fixed through morality so both should be definitely opposed, and only that is a perfectly established morality whereby community will be established, which in another regard is isolation, and isolation, which in another regard is community, is established."<sup>14</sup>

The organization of Nature is the same for all so far as each one has the same organized nature before him and in himself. But the organization of Nature is different for each man, insofar as each has a differently organized nature and a different sphere to organize. There are thus both a common task for humanity and a specific task for the individual. As far as each individual is differently organized and stands in a different relation to nature, his sphere of activity is differentiated from the rest and each will be a complete whole in himself. This is the manner in which Schleiermacher tried to do justice to both the universal character of morals and the specific and unique individual. The balancing of the universal and the individual is further brought out in the balance between the earth and the human body. As the earth is the greatest sphere for the organization for humanity as a whole, the body is the smallest sphere for the organizing activity of the individual. Yet the two must be brought together. Now from the human body to the whole earth, everything is for ethical being an interpenetration of unity and difference. Everywhere property and commerce are only partially opposed, and everywhere isolation and community only relatively opposed. The partial antithesis between property and commerce almost disappears in the family, appears again in the nation as custom, and between nations as treaty. The relation of the individual to the whole is finally the free society. In such a free society the individual organizing activity appears as an integral part of the universal activity of reason. Likewise there is an interpenetration of unity and difference in the ethical being from the individual self-consciousness to the collective consciousness of the human race. Everywhere thought and feeling are only partially opposed and everywhere isolation and communication are only relatively in opposition.

<sup>13</sup> Cf. *Ibid.*, III, 2, pp. 476f.

<sup>14</sup> *Ibid.*, II, p. 578.

Schleiermacher finds four spheres of the good. These spheres are arrived at by crossing a predominantly organic manifold and a predominantly intellectual manifold with a predominantly individual manifold and one predominantly universal. The result is that we have: 1) The State, a province in which nature appears predominantly as the organ of a universal reason; 2) Fellowships in which nature appears predominantly as the organ of an individual reason; 3) Schools in which nature appears predominantly as the symbol of a universal reason; 4) Churches in which nature appears predominantly as the symbol of an individual reason. These abstractions are connected with concrete realms of life, namely, commerce, private property, knowledge, and religion. Corresponding to these four spheres of the good are the four ethical relations of right, fellowship, faith, and revelation. The terms are defined thus: The ethical coexistence of individuals in commerce is the relation of right or the mutual dependence of acquisition and society. The ethical relation of individuals to each other in the seclusion of their private property is that of fellowship or the mutual dependence of the inalienable and common possession. The relation of individuals to one another in the community of spoken thought is that of faith or the mutual dependence of the pupils and teachers on the common property of speech and vice versa, the dependence of the common property of speech on the teachers and pupils. The relation of individuals to one another in the difference of their feeling is revelation.

In the description of the spheres of the good and the corresponding ethical relations, Schleiermacher is expressing what he himself had experienced. As one of the first he had begun to treat friendship as an art; as one of the first, he began to live for the state in a troubled time; above all, he began in his experience as a preacher, ecclesiastical statesman, and theologian to esteem and value the historical task of the church. Here also comes to full expression his attempt to do justice to the individual and the whole. The economic life is not to be governed by the doctrines of *laissez faire* but it is to be regulated by the state. The quest for knowledge is to be pursued in schools yet there is place for activity which is not controlled by definite organization. In antithesis to the regulated economic life within the state is the realm of private property to be enjoyed in free fellowship. If the schools are dependent for the advancement of science on a common national language which will express precise meanings, the churches provide the sphere in which each individual through feeling is united with the whole of humanity.

(To be concluded)

## Die religionspädagogische Lage im gegenwärtigen Deutschland

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Die religionspädagogischen Fragen sind seit 150 Jahren und auch im letzten Menschenalter immer wieder erörtert worden. Der Grund dazu war allein schon der äußere Umstand, daß ja evangelischer Religionsunterricht ordentliches Lehrfach aller staatlichen und privaten Schulen war. Bis zum Weltkrieg wurden in allen Volksschulen die acht Jahre hindurch wöchentlich fünf bis sechs Religionsstunden erteilt und in den höheren Schulen die neun Jahre hindurch wöchentlich zwei Stunden. Diese regelmäßige Ausübung solcher ausgedehnten religionspädagogischen Pflicht ließ bei den Lehrern die methodischen und grundsätzlichen Fragen nie zur Ruhe kommen. Und die Kirche hatte daneben an denselben Kindern, die durch die öffentlichen Schulen gingen, den Konfirmandenunterricht zu erteilen, der je nachdem ein oder zwei Jahre währte, so daß auch die Pfarrerkreise immer mehr neben der Homiletik, die seit der Reformation im Vordergrund stand, auch die Katechetik gepflegt wissen wollten. Dazu kam, daß nicht nur in den Städten, sondern auch auf dem Land der Kindergottesdienst immer mehr Kinder in die Kirche führte; und die Frage, wie sie am wirkungsvollsten christlich und kirchlich erzogen werden könnten, bewegte namentlich die jüngere Pfarrerschaft.

Als dann 1918 die **Novemberrevolution** erfolgte, schien der erste sozialistische Kultusminister Adolf Hoffmann radikal allen Religionsunterricht in den Staatsschulen abschaffen zu wollen. Das gelang ihm nicht. Die Elternschaft erhob schärfsten Protest dagegen, und die verfassunggebende Nationalversammlung in Weimar behielt den Religionsunterricht, wenn auch in etwas beschränkter Stundenzahl, in den Volks- und höheren Schulen als ordentliches Lehrfach bei. Zwar wurden neben den evangelischen und katholischen Schulen auch sogenannte „weltliche Schulen“ eingerichtet — die jedoch bis zuletzt selbst in den Großstädten nie mehr als ein Zehntel der Kinder erreichten.

Aber gerade ihr Vorhandensein stellte dem Religionspädagogen neue Fragen und Aufgaben. Wie mußte der Religionsunterricht in der Gegenwart erteilt werden, daß er die Kinder fesselte, so daß sie selbst sich nicht davon los sagten (was ihnen rechtlich mit dem zwölften Jahre erlaubt war), und sie sogar ihre Eltern hielten, ihn weiterhin mitnehmen zu dürfen, wenn diese aus politischen oder weltanschaulichen Gründen sie abmelden wollten. Wie sollte man sich zu dem Vorschlag eines sogenannten religionsgeschichtlichen oder

objektiven Religionsunterrichts verhalten, der gemacht wurde? Was war Berechtigtes an den Forderungen eines gesonderten Moralunterrichtes? Welche Folgerungen waren aus der zunehmenden Proletarisierung der Bevölkerung für die religiöse Erziehung zu ziehen? Im Jahre 1922 erschienen in Preußen „Richtlinien“ für alle Fächer, auch für den Religionsunterricht. Die Zusammenarbeit der staatlichen und kirchlichen Behörden hatte dabei z. B. für die Volksschulen als Ziel herausgestellt: „Durch Weckung und Pflege der religiösen Anlagen des Kindes soll der evangelische Religionsunterricht zum Aufbau seiner gesamten religiös-sittlichen Persönlichkeit beitragen und ihm die Grundlage zur Führung eines evangelisch-christlichen Lebens innerhalb der Gemeinde vermitteln. Er hat im besonderen die Aufgabe, Wesen und Wahrheit des Christentums nach reformatorischer Auffassung, der Entwicklungsstufe der Schüler entsprechend, zur Darstellung und zum Verständnis zu bringen. Sein Inhalt ist das Evangelium, nach seiner Vorbereitung im Alten Testament.“

Kam so die religionspädagogische Frage von außen her aufs neue in Fluß und zu einem gewissen Abschluß, so kam im letzten Jahrzehnt neues Leben in die religionspädagogische Sprache von der Theologie, von der Kirche her. In ihr waren zwei neue Lebensquellen aufgebrochen, einerseits ein neues vertieftes **Lutherverständnis**, das durch alle die Erinnerungsfeiern seit dem Jahre 1917 neu belebt wurde und durch wertvolle Neuveröffentlichungen, unter denen die Lutheraufsätze von K. Söll (Tübingen, Mohr. 1. Auflage 1921. 5. Auflage 1932) und Heinrich Böhmers Schriften: Luther im Licht der neueren Forschung (Leubner 1928) und der junge Luther (Leipzig 1925) obenan stehen. Andererseits wirkte die Anregung der **dialektischen** Theologie sich auch sehr bald auf die religionspädagogischen Gebiete aus. Wo Gott und Gottes Wirklichkeit und Gottes Anspruch und Gottes Gericht so ernst genommen und so wirksam verkündet wurden, da konnte auch der Praktiker in Schule und Kirche nicht unberührt bleiben. Allerdings dauert es ja stets eine gewisse Zeit, ehe die neuen Lebensäußerungen aus den Bezirken der systematischen und biblischen Theologie bis in die praktische Theologie dringen und dort verarbeitet werden. Aber wie in der ganzen Weltentwicklung ein rascheres Tempo gekommen war, so jetzt auch ins geistige Leben. Von der dialektischen Theologie her war es E. Thurneysen, der Karl Barths Gedanken für den Religionsunterricht fruchtbar machte („Das Wort Gottes und die Kirche“). Ganz besonders ist aber G. Böhmes Buch: Wort Gottes und der Unterricht (Zürcher-Verlag 2. 1932) zu nennen, das eine lebhafteste Diskussion, ein erregtes Für oder Wider hervorrief. Von Seiten des vertieften Lutherverständnisses suchte Th. Seckel in seiner Schrift: Zur Methodik des Religionsunterrichts (Kaiser, München. 2. 1931)

die religiöse Unterweisung anzuregen und umzugestalten. Er ging davon aus, daß die Religionspädagogik ihr Eigenrecht im ganzen letzten Jahrhundert zu sehr preisgegeben habe. Sie sei immer mehr nur ein Anhängsel der allgemeinen Pädagogik geworden. Und das sei für beide Teile von schlimmen Folgen gewesen. Das Richtige kann nur in der Wirklichkeit der beiden Sätze erfaßt werden: Die Religionspädagogik ist allerdings eine Provinz der allgemeinen Pädagogik. Sie darf die Fühlung mit ihr nicht verlieren. Sie darf nicht etwa eine Generation hinter der allgemeinen Erziehungslehre hinterherhinken. Aber ebenso kräftig muß der zweite Satz ausgesprochen werden: Die Religionspädagogik hat ihr Eigengebiet, ihre Eigengesetzlichkeit, ihren eigenartigen Inhalt und ihre besondere Aufgabe. Dies darf sie nie außer acht lassen, da sie sonst ihr Bestes preisgibt! Die Religionspädagogik darf sich nicht einfach vermischen mit der Gesamtpädagogik, noch sich fetttenhaft von ihr absondern, sonst entsteht die unglückliche Lage: Der evangelische Religionsunterricht wird unpädagogisch; die Pädagogik unevangelisch. Die Pädagogik wird wirklichkeitsverfälscht; der Religionsunterricht wirklichkeitsfremd. Hellmut Schreiner versucht in einer „Pädagogik aus Glauben“ (Bahn, Schwerin) die Erziehungslehre von der Rechtfertigung allein aus Glauben, von der Vergebung her neu zu erfassen. Dabei behandelt er die besondere Aufgabe, die die Fürsorgeerziehung und die Anstaltserziehung dem christlichen Pädagogen stellt. Schließlich ist hier zu nennen H. Werdermann, Luther als Erzieher und die Religionspädagogik der Gegenwart (Vertelsmann, Gütersloh, 1933). Ferner hat uns das Katechismus-Erinnerungsjahr das erschöpfende Werk von Joh. Meyer, Historisch-kritischer Kommentar zu Luthers kleinem Katechismus (Gütersloh 1929) gebracht, außerdem Michael Reus Buch: D. Martin Luthers kleiner Katechismus, die Geschichte seiner Entstehung, seiner Verbreitung, seines Gebrauchs (München 1929).

So sind von außen und innen her alle Fragen wieder in Fluß gekommen. Für eine Belebung der Religionsunterrichtsprobleme hat auch die starke Gegenarbeit gesorgt, die von dem Freidenkertum und der Gottlosenbewegung ausging. Durch die immer mächtigeren Verbände, durch Protektion der Novemberrepublik, durch Versammlungen, durch Propaganda in Wort und Bild, gerade auch unter der Jugend und den Schulkindern, wurden diese Gedanken an alle Kreise und alle Kinder herangezogen. Und um selbst fest zu bleiben und um dem Gegner antworten zu können, mußten die christlichen Grundfragen neu durchdacht werden. Denn es ging wirklich um die Grundlagen und **Grundfragen**. Seit den Zeiten des Pädagogen Herbart hatten im allgemeinen die methodischen Fragen im Vordergrund gestanden, die Einführung und Vorbereitung, die Darbietung und Ausgestaltung, die Zusammenfassung und die

Anwendung. Lange hatte die Frage, ob und wie weit der Arbeits-  
schulgedanke fruchtbar zu machen sei, die Gemüter bewegt.

Dann hatten vor allem die kinderpsychologischen Fragen die Aufmerksamkeit auf sich gezogen. Wie der Mensch in der ganzen Welt in den Mittelpunkt des Interesses gerückt war, so trat das Kind immer mehr in den Mittelpunkt des Unterrichtes und die Forderung der „Pädagogik vom Kind her“ zwang auch den Religionslehrer, sich mit dem Kind, dem Einzelkind, der Kindesseele im allgemeinen sich zu beschäftigen. Dazu kam durch den sozialen Zug der Zeit und die wirtschaftliche Umschichtung die Milieufunde. Wie sieht das Leben aus, aus dem die Kinder kommen, das die Kinder außerhalb der Schule leben und in das hinein wir die Kinder entlassen? Fruchtbar waren hier die Untersuchungen und Zusammenstellungen von G. Dehn, *Proletarische Jugend* (3. Durch-Verlag 1932).

Von dem neuen Lutherverständnis her und von der dialektischen Theologie her wurde nun aber der Religionsunterricht grundsätzlich nach seinem Wesen und seiner Berechtigung und Möglichkeit gefragt. Und bei dieser Überprüfung des vorhandenen Religionsunterrichtes stellte es sich heraus, daß der landläufige Religionsunterricht in starkem Maße **Abwege** und **Irrwege** gegangen war. Die Hauptgefahren seien hier andeutungsweise aufgeführt: die Gefahr des **Aesthetisierens**. Dies trat am stärksten bei der biblischen Geschichte hervor. Der Lehrer kündigte der Klasse an, er wolle eine „schöne“ Geschichte erzählen. Wenn irgend möglich, hängte er ein „schönes Anschauungsbild“ vor die Klasse hin. War er mit der Darstellung fertig, fragte er die Kinder: Was hat euch an dieser Geschichte „gefallen,“ lauter Kategorien aus dem Gebiet der Aesthetik, aber nicht des Christentums. Als ob irgendeine Geschichte in der Bibel unter diesem Gesichtspunkt und zu diesem Zweck erzählt wäre!

Eine zweite Gefahr war die des **Historisierens**. Das Geschichtliche, das Zeitgeschichtliche, das Kulturgeschichtliche drängte sich in den Vordergrund. Gewiß können wir keinen Religionsunterricht ohne all dies geben, da die Geschichten aus einer fernen Zeit und einem fremden Land stammten. Aber die Nebensachen, Mittel wurden zum Zweck. Und die Kinder, die stets dazu neigen, gerade auf Kleinigkeiten zu achten, nehmen das Beiwerk für das Wesentliche! Gewiß wollen wir das Interesse der Kinder erwecken und wach erhalten. Aber keinesfalls darf durch Ueberbetonung des Historischen bei den biblischen Geschichten der Eindruck erweckt werden: Es war einmal!

Erwähnt werden muß auch die Gefahr des **Banalisierens**. Diese trat dann hervor, wenn man statt der berechtigten „Bergegenwärti-

gung“ des Bibelgehaltes zu einer trivialen Modernisierung in der Ausgestaltung der biblischen Geschichte sich verleiten ließ. Ferner wurden die Geschichten oft gar zu sehr breit getreten. Denn während vor dem Weltkrieg die Religions-Lehrpläne oft mit Stoff überfüllt waren, waren die neuen Lehrpläne, hauptsächlich unter dem Einfluß der Lehrerkreise, mit so wenig Inhalt versehen, daß nun statt des Zubiel ein Zuwenig herausgekommen war! Auch die Gefahr der „Verharmlosung“ des ernststen Bibelgehaltes, wobei der Salzgehalt des Gotteswortes verloren geht, gehört hierher.

Nicht häufig war die Gefahr des **Intellektualisierens**. Die vorige Lehrer- generation war ja in einem ausgesprochen intellektualistischen, ja rationalistischen Zeitalter groß geworden. Dabei besteht die Gefahr des Intellektualisierens sowohl für den liberalen Protestantismus, dessen Darsteller auf religionspädagogischem Gebiet Fr. Niebergall in zahllosen Veröffentlichungen gewesen ist, als auch in dem trocknen orthodox-dogmatisierenden Verfahren vieler traditioneller Religionsbücher und Pastoren, die eine Populardogmatik darboten und einprägten, die wohl den Verstand beschäftigte, aber nicht wie Sauerteig das ganze Wesen durchdringen konnte. Am all- häufigsten war aber die Gefahr des „**Moralisierens**.“ Das hatte seine philosophischen Gründe, da seit Kant oftmals die Religion nur als Unterbau für die Ethik aufgefaßt war. Das hatte eine pädagogische Wurzel in dem System Herbarts, der als Ziel der Schulerziehung „Charakterstärke der Sittlichkeit“ hingestellt hatte, wobei der Religionsunterricht als ein „Erziehungsmittel“ eingefügt war. Infolge dieses Moralisierens wurde dann stets am Ende der Stunde eine „Anwendung“ gemacht und die Frage gestellt: Was können wir daraus lernen? Selbst so zarte religiöse Geschichten wie die von Jesu Kampf in Gethsemane wurden damit nicht verschönt! Damit wurde dem Evangelium Gewalt angetan, das eine Frohbotschaft und kein Moralsystem ist. Dieses Moralisieren widerstreitet aber auch dem Empfinden des normalen Kindergemütes, das im Grund nichts langweiliger empfindet als das am Schluß jeder Religionsstunde ertönende: So sollt ihr auch . . . ! Als letzter Irrweg sei der angeführt, daß besonders in den höheren Schulen der „evangelische Religionsunterricht“ nur sehr wenig mit dem reformatorisch aufgefaßten Evangelium Jesu Christi, sondern nur mit allgemeiner „Religion“ zu tun hatte. Das allgemein Religiöse wurde gelehrt, Religionsgeschichte einst und jetzt getrieben, das Ewige relativiert. Und man merkte nicht, daß man dabei in der Sphäre des bloß Menschlichen blieb, da „Religion“ doch höchstens das Suchen und Träumen der Menschen ist, während evangelisches Christentum Gottes Urteil über eines Menschen Wesen, auch seine Frömmigkeit, und Gottes Antwort auf dieses Fragen und Schenken ist.

Denn auf **Gott** kommt es im Religionsunterricht an, im evangelischen Religionsunterricht auf den Gott, der sich uns in Christus als den Heiligen und Gnädigen offenbart. Hier hatte die Theologie des 19. Jahrhunderts selbst oft versagt. Es war ein Einbruch des Menschlich-allzu-Menschlichen auch in die Theologie erfolgt. Das Anthropozentrische und Egozentrische hatte sich auch in der Frömmigkeit, dem frommen Denken, in der kirchlichen Praxis breit gemacht. Jetzt war wieder der Ruf nach einer **theozentrischen** Theologie laut geworden. Gott ist nicht der Gegenstand der Spekulation, der religionsgeschichtlichen Forschung, der Untersuchung, der Kritik! Er ist nicht nur „Grenzbegriff“ des Denkens. Sondern er ist die Wirklichkeit aller Wirklichkeit. Nicht wir „haben“ ihn, sondern er hat uns. Ihn können wir nicht unterrichtlich darstellen oder gar durch geschickte Methoden den Kindern andemonstrieren. Wir dürfen nicht vorschnell oder gar plump vertraulich von ihm als dem „lieben“ Gott reden. Er ist und bleibt der Heilige, der Majestätische. Er ist und bleibt, auch wo er sich offenbart, der Verborgene. Das furchtbare Erleben im Weltkrieg hatte das der jetzigen Theologen- und Religionslehrer-Generation deutlich werden lassen. Wo Gott ist, ist Geheimnis. Wo er ist, ist Gericht. Wo er spricht, da werden Entscheidungen gefordert. Theologisches Denken ist existenzielles Denken; da geht es um Sein oder Nichtsein der Menschen, des Erwachsenen und des Jugendlichen. Er ist der Allmächtige, vor dem wir im Kreaturgefühl erzittern. In seiner Nähe vergeht uns aller „Scholarchendünkel“, als wären wir als Lehrpersonen „schöpferische Menschen“ und könnten unsre Kinder zu einer „schöpferischen“ Klasse umgestalten. Alles, was Erfinder erfunden, Denker gedacht und Pädagogen gelehrt haben, verdient, an seinem Maßstab gemessen, überhaupt nicht den Ruhmestitel des „Schöpferischen.“ Da bleibt all unser Tun, auch das des genialsten Pädagogen „fragwürdig.“ Wir werden uns unsrer Kleinheit und Ohnmacht bewußt. Aber gerade dann werden wir innerlich vorbereitet dazu, nun auch Gottes Barmherzigkeit und Gnade zu empfangen. Jetzt wird es uns erst ganz groß, daß der verborgene Gott sich uns offenbart hat als „der Vater unsers Herrn Jesu Christi,“ der „uns alle unsre Sünde vergibt und heilet alle unsre Gebrechen.“

Um all dies muß der Religionslehrer wissen. Nun bekommt seine Tätigkeit ein ganz anderes Gesicht. Diese ist in erster Linie „**Verkündigung.**“ Religionsunterricht kann nicht vom geschickten Lehrer her gegeben werden, auch nicht vom Kind her entwickelt werden, sondern evangelischer Religionsunterricht ist immer „von Gott her,“ geschieht in seinem Auftrag und führt zu ihm hin. Wir geben nicht uns selbst, sondern bezeugen den, der über uns selbst mächtig geworden ist. Wahrer Religionsunterricht wird gegeben „zu Gottes Ehre.“ Und unsre Klasse wird eine „Gemeinde der

andächtig Hörenden," die hinlaufschen auf das, was Gott uns, was Gott jedem Einzelnen zu sagen hat. Dazu ist uns die Bibel gegeben. Sie ist unser größter Schatz im evangelischen Religionsunterricht. Allerdings haben wir diesen Schatz in „irdenen Gefäßen," und gelegentlich müssen wir auch davon reden. Aber Bibelfunde und Bibelfritik sind im Grund etwas Peripherisches gegenüber dem Zentralen, daß wir hier auch heute noch die „viva vox" in ihr haben, durch die der Heilige Geist zu uns redet. Dafür muß den jugendlichen in der religiösen Unterweisung eine Ahnung aufgehen. Uns kommt es nicht auf das Alte Testament, nicht auf Einzelgestalten in ihnen an, weder auf Jakob noch auf Moses, weder auf David noch Jesaias, sondern wie Gott mit ihnen gehandelt hat und durch ihre Geschichte zu uns redet. Auf Gott in der Geschichte, auf Gott in der Natur, auf Gott in Jesus Christus kommt es an.

So ist die **Ewigkeitsaufgabe** des Religionsunterrichts wieder stark in den Vordergrund gerückt worden. Natürlich hat er auch eine zeitgeschichtliche Seite, über die jede Generation von neuem nachsinnen muß. Und dazu sind die Religionspädagogen gerade auch durch die gewaltigen **Erlebnisse des Jahres 1933** aufgefordert worden, wo wir als Volk bis in die Tiefe erschüttert und zu vorher kaum geahnter Freude hinaufgehoben wurden, wo wir wieder erleben durften, daß wir ein Volk sind, trotz aller unglückseligen langen Zersplitterung; daß in dem Erbgut der Väter, in Blut und Boden Schätze verborgen liegen, deren wir uns wieder mehr bewußt werden müssen, die wir pflegen müssen; daß in unserm ganzen Volk aus der Stimmung vom „Untergang des Abendlandes" plötzlich die Hoffnung aufbrach, daß ein neuer deutscher Tag für uns und unsre Jugend anbrechen würde. Urkräfte des Lebens brachen da wieder auf, die alles und alle ergriffen. Das stellte auch den Religionspädagogen vor neue Aufgaben. Es wurde uns klar, wie wenig wir die Aufgabe des Paulus weitergeführt hatten, wenn er einst sich bemüht hatte, den Juden ein Jude, den Griechen ein Grieche zu werden; wie es da noch ganz anders unsre Pflicht sei, auch in der religiösen Verklindigung in Kirche und Schule „den Deutschen ein Deutscher" zu werden. Dabei erschien es wie eine göttliche Fügung, daß wir gerade im Jahre 1933 das Jubiläum des 450. Geburtstages D. Martin Luthers feiern durften, der bei aller Verpflichtung dem ewigen Wort Gottes gegenüber doch so betont sich als „Prophet der Deutschen" gewußt hatte und gesagt hatte: „Meinen Deutschen bin ich geboren." Es wurde uns klar, daß es vor ihm und erst recht seit ihm eine „deutsche Linie in der Kirchengeschichte" gibt,\* die neben einer jüdischen, römischen, grie-

\* f. S. Werdermann oben a. a. O. S. 97—107.

chischen, angelsächsischen Linie gesehen, herausgearbeitet und fortgeführt werden muß. Es gibt keinen „deutschen Gott,“ aber eine deutsche Art, fromm zu sein und auf die Botschaft des Evangeliums einzugehen.

Es ist in einem kurzen Ubersichtsaufsatz unmöglich, alle die Einzelfragen zu berühren, die in Zusammenhang mit der grundsätzlichen Klärung in Fluß gekommen sind. Zwei mögen noch herausgegriffen werden. Da ist zunächst ein neues Verständnis dem religiösen **Vernstoff** gegenüber. Hatte es früher einen „Memoriermaterialismus“ gegeben, daß man geglaubt hatte, durch eine Menge gedächtnismäßig eingelebten Vernstoffes die Frömmigkeit zu schaffen oder gar erzwingen zu können, so war seit 1900 der Gegen-schlag erfolgt. Man pflegte das Auswendiglernen nicht mehr, verachtete und verwarf es. Aber gerade wieder im Krieg war es vielen klar geworden, daß ein Schatz kräftiger Bibelsprüche und wertvoller Gesangbuchlieder das Wertvollste ist, was man aus dem Religionsunterricht mit ins Leben nehmen kann. Es ist dem modernen Religionslehrer klar, daß er nicht zu viel fordern darf, daß er nur das Wertvollste ausucht, und daß er es nicht als gesetzesmäßigen Zwang den Kindern auferlegt, sondern in Freiwilligkeit und mit Freude von ihnen lernen läßt, selbst wenn die Kinder noch nicht alles „verstehen“ können. Er versucht ein Vor-Verständnis zu erwecken; das andre überläßt er dem späteren Leben und Erleben und der Führung des Vaters im Himmel. E. Pfennigsdorf hat die Grundsätze kurz zusammengefaßt: nur gründlich Durchgesprochenes; nur Gehaltvolles; nie zu viel; regelmäßig; das wirklich Aufgegebene fest! Dieser Vernstoff hat später seine Bedeutung für den Einzelnen, in frohen und schweren Lebenslagen. Er hat seine Bedeutung aber auch für die Gemeinschaft. Denn der Religionsunterricht der Gegenwart strebt hinweg von dem Individualisieren zur Gemeinschaftserziehung, zur Einbettung und späteren Eingliederung in die Gemeinde und Kirche.

Sehr wesentlich ist schließlich, daß in der Gegenwart wieder mit ganzem Ernst von der Bedeutung der **Lehrerpersönlichkeit** gesprochen wird. Es kommt nicht auf den geschickten Methodiker, auch nicht den experimentell und kritisch geschulten Psychologen an, so erfreulich beides an seinem Ort und in seiner Art ist. Es kommt viel mehr auf den Religionslehrer als Menschen und als Christen an. Im Grund wirkt auf eine Klasse nicht so sehr, wie man etwas sagt, sondern was man sagt und wer es sagt! Da kommen wir her aus einer innerlich zerrissenen Periode, wo viele Religionslehrer vom Kritizismus angekränkt und unsicher geworden waren, wo andre ein traditionelles Lehrgut weitergaben nur als „religiöse Speditöre,“ wie Dörpfeld ironisch sagt. Für beides haben die Kinder und erst recht die reifere Jugend ein feines Empfinden und

eine starke Ablehnung. Religion kann ja nicht „gelehrt“ werden, rein unterrichtsmäßig, sondern muß „übertragen“ werden, muß überspringen wie der elektrische Funke. „Mit einem Eiszapfen kann man kein Feuer anzünden“ (Warnke). Wo es recht steht, muß der Forderung der „Verkündigung“ des Religionsunterrichtes, von der wir sprachen, eine „zeugnishafte“ Art bei dem Religionslehrer entsprechen, wie es in stärkster Weise aus der ersten Sängerschar zu uns klingt: „Wir können's ja nicht lassen, daß wir nicht reden sollten von dem, was wir selbst gesehen und gehört haben.“ Der Religionslehrer, auch der beste, muß selbst leben „aus der Vergabung heraus.“ Aber darum kann er mit Jesusaugen schauen auf seine Klasse, kann sie mit Liebe und Geduld, mit Glauben und Hoffnung belehren und führen. So ist in der Religionspädagogik gegenwärtig alles in Fluß gekommen, aber das ist ein Zeichen neuen Lebens. Und die gegenwärtige Generation sucht ihre Arbeit zu tun in dem doppelten Bewußtsein: „Unsre Arbeit ist machtlos im Blick auf das Ziel, aber darum nicht zwecklos“ und: „Wir können nicht gering genug von uns selbst, aber nicht hoch genug von unsrer Aufgabe denken.“

## Zum hundertsten Todestag Schleiermachers, des großen Theologen,

12. Februar 1934.

Von Dr. C. Schieler †.

Zum ehrenden Gedächtnis dieses hochverdienten Mannes soll hier versucht werden, eine kurze Darstellung seines theologischen Systems zu geben.

Zuvor eine Bemerkung über Schleiermachers Stellung in der Geschichte der Theologie. Als er auftrat, fand er den Rationalismus und den sogenannten Supranaturalismus vor. Beide hat er überwunden und der Theologie neue Bahnen eröffnet. „Von herrnhutischer Gefühlswärme und Begeisterung für den Erlöser und die Gemeinschaft der Gläubigen durchdrungen, von ästhetischen Ideen der Romantik befruchtet, durch das Studium Kants in der scharfen Fassung der Wissensprobleme geübt, hat er die Theologie auf das unmittelbare christliche Bewußtsein gegründet und die Eigentümlichkeit des Christentums auf die Erlösung durch Christus zurückgeführt.“ Er hat das Gebiet des wissenschaftlichen Erkennens, welchem nur das Endliche erreichbar ist, und das Gebiet der religiösen Gewißheit klar von einander geschieden und den Sitz der letzteren in dem innersten Grund unsrer Seele aufgezeigt.

Schleiermachers theologisches Hauptwerk ist: *„Der christliche Glaube nach den Grundsätzen der evangelischen Kirche im Zusammenhang dargestellt.“* 1. Ausgabe 1821—1822, 2. umgearbeitete Ausgabe 1830—1831. In seinem Nekrolog auf Schleiermacher hat de Wette schon dieses Werk „nicht hinter Melancthon und Calvin“ gestellt, „indem es die evangelische Glaubenslehre, die jene Männer zuerst gestaltet, mit schöpferischem Geist umgestaltet und ihr zuerst den wissenschaftlichen Charakter aufgeprägt hat.“

Die **Einleitung** stellt den **Begriff der Dogmatik**, sowie die **Methode** und **Anordnung** derselben fest. Die Dogmatik kann als theologische Disziplin lediglich auf die christliche Kirche ihre Beziehung haben. Von vornherein ist deshalb das Verfahren abzulehnen, von allgemeinen Prinzipien aus eine Lehre über Gott, den Menschen, die Unsterblichkeit aufzustellen. Die Theologie dient der Kirche. Der Begriff der **Kirche** gehört der Ethik an, weil sie eine Gemeinschaft ist, die nur durch freie menschliche Handlungen entsteht und fortbesteht. Die Kirche hat ihre Basis in der **Frömmigkeit**. Diese ist weder ein Wissen, noch ein Tun, sondern eine Bestimmtheit des **Gefühls** oder des unmittelbaren **Selbstbewußtseins**. Hier knüpft Schleiermacher an seine *„Reden über die Religion“* an. Als echter Kantianer vertritt er die Ansicht, daß es kein Wissen um Gott geben kann, weil unser an Gegenstände gebundenes Denken in keinem

Begriff den zu fassen vermag, der über alle Gegensätze hinaus ist. Aber was das Wissen nicht erreichen kann, ist im unmittelbaren Selbstbewußtsein vorhanden, in dem einheitlichen Grund unsers Lebens, aus dem erst die Gegensätze unsers Wissens und Wollens hervorgehen. In diesem unmittelbaren Selbstbewußtsein ist das Gefühl **schlechtthiniger Abhängigkeit** und in ihm das Bewußtsein Gottes mitgesetzt. Die religiösen Vorstellungen, die Ideen von Gott befriedigen nur das Bedürfnis, diesen Grund unsers Denkens vorzustellen und in einem freilich immer ungenügenden Bild anzuschauen.

Das bisherige nennt Schleiermacher Lehrsätze aus der Ethik. In „Lehrsätzen aus der Religionsphilosophie“ bespricht er die verschiedenen Arten und Stufen der frommen Gemeinschaften. In „Lehrsätzen aus der Apologetik“ aber wird sodann das Christentum seinem eigentlichen Wesen nach dahin bestimmt, daß alles in dieser Glaubensweise auf **die durch Jesus von Nazareth vollzogene Erlösung** bezogen wird. Die bestimmte Form des Lebens jeder religiösen Gemeinschaft geht auf einen geschichtlichen Anfangspunkt zurück, der, wie die Entstehung des Lebens überhaupt, nicht weiter zu erklären ist. Die christliche Gemeinde aber ist dadurch eine christliche, daß sie ihr Leben abhängig weiß von der historischen Erscheinung Christi, und daß dieses Leben immer aufs neue erzeugt wird durch das in ihr fortlebende Bild Christi. **Das Bewußtsein der Erlösung** durch Christus ist also der Mittelpunkt der christlichen Frömmigkeit. In den daran sich anschließenden Erörterungen über Wesen und Methode der Dogmatik erklärt Schleiermacher, daß die **christlichen Glaubenssätze** die christlich-frommen Gemütszustände aufzufassen und darzustellen haben. Wie das christliche Bewußtsein selbst aber ein geschichtliches geworden ist, so kann auch die Glaubenslehre, welche diese Zustände und Aussagen im Zusammenhang darstellt, nur die Wissenschaft von dem Zusammenhang der in einer christlichen Kirchengemeinschaft zu einer gegebenen Zeit geltenden Lehre sein; sie hat also geschichtlichen Charakter.

Ein **Einteilungsprinzip** für die Glaubenssätze gewinnt Schleiermacher durch die Erwägung, daß alle Glaubenssätze gefaßt werden können entweder als Beschreibungen menschlicher Lebenszustände oder als Begriffe von göttlichen Eigenschaften und Handlungsweisen (weil nämlich jede Bestimmtheit unsers Selbstbewußtseins auf ein Bestimmendes außerhalb desselben hinweist), oder als Aussagen von Beschaffenheiten der Welt (weil jenes Bestimmende auch immer als Teil des allgemeinen Weltzusammenhangs, in dem wir stehen, auftritt). Dies alles gehört zur „Einleitung.“

Vorstehendes bedarf wohl eine nähere Erklärung. Dieses Werk ist ein dialektisches Kunstwerk genannt worden. Mit Recht! Es hat in der theologischen Literatur seines Jahrhunderts seinesgleichen

nicht gefunden, und aus der älteren kann es etwa nur mit Calvins „Institutio“ verglichen werden. Es sind kurze Paragraphen, welche durch ausführliche Exkurse mit ununterbrochener Stetigkeit zu einem Ganzen verbunden werden. Erfunden hat der Verfasser, wie er selber sagt, die Einteilung und häufig auch die Bezeichnung; den ganzen übrigen Inhalt will er als einen empfangenen wiedergeben. Dadurch drückt er auch dem Bekannten und Mitgesagten den Stempel eines originalen Geistes auf. Nach Schleiermacher ist die Dogmatik keine rein erkennende, sie ist eine reflektierende Wissenschaft; sie ruht auf dem Gegebenen und soll über Gehalt und Zusammenhang einer historisch vorhandenen Glaubensweise, hier also der evangelisch-christlichen Frömmigkeit, eine kritisch geläuterte Rechenschaft geben, damit was die Frömmigkeit als unmittelbares Selbstbewußtsein in sich trägt, einer geordneten Lehrmitteilung und wissenschaftlichen Aneignung fähig werde. Denn ihr Wesen hat die Frömmigkeit eben im Gefühl, nicht im Wissen oder Tun, aber sie unterscheidet sich dadurch von jedem andern Gefühl, daß sie sich eines allbestimmenden Verhältnisses nicht zum Einzelnen und Besonderen, sondern zum Absoluten bewußt wird. Er definiert die Frömmigkeit als „**schlecht-hinniges Abhängigkeitsgefühl**“, um auszudrücken, daß sie um so reiner ihr Wesen erfährt, je mehr sie sich über die Sphäre der Willkür und der irdischen Wechselwirkung erhebt und ganz in jene göttliche Notwendigkeit eingeht. Erst der christliche Monotheismus habe es vollständig offenbart. Schleiermacher wollte mit diesem Ausdruck das Tiefste im Menschen, nicht etwas Schwächliches und Untergeordnetes bezeichnen. Viele Theologen, nicht alle, haben ihm darin Recht gegeben, daß die Frömmigkeit in der Unmittelbarkeit des Bewußtseins ihren Sitz habe, auch darin, daß sie ein jede Gegenwirkung ausschließendes Abhängigkeitsgefühl sei, nur darin nicht, daß sie **bloßes** Abhängigkeitsgefühl sei. Die Vermittlung dieses Prinzips mit dem der Freiheit ist an dieser Stelle vermißt worden. Eine zweite Definition betrifft die eigentümlich **christliche** Frömmigkeit; dieselbe ist ebenso qualitativ als historisch zu bestimmen. In ersterer Beziehung ist alles christliche ein Allgemeines, ein erlösender Eintritt aus dem **sittlichen** Zustand der Unlust in den der Seligkeit und Lust, in der letzteren Beziehung ein Besonderes, nämlich Werk und Wirkung der **Erscheinung Christi**. Beide Richtungen müssen sich decken, wenn keine Ablösung des historischen von dem ideellen Bewußtsein entstehen soll, und aus ihrer Verbindung ergeben sich die Grenzen, aber auch die natürlichen Gefahren und Abwege, innerhalb deren die christliche Glaubensweise sich bewegt. Die Erlösung wird angetastet, sobald in der Beurteilung der menschlichen Kräfte die Möglichkeit oder auch die Notwendigkeit des Erlöstwerdens nicht mehr erhellt. Christus wird angetastet, sobald er dem menschlichen Leben zu wenig oder zu vollständig gleichstehend gedacht wird, um jene Wirkungen

auszuüben. So entstehen zwei christologische und zwei anthropologische Häresien, die ebionitische und die doketische, die pelagianische und die manichäische, und der Verfasser hat es nicht für nötig gehalten, aus der Auffassung des Gottesbegriffs zwei entgegenstehende Abweichungen etwa des Deistischen und des Pantheistischen herzu-leiten, weil er in dem absoluten Abhängigkeitsgefühl selber eine hinreichende Bürgschaft sieht sowohl gegen falsche Trennung wie gegen falsche Vermischung und Identifizierung Gottes mit der Welt. Ein dritter Charakterzug tritt dadurch hinzu, daß jene erlösende Kraft nicht an das Medium der Kirche gebunden ist, sondern frei und ohne Abhängigkeit kirchlicher Dazwischenkunft von dem einzelnen angeeignet werden kann. Damit wäre aber kein Häretisches gemeint, sondern nur ein Konfessionelles treffend hervorgehoben, welches die Scheidewand der evangelischen Auffassung gegen die katholische Kirche bildet. Diese Grundsätze werden dem einzelnen Dogmatiker schon aus der evangelischen Glaubensgemeinschaft zugefügt; was er selber zu leisten hat, ergibt sich aus der Natur des wissenschaftlichen Vortrags, sowie aus dem Prinzip einer fortschreitenden Schrift- und Geschichtserkenntnis. Er hat an das historisch Ausgeprägte überall anzuknüpfen, zunächst an die symbolischen Zeugnisse, welche selbst wieder an die Schriftnorm, zumal des Neuen Testaments (denn das Alte ist nur eine sekundäre und im Grunde überflüssige Autorität!) zurückweisen; aber diese Abhängigkeit wird wieder zur Freiheit, und indem er aus der Vergangenheit und dem bisherigen Gang der Theologie auch deren Zukunft begreift und vermutet, wird er diese auch seinerseits selbsttätig herbeizuführen suchen. Die Prüfung und Sicherung des gegenwärtigen Standes ist zugleich Divination dessen, was die Zukunft bringen oder berichtigen soll.

Die **Idee der Erlösung** bildet nach Schleiermacher den Mittelpunkt der evangelischen Frömmigkeit. Aber nicht alle Aussagen des christlichen Bewußtseins enthalten diese Idee; einige gehen ihr notwendig voran, während andere unmittelbar auf sie gerichtet oder an sie angeknüpft werden müssen, weil sie mit dem Gefühl der Sünde und dem Bedürfnis der Wiederherstellung behaftet sind. . . . Auf jedem Standpunkt der christlichen Frömmigkeit verbindet sich mit dem ersten unmittelbaren Ausdruck des Selbstbewußtseins auch zweitens ein Wissen der **Welt** und drittens ein Wissen **Gottes**, d. h. der jenem Selbstbewußtsein entsprechenden höchsten Kausalität, also der göttlichen Eigenschaften.

Dies genüge bezüglich der berühmten Einteilung. Die **Glaubenslehre** entwickelt dann Schleiermacher in zwei Teilen. In dem ersten derselben, der der schwierigere ist, hat die kritische Reflexion, in dem zweiten die dogmatische Ausprägung und der freie Anschluß an die kirchlichen Bestimmungen das Uebergewicht, beides innerhalb der gesteckten Grenzen. In dem ersten behandelt er demnach die Ent-

wicklung des frommen Selbstbewußtseins, wie es in jeder christlich frommen Gemütsregung immer schon vorausgesetzt wird, aber auch immer wieder enthalten ist. In dem zweiten Teil werden die Tatsachen des frommen Selbstbewußtseins entwickelt, wie sie durch den Gegensatz von Sünde und Gnade bestimmt sind. Man fand diese Einteilung anfechtbar, da nach Schleiermachers Lehre selbst das christliche Selbstbewußtsein immer durch die Idee der Erlösung bestimmt wird; nach ihm erkennen wir Gott nur durch Christus; also ist auch die Vorausnahme des ersten Hauptteils nicht gerechtfertigt. Und Schleiermacher selbst scheint sich dieses Verstoßes gegen die strenge Folgerichtigkeit bewußt gewesen zu sein, wie anderweitige Aeußerungen erweisen; er folgte eben hier dem Herkommen. Doch dies tut dem Werke keinen Abbruch.

Von der Selbständigkeit des christlichen Gottesbewußtseins ausgehend, weist er die sog. Beweise für das Dasein Gottes aus der Dogmatik aus. Er lehrt, daß die Welterhaltung unmittelbare, die Welterschöpfung nur mittelbare Aussage des Glaubens sei. Hierbei entwickelt er die reinsten Anschauungen und verdient das „Lob dogmatischer Enthaltensamkeit,“ indem er dafür sorgt, die Dogmatik mit den Resultaten der Naturwissenschaft weder zu belasten noch in Konflikt zu bringen. Dazu bemerkt ein Kritiker: „Kein Vorgänger hat dieselbe Bescheidenheit geübt, und doch hat es sich nachmals ergeben und ergibt sich noch, daß nur sie der Theologie nach dieser Richtung zum Heil dienen kann.“

Die Kritik Schleiermachers an der Engel- und Teufelslehre hat bekanntlich großes Aufsehen erregt, sie zeigt zugleich, daß der buchstäbliche Schriftbeweis keine genügende Gewalt über ihn gehabt hat. Mit Recht kann man gegen seine Engel- und Teufelslehre einwenden, daß es noch kein Grund ist, das Dasein der Engel als problematisch hinzustellen, weil „gegenwärtig das fromme Gefühl von Engeln nichts zu sagen wisse,“ da sie doch in der biblischen und altkirchlichen Frömmigkeit eine wichtige Stelle einnehmen. Und heißt es nicht, der Bibel Gewalt antun, wollte man das Dasein und die Tätigkeit der Engel leugnen, und dies gilt von dem Alten wie von dem Neuen Testament. Schleiermacher beruft sich auch darauf, daß selbst in der Heiligen Schrift das Interesse mit andern Glaubenszwecken geltend gemacht werde. Die Vorstellung des Teufels bezeichnet Schleiermacher als haltungslos: der Fall der Engel sei undenkbar, weil er kein eignes Motiv immer zur Voraussetzung habe, daß die dem Satan beigelegte völlige Bosheit sich mit seiner angeblichen höchsten Klugheit innerlich nicht vertrage, daß die Erklärung des Bösen durch ihn nicht erleichtert, sondern zurückgeschoben werde usw. Diese Gründe sind beanstandet worden und nicht mit Unrecht; sie sind nicht unschwer alle zu widerlegen.

Die Behandlung der Lehre von der **Welterhaltung** verdient um ihrer kritischen Behutsamkeit willen Erwähnung. Die Distinktionen von Mitwirkung und Regierung und die Annahme eines besonderen Einwirkens neben dem allgemeinen dürfe nur mit Vorbehalt gelten. Die Erhaltung der Natur durch sich selber, welche die Wissenschaft nachweist, darf die Religion weder leugnen, noch zerreißen oder zerstückeln wollen, sondern sie muß dabei stehen bleiben, daß der natürliche Zusammenhang sich mit der göttlichen Abhängigkeit vertrage und auf ihr ruhe. Das **Wunder** werde von der Frömmigkeit nicht in absolutem Sinn, so daß es den Naturerzuss aufhebe, gefordert; freie und natürliche Bewegung, Gutes und Uebel, alle Gehebel der Geschichte und Naturwirkung bedingten eine Reihe von Gegensätzen, welche von der Theologie ebenso aufrichtig anerkannt, wie mit sorglicher Dialektik behütet werden müßten, um den freien Rückgang auf das alleinige göttliche Prinzip offen zu lassen.

Das **dritte** Bild, in welchem die allgemeine Richtung der Frömmigkeit sich ausdrücken müsse, entfernt sich nach Schleiermachers Darstellung noch weiter von der populären Ansicht. Wenn das Gottesbewußtsein von dem Umfang und der Art des Weltbestandes auf das Prinzip der Abhängigkeit zurückblicken und es aus den Formen des endlichen Daseins erläutern und beleuchten will, so entstehen **göttliche Eigenschaften**. Ihr logischer Grund sei die Kausalität, weil Gott absolute Wirkung sei; alle andern Kategorien hätten nur ergänzende Bedeutung. Die göttliche Kausalität sei dem Umfang nach der endlichen gleich, also **Allmacht**, der Art nach jeder zeitlichen Abfolge, an welche die irdischen Dinge gebunden sind, entgegengesetzt, also **Ewigkeit**. Sie könne aber auch als **Allwissenheit** und **Allgegenwart** ausgesprochen werden, dieses um sie zugleich von den räumlichen Schranken auszuschließen, jenes damit sie als eine absolut lebendige und bewußte gedacht werde. Das ist jedenfalls eine ausgezeichnete Gruppe von Distinktionen, die Schleiermacher einzig eigen sind.

Gehen wir dann, manches andere, das sich aus dem soeben Dargestellten entwickelt, übergehend, zum zweiten Teil Schleiermachers Glaubenslehre über. In diesem hat die dogmatische Ausprägung und der freie Anschluß an die kirchlichen Bestimmungen das Uebergewicht. Dieser zweite Hauptteil hat viele Verehrer gefunden, die dem ersten weniger hold sind; er unterscheidet sich durch positiveren Charakter, durch liebevolle Hingebung an die historischen Erscheinungen, sowie er auch in zahlreichen Einschnitten und Ruhepunkten mehr Abwechslung gewährt. Wer kennt nicht Schleiermachers Entwicklung, welche das dogmatische Mysterium von der **Erbsünde** zu einem psychologisch nachweisbaren und historisch anzuerkennenden Faktor ausbildet? Die Erklärung der Erbsünde lautet wörtlich orthodox; sie ist ihm vollkommene Unfähigkeit zum Guten,

abgesehen von der Fähigkeit, die Erlösung in sich aufzunehmen, wird dem natürlichen Menschen jede wahre Gerechtigkeit abgesprochen und nur die bürgerliche Tugend zuerkannt; ja der Verfasser räumt ein, daß die symbolischen Bücher Grund haben, die Erbsünde, weil sie sofort mit Momenten der Verschuldung erwächst, zugleich als **Erbschuld** zu betrachten. Dagegen kann die kirchliche Annahme eines **Sündenfalls** durch **Naturverderbtheit** nur auf populäre Wahrheit Anspruch machen. Die **Sünde** ist die durch die Selbstständigkeit der sinnlichen Funktionen verursachte Hemmung der bestimmenden Kraft des Geistes, das Unvermögen des Geistes. Sie ist teils in uns selber begründet, teils hat sie ihren Grund jenseits unsers eignen Daseins. So wird sie ein durchaus Gemeinschaftliches.

An die Lehre von der Sünde schließt sich die vom **Uebel** an. Uebel sind die Lebenshemmungen, welche der Mensch infolge der Sünde erfährt. Es gibt gefellige und natürliche Uebel, welche nur durch die Unfähigkeit des Gottesbewußtseins als solche empfunden werden. Daran schließen sich an die göttlichen Eigenschaften der Heiligkeit und Gerechtigkeit. Des Gegensatzes andere Seite entwickelt sodann das **Bewußtsein der Gnade**. In dem Bewußtsein der **Erlösung** oder der Annäherung zur Seligkeit weiß man sich als Glied eines auf Jesus von Nazareth zurückführenden Gesamtlebens. Jesu Wirksamkeit teilt uns dessen unsündliche Vollkommenheit mit. Die **Person Jesu** läßt sich nicht von seinem Werke trennen. Im Gegenteil wird die Würde der Person nur an seinem eigentümlichen Werke anschaulich gemacht. Was die Person Jesu betrifft, schließt sich Schleiermacher an die überlieferten symbolischen Bestimmungen in drei Lehrsätzen an: 1. Vereinigung der göttlichen und menschlichen Natur in der **einen Person Christi**; 2. Verhältnis der beiden Naturen zueinander, welches sich dahin bestimmt, daß bei der Vereinigung die göttliche Natur allein die tätige, während des Vereintseins aber die Tätigkeit beider eine gemeinsame war; 3. Unterschied Christi von den übrigen Menschen, bestehend in einer **Sündlosigkeit**, welche mit dem „*potuit non peccare*“ zugleich ein „*non potuit peccare*“ in sich schließt und religiöse Irrtumsfreiheit. Aus der Erklärung dieser Lehrsätze ergibt sich ein Gottmensch in religiösem Sinn, ein Schöpfer und Urbild des christlichen Gottesbewußtseins, ein göttlicher Menschensohn von relativ übernatürlicher Erhabenheit und Wirkungskraft, ein zweiter Adam, welcher die Menschheit ebensowohl neu eröffnet, wie er auch das Ziel ihrer Vollendung durch sich selber offenbart hat. Schleiermacher verhehlt nicht, daß die obigen Lehrsätze, wenigstens die beiden ersteren, schwierig bleiben und die Prüfung nicht ganz bestehen. Der Schleiermachersche Christus — und der Dogmatiker war sich dessen bewußt, — ist nicht mehr der kosmisch-metaphysische Gottmensch, welchen die Kirchenlehre unter Voraussetzung der Trinität und Homousie

behauptet (und den die biblische christliche Frömmigkeit glaubt und verehrt), die „göttliche Natur“ ist nur der passendste Name für die unbeschreibliche Stärke und Reinheit seiner Gottgemeinschaft, seine Persönlichkeit zwar nicht den Mängeln, aber doch den Grenzen der irdischen Erscheinung zugewiesen. Ein **vormenschliches** Dasein Christi im **persönlichen** Sinn anzunehmen, ist keine religiöse Nötigung vorhanden, noch scheint das Schriftzeugnis durchgängig ein solches zu fordern. Das Unterscheidende des Wesens Christi, wovon der erlösende Geist ausgeht und worauf der Glaube ruht, ist aber selber ein Innerliches und Geistiges, darf also an äußere Merkmale, sei es nun historischer oder physischer Art, nicht notwendig geheftet werden. Die **übernatürliche Erzeugung** ist kein Glaubenssatz, und das kritische Urteil über die auf sie bezüglichen Bibelstellen muß frei bleiben. Und das ist eine Ansicht, welche auch Erregten der streng positiven Richtung teilen.

Berühmt sind die Formeln über das **Werk Christi**: Er nimmt die Gläubigen in die Kräftigkeit seines Gottesbewußtseins auf, das ist seine **erlösende** Tätigkeit. Er nimmt sie in die Gemeinschaft seiner ungetrübten Seligkeit auf, das ist seine **versöhnende** Tätigkeit. Wirksam ist das Bild Christi nur durch Vermittlung der gläubigen Gemeinde. Die **Erlösung** ist effektive Befreiung von der herrschenden Sünde. Sie umfaßt also auch die Wiedergeburt und die Heiligung. Die Wirkung, die von Christus ausgeht, ist ihrem Anfang nach übernatürlich, ihrer Erscheinung nach natürlich-geschichtlich. Schleiermacher will gestatten, daß man diese Wirkung eine mystische nenne, sie sei aber wohl eher als eine ästhetische zu bezeichnen. Die versöhnende Tätigkeit äußert sich im Gefolg der erlösenden. Die Hauptsache an der Versöhnung ist, daß der Zusammenhang zwischen Uebel und Sünde aufgehoben wird. Die Uebel werden nicht mehr als Strafe empfunden, sondern als Reize für das Gottesbewußtsein. Bei der erlösenden und versöhnenden Tätigkeit Jesu zieht Schleiermacher das Leiden Christi absichtlich nicht in Betracht, ebenso wenig die Auferstehung und Himmelfahrt, welche nach ihm nicht als eigentliche Bestandteile der Lehre von seiner Person aufgestellt werden können.

Ueber die **Erwählungslehre** hatte Schleiermacher schon 1819 eine bedeutsame Schrift geschrieben, die für die Unionsbewegung wichtig wurde. Die Erwählung derer, die gerechtfertigt werden, folgt nach ihm aus der göttlichen Weltordnung. Unmöglich folgt daraus ein Urteil über endgiltige und unbedingte Verwerfung einzelner. Bedenkt man die menschliche Freiheit, so ergibt sich, daß die Erwählung begründet ist in dem vorhergesehenen Glauben der Erwählten.

Der **Heilige Geist**, welcher die im Stande der Heiligung Lebenden beseelt, ist der Gemeingeist der Kirche. An der **Kirche** ist

das Zeugnis von Christo lebendig in der **Heiligen Schrift** und es beruht in ihr die Anknüpfung und Erhaltung der Lebensgemeinschaft mit Christo auf den Anordnungen Christi, wie er sie über die **Taufe** und das **heilige Abendmahl** gegeben hat; endlich ist in ihr der gegenseitige Einfluß des Ganzen auf den einzelnen und des einzelnen auf das Ganze geordnet im **Amt der Schlüssel** und im **Gebet im Namen Jesu**. Von der **Vollendung der Kirche** handeln die vier prophetischen Lehrstücke von der Wiederkunft Christi, der Auferstehung des Fleisches, dem jüngsten Gericht und der ewigen Seligkeit. Die Darstellung von der Vollendung der Kirche könne nur den Nutzen eines Vorbildes haben, dem wir uns nähern sollen. Der Glaube an das Fortbestehen der menschlichen Persönlichkeit sei enthalten in dem Glauben an die Unveränderlichkeit der Vereinigung des göttlichen Wesens mit der menschlichen Natur in der Person Jesu. Die göttlichen Eigenschaften, welche sich auf die Erlösung beziehen, sind die **Liebe** und die **Weisheit Gottes**.

Den Beschluß des Ganzen macht die „**göttliche Dreiheit**.“ Die Trinität biete keine unmittelbare Aussage des christlichen Bewußtseins dar, noch bilde sie für sich allein ein Glied des ursprünglichen Glaubens; deshalb fehle ihr innerlich das Wesen eines selbständigen Dogmas, welches ihr von der Kirche später beigelegt wurde. Richtig verstanden spreche diese Dreiheit nicht die Gottheit, sondern die christliche Offenbarung aus, und sie gehöre ans Ende, weil in ihr die drei Namen, auf welche die Offenbarung des Reiches Gottes zurückweise, und insofern der kurze Inhalt alles zuvor Mitgetheilten zusammengefaßt werde.

Eine Kritik der einzelnen Lehrrätze Schleiermachers wird wohl kein Leser erwarten. Der zur Verfügung gestellte Raum wäre viel zu gering. Daher nur folgende Bemerkungen im allgemeinen: Indem Schleiermacher den Rationalismus und den Supernaturalismus seiner Zeit überwand, hat er der Theologie neue Bahnen gewiesen. Er hat das Gebiet des wissenschaftlichen Erkennens, welchem das Endliche erreichbar ist, und das Gebiet der religiösen Gewißheit klar voneinander geschieden und den Sitz der letzteren in dem innersten Grund unsrer Seele aufgezeigt. Seine **Hauptschwäche** ist die ästhetische Auffassung des religiösen Lebens. Dies zeigen nicht nur seine „**Reden über die Religion**,“ sondern auch in seiner Glaubenslehre tritt bei der Lehre von der Sünde und von der Erlösung die ästhetische Betrachtungsweise in den Vordergrund und verdunkelt den teleologischen und **ethischen** Charakter des Evangeliums. Dazu ist seine dogmatische Methode nicht ohne innere Widersprüche. Und daraus erklärt es sich, daß die von ihm beeinflussten Theologen so ganz verschiedene Bahnen einschlagen konnten. Einerseits soll die Glaubenslehre als historische Wissenschaft die in der Kirche geltende Lehre darstellen, wobei übrigens die Eigentümlichkeit des Darstellen-

den sowie die Zeitanschauungen berichtigend mitwirken sollen. Andererseits soll die Glaubenslehre die durch die Beziehung auf den Erlöser als geschichtlich bestimmten frommen Gemütszustände darstellen, aber in jedem solchen soll auch ein nicht spezifisch christliches Bewußtsein von Gott und Welt enthalten sein. So war es möglich, daß streng kirchliche wie liberale Theologen Schleiermachersche Gedanken aufnahmen und dieselben erst recht zu deuten und fortzubilden glaubten. Ein großes Verdienst erwarb sich Schleiermacher, daß er die **Religion als Christentum**, darum aber auch das **Christentum als Religion** entschieden betrachtet haben wollte. Mögen seinem Werke auch Unklarheiten und bedenkliche Auffassungen anhaften, er hat sich großes Verdienst um die kirchliche Theologie erworben, er bleibt unser großer Theologe.

## EDITORIALS

### REMINISCENCES

I am going to be very personal in this article. In a former editorial I made reference to the fact that, some time ago, I rounded out the scriptural three score years and ten. If life is prolonged beyond that limit, then, according to the psalmist, it is a special gift of divine grace. So, since the end may loom up within measurable distance, it is natural to review some of the incidents and experiences of the past. The readers of the "Magazine", I trust, will not object for I have been on terms of intimacy with them for seventeen years and the present year will bring my opportunities along that line to a close.

1. This is the year 1879 and I, a boy, fifteen years of age, with fifty-three others, am attending the confirmation class in the house of Pastor Braun, the religious teacher of the "Gymnasium" of a city in Westphalia. He is the best representative of Lutheran Pietism I ever met, and, at the same time, a scholar of note and a "Seelenfuehrer" (Tersteegen) par excellence. He had been teaching us a portion of the Lutheran catechism—but now he is getting very personal and speaking about the sins that beset the boys of our age. I listened with rapt attention; more, I felt as though I was standing before the inner sanctuary and that only genuine repentance would permit me to cross its threshold. I followed the minister into his study, after class, and there, with only God and him as witnesses, I unburdened my soul. I shall never forget the kindness and gentleness with which he led me to the throne of grace.—After the interview, as I was going home, I seemed to be treading on air. Never had I been so conscious of the presence of God, never had my soul been so flooded with happiness. I remember when afterwards I came into my room, which I shared with a friend, how I sat there a long time in wordless detachment, praying that I might never lose the precious pearl of divine fellowship.

From that time on I believed that there was not another man of God like Pastor Braun; and so did hundreds of other boys. When years later Braun was called to Berlin as General Superintendent of a church province, he said in his farewell sermon: "How often have I in these latter weeks been looking at my stove, thinking 'if that stove could talk!' How many confessions of sin that came to me in the mail it has swallowed! Well, there will be such a stove in my parsonage at Berlin." How skilfully he blended in that

statement the cordial invitation to call on his help with the assurance that such confidences would never fall into the hands of strangers.

While at that institution, I naturally formed friendships with several young men, but only one that stood the test of time and distance. One day we noticed a striking looking boy in the class, who had entered long after the school year had started. It was Walter Rauschenbusch from Rochester, N. Y. His father was professor in a Baptist seminary in that city; but having been born in Germany he sent his son to the land of his birth to have him well grounded in the "humanities". For three years two others and I lived with Rauschenbusch in the same house. We got to love the young American dearly and felt the superiority of his intellect and personality plainly although we would not have admitted it. Even for the teachers it was a somewhat hard decision to make the American "primus omnium" when arriving at the highest class. Incidentally, he helped me with the English language, teaching me to pronounce the th, to roll the r's, and other linguistic finesses. Little did I know then that the time would come when these instructions would stand me in good stead. Still less, however, did anyone of us imagine that this young American, with the straight and towering brow and the deep set eyes, would in a few short years become one of the most challenging leaders of American Protestantism. When I came to America Rauschenbusch at once greeted me with the most sincere good will and tried to help me in every way. Our friendship never had an interruption. In the last letter I have from him he told me that the War had broken his heart and that he could never be happy again in this world. A short time later he passed away.

2. It is now 1891 and I am the pastor of a church near Quincy, Ill. It is composed of about thirty farmer families and they pay me three hundred dollars a year. The church is a plain, ugly frame building, in a poor state of repair. When I am in the pulpit and raise my arm in a lively gesture, I have to be careful not to knock the plaster off the ceiling, for it is already cracked in many places. Church attendance is good but some of the farmers are apt to fall asleep during the sermon. There is especially one old deacon, a very pious and dignified looking man. He is the champion sleeper of them all and snores audibly while I am speaking. The psalm says, "the Lord giveth his beloved sleep", but would that apply to the church sleepers?

On the whole I feel pretty happy in this little congregation. When I stand before them on Sunday morning, I know every one. It seems to me I am facing just one family. So different from

"over there". There the church is just a place for worship, but not a social center. Of course, one knows they are all supposed to be members of Christ's body, they are all brethren, but you can't realize it when there are so many of all ages and stations and you hardly know their names.

3. From this place we—I have a wife and little daughter now—move to a place in southwestern Missouri. The "unforgettable" Max Habecker had been there. He was a charming man, a great storyteller, a social genius; besides a choir leader. I am nothing of all these things. They have a men's choir there, which is supposed to be the backbone of the congregation. When they have their first rehearsal they put the baton in my hand. I have to lead, nolens-volens. Pretty soon they notice that I can't lead. They are disappointed. Then the choir members have their birthday parties, nice little social affairs, with a keg of "Gerstensaft" on tap. I don't go to these gatherings; perhaps it was a mistake. At any rate, these men feel the minister lacks the social graces, he can't unbend as well as their former leader had done. They measure their present minister by the standards of the former. He can preach—they grant that—but preaching isn't everything. These men are now against me; they are working for a change. We have a congregational meeting. I have a large majority on my side, but, nevertheless, I am for a change of scene. A pleasant opportunity offers. I move on—to one of the most satisfactory places I ever had. Yes, I will say this for Boonville, Mo., they treated their minister decently. They did then and I suppose they have kept up their reputation ever since.

4. In 1901 we are in southeastern Ohio in one of the oldest of our congregations in the state. They have just introduced the English in the evening services. I had enrolled, a year before, at McCormick Seminary to get acquainted with English American church life and with the English itself. But the transition was hard. I'll never forget the first evening service I had. I was sitting in the chair behind the altar and the congregation was singing an English song. To me it seemed so strange. I said to myself, I'll never get accustomed to this. I always will feel as though I was walking on stilts instead of the natural way, when I am preaching English. Sometimes I had a hard struggle in the pulpit when thoughts and language wouldn't come. But the congregation bore with me, and in time I got over the strangeness and the difficulties.

I stayed here a number of years. My success was nothing startling. It was about as good as that of other ministers, of the older, conservative type. The young fellows who have been coming out of the seminary in these latter years are more aggressive, seems to me, in their methods. They are not remarkable in their pulpit

work but they are after *results* in regard to membership, in organization work, in Sunday school activities. They believe in and practise publicity. Even the small churches have their weekly bulletin and their monthly "Visitor" or "Echo". The modern minister even in our Church tries to be in touch with the public as much as possible. He joins the lodges, is on the program at the festivities of benevolent and social societies, and in all these ways he endeavors to increase his audience and to make himself and his church popular.<sup>1</sup>

Not so the minister of the past. As a rule he confined himself to preaching, teaching and visiting his members. At any rate, that was the program of those who got their training in German universities and had made a beginning of pastoral work in the old country. I myself belong in this class and so I can speak freely and frankly of the actual facts. The training for the ministerial work one receives over there is little fitted to enable one to have a successful career here. A man who comes here steeped in the German atmosphere and accustomed to the habits and viewpoints of the pastor of the "Landeskirche", will always find it hard to adjust himself to life and work in the church of this country. There are of course exceptions. The names of Adolph Baltzer, Pastor Hartmann (of Chicago), Dr. Zimmermann (also of Chicago and noted in other fields of labor), Dr. Pister (General Superintendent) and a few others will readily spring to mind. The great majority, however, did not achieve signal prominence. Men like Nollau, Rieger and other leaders of the Synod came from German Mission houses, where training and outlook were entirely different from the University standards. They were not scholars, but pastors and active workers. They knew they had to make their fields themselves and were ready for such activities as would lead to practical results. The German minister preaches to a congregation that is already there. He never thinks of increasing the number of its members, only of reaching them that are already in the fold.

Furthermore, the German-trained minister is not so apt to cultivate the "winning smile", the deferential attitude towards the public as does the American minister. The preacher as well as the politician here must be pleasant personalities if they want to succeed. They train themselves deliberately along these lines and their success as ministers depends on their captivating exterior and manners. All this striving for popularity may be disgusting to the European mind but it accomplishes not a little when found in a man of sincere purpose and genuine love of man kind.

The young brethren who followed me in the ministry of the congregation I am speaking of, discovered possibilities for growth

that I had never tapped. There followed a period of expansion for which I give them considerable credit.

5. It is 1919 now, the War is just over. I spent the anxious four years of its duration at Coshocton, Ohio. I could say a great deal of our experiences during that memorable epoch when our government was engaged in a war in which we did not believe. But we must not try your patience too much; we must remember that this is not a complete autobiography of the writer.

We are in Cleveland and our son had just returned from the conflict, hale and hearty. Thank God, he never had to kill anyone. Our eldest daughter also had come home from the Pacific coast for an extended visit. We were all united and felt very happy. In the choice of the congregation we had been very fortunate. With Peter, we felt like saying, "Lord it is well for us to be here, let us build tabernacles". We did build a "tabernacle" for the Lord, a beautiful new sanctuary during my pastorate there. For many years we would have declared that there were few congregations where a pastor could work with so much pleasure as in ours. If finally the scriptural "fly in the ointment" was discovered anyhow, what else could have been expected when the imperfections of the minister clash with those of the congregation.

In 1921 Dr. Dibelius, member of the Prussian "Ober-Kirchenrat", came over to get in touch with our Synod and enlist our cooperation in the task of rebuilding the "waste places" in the fatherland. I owe him a great deal. He was a theologian no less than a high administrative official, a stimulating conversationalist and a quick observer; in a word, an altogether unusual personality. He was greatly interested in the American church system and had an eye for its good and weak points. He suggested to me to write a book in which the contrast between the German kind of church and our kind in this country would find adequate treatment. He even gave me a title and I accepted it. As a result, some time later, I began to carry out this plan in writing my "Geschichte des Religiösen Lebens in der Deutschen Evangelischen Synode von N. A." The eight months which I spent in the actual work of writing were a delight to me and of the greatest benefit. I got an insight into the history and genius of our Church I had not had before. Of course, the book was in German. If I had to write it now it would be in English and thus a longer period of popularity and usefulness would be assured to it.

In January 1923 the "Theological Magazine" observed its Fiftieth Anniversary. In connection with this the theological Faculty of the Giessen University, Germany, conferred on me the

degree of Doctor of Divinity. Naturally I was a little elated over this. I not only made a very full mention of it in the "Magazine" but I wanted my congregation also to share with me the honor and the joy. So I had the document framed and hung it up in the basement of the church, so that the women of the Ladies' Aid and the men of the Brotherhood and perhaps some of the church-goers on Sunday morning should read and appreciate it. But what do you think was the result, how many availed themselves of the opportunity thus granted them? You will be surprised to hear that as far as I observed not one took any notice of it! No, we must qualify this statement. There was one, but *only one*, one of the leaders in the congregation, he saw the document hanging on the wall, stepped up to it, read it in part and said: "Well, pretty nice!" That was all. After that I took the thing down again and hung it in my study so that at least my own eyes could feast themselves on it, seeing that the rest of the world passed it by with indifference.

The churches here—at least ours—take absolutely no interest in the scholarly pursuits of their minister, nor in the academic recognition and titles he may be able to get. We notice that here lately our calendar lists a great many pastors with the D.D. or other titles of distinction. It did not use to be that way. I remember the time when *Dr. John* (the father of the Chicago brother John) was the only "Doctor" in the Synod. Now we have many but the congregations care for none of these things. They don't raise your salary nor do they come to church more. One of our old German ladies said, "What does he call himself 'doctor' for? He is not a physician."

If the people showed a different attitude, if at least the younger members learned to appreciate sound learning, the pastor would feel encouraged to devote more time to real study. I used to spend a great deal of time on exegetical studies as a young minister. There isn't a book in the Bible that I did not go through with a commentary at my side. I wish I had kept it up, but there was too little encouragement. Besides, of course, there are so many other things that a person has to read, other than exegesis. Nevertheless, I am glad and grateful that personal interest and later the work on the "Magazine" have kept me in touch with theological thought and interest. The "Social Gospel" which has come to the front so decidedly in the last twenty-five years, was first forced on my attention by Rauschenbusch's book on "The Church and the Social Crisis", in 1907. I have tried since then to give it an important place on my program, though it does not seem likely now that the Social Gospel is going to bring the Kingdom of God as fast as some imagined.

### Was kann das bißchen Wasser helfen?

Einer unsrer älteren Pastoren hatte kürzlich eine Amtshandlung. Es war eine Taufe, eine „Hausstaufe.“ Alles war bereit zum Beginn der feierlichen Handlung. Der Pastor war im Begriff, in das Zimmer zu treten, wo die Taufe stattfinden sollte. Da flüsterte ihm seine Gattin zu, die Tochter hätte gerade zu ihr — der Pfarrfrau — gesagt: „Was kann das bißchen Wasser auf den Kopf nützen?“ Man kann sich denken, was für einen störenden, ja niederdrückenden Eindruck eine solche Bemerkung auf den Pfarrer machen mußte. Ein Wort der Skepsis, ja des Unglaubens gerade zu dieser Zeit! Und seine eigene Tochter unter den Zweifelnden, ja beinahe Spöttern, während die kleine Taufgesellschaft doch das Kind durch Nacht und Kälte gebracht hatten, damit es des Segens der Taufe teilhaftig werde. Nichtsdestoweniger schritt er mit der Taufhandlung weiter, obwohl er deutlich fühlte, daß das verhängnisvolle Wort ihm die Flügel der Seele gelähmt hatte.

Selbstverständlich fiel ihm sofort das Wort Luthers bezüglich der Taufe ein: „Wie kann denn schlecht Wasser solch große Dinge tun?“ mit der Antwort: „Schlecht Wasser tut es freilich nicht, sondern der Glaube, der solchem Wort Gottes in der Taufe traut.“ Hätte die Taufe in der Kirche stattgefunden, so wäre es ihm leichter gewesen, an die segensreiche Wirkung der Taufe nicht nur zu glauben, sondern sie auch zu fühlen. Die ganze andachtsvolle Umgebung würde dann ihren psychologischen Effekt gehabt haben. Aber nun geschah alles im Wohnzimmer, im Beisein von drei oder vier Personen. Zwar heißt es: „Wo zwei oder drei versammelt sind in meinem Namen, da bin ich mitten unter ihnen,“ aber es ist doch besser, wenn zwei oder dreihundert sich im Gotteshaus versammeln. Das ganze Ereignis brachte es ihm wieder lebhaft ins Gemüt, was für ein unbefriedigender Notbehelf die Hausstausen sind.

Und noch ganz besonders, wenn solche nicht im Pfarrhaus, sondern in Privathäusern stattfinden. Da kommt der Pastor in das Haus, wo die Taufgesellschaft versammelt ist und findet den Raum vielleicht von Tabaksqualm erfüllt, und in vielen Fällen stehen schon die Wein- oder Bierflaschen umher. Oder wenn das nicht, so fehlen sie doch nachher nicht. Wie schwer da die passende Stimmung zu erzeugen und im Gang zu erhalten! Kein Wunder deshalb, daß die Pastoren sich so für **Kirchentausen** ins Zeug werfen. Die Taufe ist doch Aufnahme in die Gemeinde; da sollte die Gemeinde zugegen sein. Und die Gegenwart der Gemeinde am heiligen Ort bürgt für die passende Seelenverfassung und macht die Symbolik der Taufe leichter verständlich.

Es ist freilich auch wichtig, daß man von der Taufe richtige Gedanken habe, daß man sie einerseits nicht zu einer bloß äußerlichen Form herabdrücke und andererseits keine magische Wirkung erwarte. Die Mehrzahl der Eltern, die Kinder zur Taufe bringen, folgen wohl bloß einer alten Sitte, mit dem halb unbewußten Gefühl, daß es für das Kind gut sein dürfte zur Taufe gebracht zu werden. Es ist Sache des Pastors, entweder mit Benutzung des Taufformulars, oder durch die Taufrede die Bedeutung der Taufe ins rechte Licht zu stellen; so nämlich, daß nach Christi deutlichem und tröstlichem Wort das Kind ins Reich Gottes gehört, und daß es der Eltern Pflicht ist, es so zu erziehen durch Lehre und Vorbild, daß es als ein Kind Gottes heranwächst. Man wird dieser Auffassung entgegen halten, daß dann die Taufe hauptsächlich etwas **für die Eltern** bedeute. Wir geben das auch willig zu. Das Kind versteht nichts von dem, was der Pastor sagt und tut. Die Eltern verstehen es, und wenn sie das tun, was sie bei der Taufe versprechen, nämlich das Kind aufziehen in der Furcht Gottes und im Glauben an Christus, so wird die Taufe auch für das Kind, **in ihrer Folge**, große Bedeutung haben.

Manchen wird diese Auslegung der Taufhandlung nicht genügen. Sie werden fortfahren zu glauben, daß in der Taufe in das Kind **der Keim eines neuen Lebens** gepflanzt werde (wenn sie nicht gar so weit gehen zu betonen, es sei eine Taufe der tatsächlichen **Wiedergeburt**). Auch unser Katechismus sagt, daß die Kinder (die Täuflinge) **ebenso gut imstande seien das neue Leben zu empfangen als die Erwachsenen**. Wir können uns diese Auffassung nicht aneignen. Zu glauben, daß in der Taufe das Kind, das nichts von der ganzen Handlung versteht, das neue Leben empfangen, scheint uns eine **magische** Auffassung und Deutung der Taufe zu sein. Dem gegenüber halten wir uns an eine Auffassung, die weniger zu versprechen scheint, aber den Tatsachen mehr gerecht wird. Es ist besser, weniger zu verlangen und vorauszusetzen, aber auf dies wenige auch wirklich zu dringen, als scheinbar mehr zu erwarten und zu glauben, aber dann an der Durchführbarkeit oder an der Glaubmöglichkeit zu scheitern.

Ähnlich wie später bei der Konfirmation. Viele lassen da die Konfirmanden zu viel geloben und erinnern sie vielleicht daran, daß sie es „am jüngsten Tag verantworten müssen.“ Es wäre auch da besser, von den jungen Knaben und Mädchen weniger zu erwarten, aber dies wenige verständlich zu machen und es innerhalb des wirklich Durchführbaren zu halten.

# The Christian World

## Palmer and Barth

BY GEORGE W. RICHARDS

I have before me the address of President Palmer delivered at the opening session of the Federal Council of the Churches of Christ in America, December 6, 1933, in Washington, D. C. It is published in *The Christian Century*, December 20, 1933, under the heading: "The Eternal God and the Present Hour." I have had the rare privilege both of hearing and reading it. It is a masterpiece of clarity of thought and diction, worthy indeed of the notable occasion on which it was delivered—the keynote address at the celebration of the twenty-fifth anniversary of the organization of the Federal council.

Before me also is one of the sermons in the recent English translation of a volume of sermons by Professor Barth and Pastor Thurneysen, entitled, in German, "Komm Schoepfer Geist"; in English, "Come Holy Spirit." The topic of the sermon is "Make Me Pure of Heart," and the text, "Blessed are the pure in heart for they shall see God."

After I had read the address and the sermon, I felt that they represented in popular discourse two outstanding trends of religious faith and theological thought at the present time—the modern liberal, and the Barthian critical theology. Without attempting a discussion of the underlying metaphysics, which has been done so often and thoroughly during the last decade, I shall try to set forth the things on which they agree and on which they differ in language that even the common man can understand.

The material of the address and the sermon may be grouped under the following headings: 1. The trouble of our time; 2. The remedy—God; 3. Where and how to find him.

The authors agree that the trouble is *godlessness*; that is, absence of God from the lives and affairs of men, or at least the failure of men to recognize his presence; that the remedy of the world's ills must be found in God; and that, if it is to be found, men must have both a distinctive way of access to God and a distinctive mode of action toward God. Both emphasize the reality, contemporaneousness and activity of God. He is here now. The question is, how can we know him, obtain access to him, and receive the benefits of his presence?

### THE TROUBLE OF OUR TIME

Palmer finds "the peril of the present hour" in "godlessness" and the consequent absence of a world view without "inspiring power and central intelligence," of a moral code without divine sanction, of glowing hope and undergirding purpose, of the sense of reverence and awe "in the presence of eternal glory."

Barth speaks of the daily increasing distress and perplexity, symptoms of critical illness—of unemployment beyond control, of the collapse of the industrial order, of spiritual confusion, of many proposed remedies but none that cure the disease; as for example, the reform of the monetary system, a new method of education, a revival in the churches, in all of which we ought to take part in one way or another. He assumes that the distress will become worse, the fever mount higher, before men will find help. "Immediately after the affliction of those days"—the help will come.

#### THE REMEDY—GOD

With prophetic ardor Palmer announces that "a new sense of the reality and contemporaneousness of God is just about to burst upon the world." From what source? He expects "the philosophers and scientists to be the prophets and seers of this modern recovery of God." Among them he mentions Bergson, Whitehead, Streeter, Eddington, Wieman, Millikan and so on. These men assure us, in varying fashion, that the "universe is not a chaos," that "God is here, a contemporary fact and purpose, a power making for integration on ever higher and higher levels producing beauty, truth, intelligence, and moral law." God is defined in modern phrase as "emergent evolution, the *elan vital*, a principle of concretion, an integrating process, the sum of the personality-producing forces of the universe, the cosmic order."

This cosmic power is now at work and is accessible through chemical, biological, mathematical, personal, and sociological processes. The cosmos includes Jesus whom he defines as "poet's poet, wisdom's tongue—after all, the universe produced him!"

The inescapable living God is thus revealed not only in the vast cosmic order, but is also increasingly manifest in economic laws and social processes, in international relationships. God is "an immediately present reality behind the world in which we live." Therefore if we are in quest of God we shall find him through "social research" and the consecration of our lives to the high causes which this research brings to light. "This would be to find God on the altar of every struggle for better farming, better industry, better cities, better international relations." Palmer mentions neither the Old nor the New Testament as a way to God.

Barth expects no help from science or philosophy for the discovery of God. He directs men to the revelation of God in the Old and New Testaments. The supreme issue of the age and the remedy for its trouble is in God who has spoken in the past by the prophets and in these last days in his Son. Through them he speaks also to us, if we have an ear to hear an eye to see. "The help that really helps is great, strong, simple. It confronts us like a dark peaceful mountain ridge in the evening sky. I will lift up mine eyes unto the hills whence cometh my help." In an illuminating paragraph he defines his faith in God's help:

*God helps*—this is the simple assurance. "If thou heal me Lord, I shall be whole." This is the help that appears to us far too plain. "We spin webs of air, practice many arts, and are moved farther from the goal."

*God helps*—this announcement shuts off all our discussions, makes all our movements superfluous, breaks up all our commissions and assemblies. It requires obedience; not enthusiasm. *God helps*—this commands silence, ends all attempts to help ourselves rather than to permit God to help us. By it, as Luther says, the head is taken from all our self-reliant will and deed. *God helps*—therefore we must get out of our complicated ways; come from behind the walls and towers of our notions and counsels; dismount from the high horse of our own viewpoints and convictions. *God helps*—this means that no thought of our brain, no counsel born of our wisdom, on the whole no advice, no act, no theory, no practice can help—God alone helps. *God helps*—but this in turn must not become advice which we give one another, a thought upon which we may light. *God helps*—humanly speaking this is meaningless because it reaches beyond all that is human. *God helps*—one can only understand this when one's eyes, far above all petition and reason, are opened for that which helps by him who helps.

#### WHERE AND HOW TO FIND GOD

Palmer finds the cause for the "godless day" in the "confused and blurred thinking about God" due to "the changing cosmic ideas and the failure of the great mass of people to adjust their religious conceptions to the world order revealed by modern science." The one thing, therefore, that we must do to rediscover God is to adjust our thinking about God in the light of scientific discoveries; in other words, we must find him primarily in his operations in the universe about us and in the soul within us. This requires investigation and experimentation with things and persons as they now are. The root of the trouble is in erroneous thinking, and the way out is to be found through correct thinking about God.

We must work with him for the true, the beautiful, the good, for social justice. If it be granted that God is a living God actually present in the struggle for social betterment, "social research . . . becomes an inspiring quest to learn the will of God." The gospel that we are to proclaim, "the ringing message," is "that there is a God, that he is here, that we can know and feel the thrill of his mighty purpose for the world." We must "summon men to go out into all the issues and difficulties of the modern world as those who deal with sacred things and are fellow-workers with God." This message, it is claimed, will put "a new enthusiasm into religion and a church with such a message will go out with joy in spite of opposition, poverty, or even persecution."

#### SEARCH THE HEART, NOT THE MIND

Barth finds the cause for the "godless day" in the heart, rather than in the intellect, of man. "We are too spiritually rich," he says, "too wise, too gifted, not to desire any other knowledge than that God helps." We must come to the end of our own devices, ways of helping ourselves, or even of letting God help us. "We are still not poor enough, not humble enough, to permit the Psalmist's assurance that God is our helper to enrich and exalt us." We are always ready to listen to some sort of profound, difficult solution which requires all our strength, but the simple easy way of faith and of letting God help us in his own way we refuse to accept.

According to the text, impurity of heart keeps us from seeing God or letting him enter our lives. What is impurity of heart? Not that we are sinners, we shall never cease entirely to be sinners; but that in our sins "we will not permit ourselves to be helped by him who

alone can free, help, deliver, in short, who can *forgive*." Before we can become collaborators or partners with God we must have the assurance and joy, of forgiveness. Then the heart is pure *through faith*, then we shall see God and God will become our helper, our refuge, our victory.

We shall not see God "through stirring up religious experiences and emotions, through rites and services, through submersion and exaltation of ourselves"; and, I assume that if pressed to do so, Barth would add, not through social research or science and philosophy. "It is only through distress, dilemma, and need of help into which one sinks deeper and deeper that we become thoroughly pure of heart and see him."

What shall we do? Palmer answers: "Use your lives as a great creative adventure with God. . . . This is the call of religion to the souls of men today." Barth answers: "This need [of purity of heart] becomes the supreme virtue that just the afflicted, the heavy laden are called blessed; that the publicans and Job came out of their sins and miseries justified; that the blind see, the lame walk, the deaf hear, and the dead rise up, this is the miracle; this comes from God, this is effected through God's word."

#### GOD AND MAN

Barth is convinced that, before man can see God and receive God's help, God must do something for him through Christ, that is, *forgive him*; and man must believe in God's forgiveness and believing must obey the word of God that is spoken to him directly through the scriptures. The end of the Christian life, of God's revelation, of Christ's life, death, resurrection, and mediatorial reign, is the kingdom of God in which death is overcome and in which there is a fellowship of men and women continually living in the spirit of love and justice as revealed in Jesus Christ who is Savior and Lord.

Palmer seeks access to God through the cosmic and human processes by investigation and by cooperation with that for which God works in the world—justice, beauty, love, brotherhood. Palmer takes for granted that man is capable of finding God, without special revelation, through the cosmic order in the large and in the small. Palmer puts primary emphasis on *man's activity with God* for men; then only will God work with man and reveal himself to him. Barth puts primary emphasis on *God's activity for men*; then only is man able to see God and to work with him. Both emphasize the present activity of God and man's dependence on him.

Here are two types of interpretation of Christianity—the one proceeds from man and the universe to God; the other proceeds from God in Christ to man and the universe; the one appears to be primarily concerned about man's dignity, the other about God's sovereignty, in living the Christian life.

*Christian Century.*

### Confessions of a Barthian Translator

DR. E. G. HOMRIGHAUSEN

Perhaps this confession is an exaggerated case of "Barthianistis" on my part,—but I doubt it. I think my experience is that of Dr. Richards and Dr. Ernst. But to me, to whom it has been given to make accessible to English readers the living faith of Barth and Thurneysen, has come a remarkably thrilling and transforming experience. This little part I have had in translating and interpreting this dynamic movement, inaugurated by the mysterious Providence of God, is not only a joy, but an epochal, personal change of life and outlook.

The chief burden of this confession has to do with long and tedious days spent pondering over these hot and living words and sentences and phrases, until the elemental faith was caught. It has to do with the transferring of these flaming and dazzling ultimates into a readable English. This may seem a simple task. But we have to do in these sermons not with cool theological reasoning. We have to do here with preaching. And preaching is the very problem out of which so-called "Barthianism" arose. For preaching is where God lives as an Object spoken about. It is never a discourse about God as a subject of discussion. It is never argument—it is the presentation of God as the Great Positive *I am!* Preaching—not dogmatics—is where a man gives witness to his inmost, positive faith—his personal convictions.

That is why this work of translating was not a simple task. It was such as to grip my soul, pick me up, shake me, examine me. It has made profound changes in my soul. One had to become a disciple of his master, he had to live through every thought and word of his preaching. He had to identify himself with the throbbing faith-life of Thurneysen and Barth and their terrific struggles, out of which have come these sermons and their speech about Reality that has had such power and sincerity as to change the course of Western theological thinking. In the translation of these sermons I had to do, not with words and sentences merely, but with men who desperately had fought and prayed and sweated their way through to a living grasp of Reality that all men recognized to be unique.

This volume, "Come Holy Spirit," contains single sermons that are enough to change a man's whole ministry, some that will make him lay aside every other book and set him to wandering and wondering out in the great open spaces, some that will paralyze his petty Church duties for days and weeks, some that will make him feel the sting of remorse, some that will plunge him into the depths of despair. Some of these sermons will make him want to run away from his ministry, to cry to high heaven for forgiveness for wasted years of misdirected efforts. Some will make him want to hie away to the nearest closet to pray like a child. Some will make his sermon for the following Sunday as so much chaff in his sight. Some will make him face his congregation with a new will-to-penitence that will be the foundation of a new personality, marked by one characteristic: *absolute sincerity*. Some will make him smite his breast in abject prodigality of spirit.

If my experience is any clue to what these sermons can do, they will, in the reading, make one feel as though his whole existence were gripped by a strange and mysterious Enemy—and Friend. One will feel as if he were desperately alone with God,—the First, Last and Living One. One will see that there is but one problem to the whole of life and the world,—that problem is GOD. One will feel the reality of Jesus Christ, not as a mere prophet, but as the One among all men to Whom it has been given to reveal the heights and the depths of both God and man. For Jesus Christ and God will be one and the same.

In these sermons I have felt every last rational argument for God and salvation slip from my grasp until I have stood naked and alone before the God of my salvation. I have seen that, after all, God is nearest those who have surrendered all, who do not seek to save themselves. How it did smite my pride—to feel again the thrill of a salvation that came entirely of grace and of mercy—to admit that my only hope for salvation is a trusting and believing heart.

No one can read the sermon, "Jesus Is Victor," without asking God for forgiveness for the many Easter sermons he has preached which after all never proclaimed the real message of the resurrection from the dead. Every last argument for the possibility of immortality fades into a mere weak hope,—unless God raises men from the dead! Oh, the terrible reality—the defeat—of death! It is the shut door which *no man* opens!

Here stewardship is preached! The stewardship that is born of surrendering faith. Barth says that, if we really believed the first sentence of the 24th Psalm, we would have all the divine help we needed, a creed to safely live by, namely, that "the earth is the Lord's and the fullness thereof, the world and they that dwell therein." In these sermons we feel that man simply possesses nothing that is not the gift of Another. Confession of that dependence in obedient faith is the very essence of the Christian faith.

No one can read the sermon on the "Freedom of the Word of God" and not feel guilty for the way in which we have *used* God as we would a commodity, merchandising Him as an economic good! God must not be used; He is to be worshipped. He must be free, and no man dare enslave Him. To do so is the arch sin of man, who will not that God be his Lord. When God is free again—to be God, we shall have a glorious era of the Church. How this truth smashes our petty dogmatisms, our human systems, every bit of our false pride—it makes us all brothers in mercy, because God *alone* is right and true. What a word for Christian unity!

No one can read the sermon, "Jesus and Nicodemus," without seeing the futility of all our intellectual religious discussions to get at God's Reality. The religious teacher coming to Jesus by night—ah, that represents many of us!—seeking a religious *talk*. But with one rash stroke Jesus strikes the cards from his consultant's hand and faces him with the raw realities of realistic decision if he would enter the spiritual life! To translate that sermon must indeed have been an experience which sent chill and thrill through the translator's soul.

To see Jesus demanding reality, not talk, is to see Him in His rugged reality, the only Jesus that can face this age with ultimates from which no living soul can escape!

My experience is still vivid of how, time and again, I had to walk around with a soul full of burning experience as I translated the sermon on "Jesus and Judas." Never had Judas been so close to me. Never had I seen Judas in that light. I felt as if I was gripped in soul, as though Another Whom I could not escape nor contradict was facing me with the only issue of life. The translation of that sermon was the most trying thing I have ever done. I was driven into the last corner. I saw my ministry and life sweep before me as when one faces a serious accident. I was in an existential moment, where all arguments fail, where alibis no longer count. I was faced with the pure reality of myself and of God. I felt myself attacked by One Who left me no harbor until I surrendered all. And what I thought was absolute annihilation of every human value, loss of every human support, was only the evil imagination of my mind, my old doubt, for in surrendering all I found the only support that can remain in all eternity—the living God! The words of Nietzsche, which form the first sentence of that sermon, still ring in my mind, "Man is something that must be overcome!" The ultimate, last ego must be stormed. It must give up wholly to Christ the Enemy, Who is yet the rightful Friend. How ashamed I felt that my Gospel so often only skimmed the surface of man, only sought to make him respectable, "reformed" or Reformed, but it did not go deep enough. Even my social Gospel was a poor makeshift of a panacea, which only touched the fringe of human life. War, liquor, and all the other powers of hell would have no power if the human ego did not give them their power. The Gospel, Jesus Christ, aims to get that central ego in control, to capture it. That is Christian social reconstruction. And I felt ashamed of my weak and smooth words to men, when what they must have is the bitter truth that comforts even as it accuses. How much time I had wasted by absorbing myself in lesser matters, when the Church should be doing the bigger thing—storming the ego of man, winning that *self* for the True Friend.

I am convinced that in these sermons we face the true Reality that is at the basis of our present world, and that in them one may feel the pulse of the only Power by which we will, and must, be saved, if at all. If the Church and the Christian ministry would really catch the glow of faith expressed in these utterances, it will be possessive of a foundation and a leadership which can lead the world into a new era. But we must first of all be gripped with the truth that we possess the ultimates, in a living faith.

I may be guilty of exaggeration, but I think we three translators feel agreed upon these conclusions, or we would never have gone to the trouble involved in this labor. Let our names be forgotten, let Barth and Thurneysen fade from the picture. But when you lay down this live coal of witness, you will feel that a new vision has swum into your ken, a vigorous faith has challenged your doubt, a desperate

optimism has called you out of your gloom. The living, eternal God will have dawned anew on your soul.

After reading you will not see any man. (Barth and Thurneysen have not attached their names to any of these sermons for that reason.) But, only the splendor of the incomprehensible glory of God will accuse, dazzle, warm, cheer and draw you, and your prayer will be, "*Come, Holy Spirit.*" The supreme quality of man will be yours: Humility—the open, inviting, trusting, brotherly heart. That is Christ!

This confession must not close without saying that in these sermons will be found the cure for the Church's ills! Not by trying to save herself as such, but by being again absolutely true to the God Who gave her birth in Jesus Christ, can she be saved. *There is no other way!* But until God returns (not the hazy and nebulous God of naturalism, but the living, ethical personal God Who is the only and the primary Reality of life and the world) there is little hope for recovery. The awful, the holy, the living God has come closer through these sermons,—the God with Whom we have always and forever to do. Only by sensing the infinity and farness of God can we ever hope to appreciate His nearness to us in Christ Jesus. Only by feeling again His terror and His power and His judgment, can we ever hope to appreciate again His loving-kindness, His tenderness, and His forgiving salvation. Here we sense the thunder and the storm and the earthquake, but in that background we hear the still, small voice, we see Immanuel, we know the Spirit of His presence in our quiet hearts!

*Preaching will come back!* But,—it must be *preaching*, witnessing, selfless presentation of God. Who is equal to such a task? "How long, O Lord, how long?" No preacher will mount his pulpit casually after reading a few of these sermons!

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Reformed Church Messenger.

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### Albert Schweitzer

JULIUS SEELYE BIXLER

The name of Albert Schweitzer is one which suggests above all else versatility of achievement. No other member of our generation has done so much in many different fields and done it so well. Yet Schweitzer's accomplishments are not those of a restless extrovert busy with many things because of an inability to concentrate on the few that are important. They suggest rather a sensitiveness to the far-reaching ramifications of a central problem and a willingness to follow any path, however arduous, which may lead to its answer. Schweitzer's energies have not been scattered. They have been organized by one idea. His life, as an expression of that idea, is a synthesis such as few mortals attain. It was no accident that in 1928 at the city of Frankfort he was awarded the Goethe prize, for, although his work has not included the writing of poetry, his life, in its harmony and proportion, is itself a poem.

The idea in which Schweitzer's life centers is that of the meaning of obligation and of the reverence and loyalty which an ideal of obligation should inspire. He does not tell us so specifically, but it is plain from his life and his work that he regards the problem as insoluble on strictly intellectual grounds. Indeed, he says directly that there is no philosophical argument against pessimism and no final answer for the problem of evil. "Only at rare moments," he writes, "am I glad to be alive." Knowledge cannot reach an optimistic conclusion. For this one must look to one's will and one's hope. The situation is aggravated for Schweitzer by the fact that he refuses to bow to any principle which does not come with the force of an absolute demand. Perfectionism is characteristic of his work throughout, in the sense that he cannot rest satisfied with a goal for thought and action except one which is uncompromising in its claim. This quality he does not find in the various social philosophies and utilitarianisms, in spite of their supposed rational basis. Nor does he see it in appeals to "nature" as an authority. Again, although he believes in the right of the individual personality to its own self-development, he will not admit the plea of some thinkers that such development should be carried on in indifference to the demands of society as a whole. The passive resignation of the East he rejects because of its color-blind neutrality on moral issues. At the same time he holds that the West has been shallow in its acceptance of a facile optimism. Mysticism as usually practised has meant a denial of certain obvious goods, but he would retain a certain mystical quality in our attitude to the mysterious. Above all, suffering cries out to be relieved, yet we find neither in nature nor in society an adequate answer to the question why suffering is here or why the heart should reject the answers which the head supplies.

Schweitzer declines to accept the solutions offered by the great minds of history. Plato's ethics he finds too negative and too indifferent to the busy world of affairs. In Aristotle the theoretical basis of ethics is insufficiently clear. Spinoza plunges us ultimately into a nature-philosophy with the lack, common to nature philosophies, of a satisfactory criterion of value. The utilitarians lose sight of the necessary self-fulfillment of the individual. Kant sees the importance of this, but his moral imperative has no content, and his appeal to epistemology has put philosophy on the wrong track. Hegel gives us an *a priori* ethic instead of one based on living realities. Nietzsche emphasized the natural at the expense of the spiritual. The great German, British, and American post-Kantians are correct in their stress on the need for a higher "life-affirmation," but they fail to show how it is to be realized in a hostile world, and they do not throw light on the fundamental problem of how an ethic of self-sacrifice is to be combined effectively with the will-to-live from which it must originally have sprung.

Where then shall we turn? Schweitzer tells us that after many hours of concentration on the problem the answer flashed upon him as he was bound on an errand of mercy which took him into the heart

of the African jungle. The formula which meets the difficulties is that of "reverence for life." In reverence for life we come face to face with that which is intrinsic to our own nature as living beings. We cannot deny our will to live. Its voice is the most authoritative of any that we know. At the same time its claim is that of value and conscience as well as of existence. If we look at the outside world we see only sporadic indications of purpose, while on account of our own situation as human beings we find it impossible to rid ourselves of our narrow prejudices in favor of those purposes which are on the side of humanity. But in our own will to live we discover a purpose which animates the entire world as we see it, and which can be developed through reflection into an all-embracing good.

To the obvious criticism that reverence for life offers no way of distinguishing between good life and bad, the life of sacrifice, including the sacrifice of one's self, and that of indiscriminate support of all living processes, Schweitzer has an answer. Implicit in reverence for life is, he claims, a principle of development, which carries us through an attitude of world-resignation, with its fulfillment of certain inner tendencies to perfection, out to an ethic of affirmation, where we see that our own will to live is an expression of a will operating in all life. This leads to a realization of the fact that the highest life demands quality in itself and stands ready to sacrifice its own pleasure if this will bring a higher value to life in general. Jesus' example shows how the passive and active features can be combined. Life must be sacrificed at times, as when plants and animals are sacrificed for human good. But the judgments which we all have to make on these matters should not be taken lightly. They involve a heavy responsibility. That we have to make them is part of the ultimate mystery, but a part which we must accept and turn as we can to spiritual ends. Through reflection on the bitterness of destruction, as through sacrifice of myself to those who need me, I can begin to realize the meaning of life's demands. "I am life which wills to live and I live in the midst of life which wills to live"—this is the fundamental maxim of our experience, and a means toward understanding the best that it contains. We have but to work out its meaning to arrive at a view of the world and of our place in it which undergirds our will to love as well as our will to live, and which summons us to realize the dignity of personality latent in us through an acceptance of the claim which all life lays upon us. Our knowledge of God himself goes back to the fact that we experience him in our will to live.

One would have to go far to find a writer whose deeds so eloquently supplement his words. If Schweitzer's written argument at places falters, we have only to turn to his life to find revealed the meaning of his deepest insights. Before he achieved world renown Schweitzer was a popular preacher, pastor, and professor of theology at the University of Strasbourg in Alsace. He had studied the organ with Widor at Paris, become an acceptable public recitalist, written a standard life of Bach, and produced philosophical studies in addition to some theological works which were gaining in influence and power. On reading a plea

for the establishment of a hospital in an African mission station he determined, with a decisiveness which his wife tells us has characterized all his activity, to become a medical missionary. A doctorate in medicine was added to those he had already taken in philosophy and theology, and he sailed with his wife for equatorial Africa, to build, largely with his own hands, a hospital in Lambarene. Interned during the war, he saw his work fall to pieces. Afterward by lectures and recitals in Sweden he gained money to build up again, attracting medical men from Europe who through their research have now isolated the germ of one of the worst tropical diseases, adding this scientific and philanthropic achievement to the list with which this human giant must be credited.

Schweitzer is a large man, physically as well as spiritually. With his great frame, his commanding presence, shaggy head of hair, prominent muscles, penetrating eyes and directness of manner, he impresses one as a champion of humanity fit to wrestle with nature or with the problems of the intellect as with the forces of evil. In a conversation which it was my privilege to have with him I was eager to discover which among his many interests—intellectual, esthetic, and philanthropic—loomed the largest in his own mind, and where, if at all, they met in a common focus. It seemed to me that he talked more than anything else of the supreme need, especially for workers in religion, of absolute devotion to abstract truth. He referred at times bitterly to the harm done by disregard of truth, and to the incalculable effects of the wilful deception practised on both sides in the war. As he talked, it seemed to me that the dominating conception of his life became increasingly clear. Devotion to truth is for him the highest manifestation of the will to live, the form which realizes the largest ethical possibilities, since it forces men to choose among the products of life, and does so with a rigidity which brooks no denial. Everything about Schweitzer shows the power of this idea. When you hear him play Bach it is no longer Schweitzer who plays, and no longer Bach as an individual who is being interpreted. You stand rather in the presence of the eternal forms of beauty, and listen to their direct appeal. When Schweitzer wrote his great work on the life of Jesus the same principle was manifest. He refused in this book to compromise with any desire for comfort or with any impulse to conform to accepted views, but recognized the claims of exact scholarship as paramount, and presented a view which was radical both in that it was new and also in that it went to the roots of the problem. Finally, when he gave up a brilliant career in Europe to bring to the illiterate African native the fruits of science for human welfare he showed anew the rigor of the demands made by the will to live when it has grown conscious of its own inner meaning and has become aware of the dignity to which it can attain by absolute devotion to its sense for what is true.—*The Christian Leader*.

### Steer Clear of This

A number of readers have asked the *Messenger's* opinion about the *Goodwin Plan* and similar money-making schemes contrived to link up our Churches with financial institutions and organizations so as to enable them to assist in supporting themselves without direct giving on the part of the people. As a matter of fact, the MESSENGER has often expressed itself along this line in the clearest possible fashion. We think it is always unfortunate and never desirable for a Christian congregation, which is supposedly a spiritual institution, designed to do spiritual work by the use of spiritual and not carnal methods, to link itself up with any organization, no matter how honorable, which offers to help Church finances through some arrangement to *give commissions* in return for activity in *promoting the sale of various articles*, or to provide a commission if certain articles are purchased in accordance with the proposed plan. We realize that, especially in times like these, when some Church organizations are driven almost to desperation in order to make ends meet, there is a disposition to *grasp at any straw* that is thrown in their general direction, but how can any one regard it as edifying for the First Reformed Church of Penobscot, for instance, to try to induce its members and friends to use Roly-Poly Tooth Paste in preference to all other makes of tooth paste because, with the sale of Roly-Poly, the congregation will get a commission that will help it to carry on its religious work?

Attention has been called to the *unfairness toward other legitimate business* interest which is always involved in such a commercial compact between a Church and a business organization. The *Congregationalist* uses this excellent illustration: "Take the case of a dealer in automobiles who is a sincere Churchman, who has joined his Church and supports it not from any mercenary interest or from the hope of selling automobiles, but from the sheer standpoint of Christian experience and convictions. Suppose some organization in his congregation adopts the plan by which the sale of some other make of automobile is effected in the congregation with the understanding that a part of the sale price should go to the Church. The automobile dealer who is trying to make a legitimate living doing business in his community would have, it seems to us, just grounds of complaint upon two scores: First, that his legitimate business was being subjected to an unfair form of competition by competitors who were availing themselves of a non-profit religious organization for their own commercial advantage; and secondly, that the Church itself was being commercialized in an unidealistic way."

We are convinced that a lot of Churches are making a great mistake in the effort to support themselves by any methods of this sort. If there is not enough love and loyalty among the people to support the Church by straight-forward giving, it would be better in some cases for the congregation to die. The profit motive is behind all such schemes, and there is grave peril in every commercial undertaking of this kind. We think the *Christian Century* deserves much credit for taking high ground in this matter, and it is difficult for us to believe

that even the high-powered and attractive advertising matter issued in the interest of such schemes, together with the use of some honorable names, can long deceive the great majority of our Church people. Most congregations will refuse to be used by any commercial organization in such a questionable experiment. Even if in some cases the use of such a plan might be justified as a last resort, it should be generally admitted that it can only be justified because so many professing Christians have failed to reach the level of Christian vision and devotion, which personal stewardship and Scriptural guidance are bound to establish.

It is well known that Church papers are in grave financial peril, and one of the reasons is the small income from advertising. There is reason to believe that this income could be considerably increased if we supported such commercial alliances as are referred to above. Indeed, this assurance has been pictured in glowing terms by promoters. But it is the duty and privilege of the Church to support its journals, and they should not be permitted to be subsidized by outsiders who have an axe to grind.

## Book Review

NOTE—Reviews, when not signed, are by the editor.  
(When ordering books, please mention the Magazine.)

**The Nature of Religion**, by *Geo. Wobbermin* (University of Goettingen). Translated by Theo. Menzel, Eden Theological Seminary and Daniel Sommer Robinson, Indiana University. With an Introduction by Douglas Clyde MacIntosh, Yale University. Thomas Y. Crowell Comp. Publishers, New York, 1933. 379 pages, \$3.50.

Professors Menzel and Robinson deserve our thanks for making Wobbermin's book on the Nature of Religion available to us in an English translation. Wobbermin, filling the chair once held by the late Ritschl at Goettingen University, is known and noted as one of the first authorities on Schleiermacher and as the founder of the religio-psychological method in the study of religion. He was a personal friend of W. James, the great American psychologist, and translated his "Varieties of Religious Experience" into German. But while he owed much to James and his epoch-making work, he owed still more to the great German theologian, who is by general consent called the father of modern theology. It was Schleiermacher himself, who introduced the psychological viewpoint into the treatment of religion. His chief work is the "Glaubenslehre" (the doctrine of the Christian faith). Theologians before him had considered theology as the science of God, *doctrina de Deo*. Their start was from God, objectively, and their material they got from the Bible direct. Schleiermacher started from man, the religious man; and he got his religious material from the Christian consciousness of the individual and of the religious community. It is this fact, more than anything else, that explained the reaction from Schleiermacher that has set in in our time. Schaeder, in his "Theocentric Religion", blames Schleiermacher for making the study of theology anthropocentric, because he based it on the ego-feeling. And every one knows with what vigor Barth and his followers reject the whole movement inaugurated by Schleiermacher. Instead of making the believing subject the source from which they draw their description of the faith, they put in its place, objectively and emphatically, the Word of God.

Wobbermin, however, stoutly raises the war-cry: Back to Schleiermacher! Schleiermacher's definition of religion as the *feeling of absolute dependence* is still valid, although in need of being supplemented. He says, "The nature of religion is to be found in the relationship of man to an 'over-world' in which he believes and which he intuitively feels and upon which he feels himself dependent". In another place he says, "This relationship to the over-world reflects itself in the feeling

of dependence, of security and of ardent yearning". Wobbermin does well in claiming that religion is a matter of personal experience. He goes too far, though, when he makes the further declaration that statements of belief are verbal expressions of the emotional states of feeling of the pious; for the beliefs, the creeds of the Christian Church, cannot by any means simply be read off from the emotional record of the pious. This seems to be an equally fruitless attempt as was the effort of the Erlanger "Erfahrungs" theologians to reproduce the Lutheran dogmatic system from the religious experiences of the believer.

After Wobbermin has adopted and worked over Schleiermacher's definition of religion, he tests it by a careful observation of the religious life of the non-Christian religions, the primitive as well as the great national religions. He does not, in this volume, apply his theory of religion to Christianity and its history. This finds its presentation in volume III of his Systematic Theology, entitled: "Das Wesen und die Wahrheit des Christentums". The study of the non-Christian religions, contained in the book before us, offers much valuable material, especially his original contribution on the religious life of Australian primitives.

In his opinion the psychological research into, and interpretation of, the non-Christian religions brings more assured results than the genetic method (the investigation of its origin) or the religio-historical one (which tries to discover the nature of religion by comparing historical religions). He also objects to a third method, that of treating the Christian religion as the only true one and judging the value of other religions according to the degree of their approach to Christianity. From the point of view of the scientific investigation of religion, this would signify a begging of the question, he says. Wobbermin, therefore, is diametrically opposed to the Barthian standpoint, according to which Christianity is treated as so much in a class by itself, that it is not a religion at all. This seems to Wobbermin not an extravagance only, but an absurdity. We grant that it is a statement that is likely to be misunderstood, but it possibly means no more than that Christianity is the only true religion, so much above any other that it is not only different from them in degree, but in kind.

In the second part of the book Wobbermin deals with the question of the truth of religion (of religion in general, not of the Christian religion in particular). Is the "over-world" of which it tells real or not? Can a religious world-view maintain itself over against the denials of the agnostic, the materialist, the evolutionist, etc.? For Wobbermin, although a disciple of Ritschl and his school, is not satisfied with the Ritschlian "value" judgments, which exclude "theoretical" considerations and tell us to be satisfied with what the Christian religion means to our own faith. He blames Ritschl for allowing just enough philosophy in his system to get rid of it (of philosophy). "Theology", he says, "must come out into the arena of metaphysical discussion and make good its claim to being rationally permissible as well as practically valid". So in the second part, he meets the foes of the truth of religion valiantly: Feuerbach e. g. with his illusionism (the gods

are created by man to satisfy his needs, to protect his interests and realize his ideals). Of course, he agrees with Kant that we do not possess rational knowledge of the supersensual, we cannot comprehend it by the theoretical reason. We cannot demonstrate that there is a God or a hereafter. We can only try to show the reasonableness of such faith. In speaking of the natural sciences and of the evolutionary theory in particular, he gratefully takes notice of the fact that crass materialism is on the wane and that leading scientists are inclined to believe that a spiritual interpretation of the universe is the only reasonable one (Whitehead, Millikan and Jeans we would mention here). Wobbermin finally reaches the result that religion occupies the supreme place in the spiritual life, that it is the mother of all culture. Goethe's well known word might have been quoted by the author, that the periods of faith have always been the most creative and the periods of unbelief the most barren in human history. Another word of the great poet he does quote: "The most beautiful happiness of thinking men comes from fathoming the fathomable and from quietly reverencing the unfathomable".

As was said above, the question of the truth of the Christian religion is not discussed in this volume. It seems hard to detach that entirely from the field of research. But then the author gives so much otherwise. He discusses Christian Science, Theosophy, Vaihinger's philosophy of "as if", the Freudian theory, mysticism, etc., that we can well afford to be contented.

The translators merit our greatest admiration. Their work seems perfect to this reviewer. We haven't found a line where the fact that it is a translation obtrudes itself on the reader. What a task it was to translate a book of such a size and character into the English idiom, what skill and what perseverance it required! The reader may differ here and there from the position of the author, and would perhaps differ still more if he came to vol. III ("Wesen und Wahrheit des Christentums") but it will be impossible for him to follow into his arguments and possess himself of his information without being benefited by it.

**Christianity**, by *Edw. Bevan*, LL.D., Lecturer on Hellenistic History and Literature, King's College, London. New York, H. Holt and Comp., 1932. 240 pages, \$1.25.

In this volume (No. 146 of the "Home University Library of Modern Knowledge") the author surveys the development of the Christian Church from the beginning to the present day. We shall try to accompany the writer on his way and select for comment whatever seems to call forth such as we go along.

The apostle Paul is naturally given the chief credit in the movement of the Christian religion from Israel to the heathen world. Today our liberal writers in presenting Jesus to their readers, depict him mainly as the one who reveals God ("God is like Jesus"). Not so Paul. His letters contain little of the teachings of Jesus or of references to

his earthly life. To him what Jesus was and did is more important than what he said and taught. Jesus is not another teacher only. He is the Lord and Savior. The gospel of Jesus is the story of his dying and rising for man. The Cross is more important than the Sermon on the Mount. Teachings and morals have, of course, their place, but in the foreground stands God who revealed his forgiving love to man in the sacrifice of his son. This is the source out of which the new life and faith and love of the Christian springs forth.

Aside from the gospel in this form, the social life of the Christian accounts for the attraction the pagan world found in Christianity. They knew the ideal their own philosophers had pictured of the good life, but here the ideal became realized in a miscellaneous multitude drawn from all walks of life.

When the Church became the state religion of the Roman Empire, the hardening process in belief and administration that had already set in, became more pronounced. In formal creeds the Church pronounced what it deemed necessary to believe of God's revelation and man's salvation. Furthermore, a hierarchy of ecclesiastical officials was evolved, of whom the bishop of Rome soon became the leading member and head. As the Roman political empire fell into decay the power and prominence of the Church and the influence of its leading bishop took the place that once had been filled by the emperor.

The question is asked why the Church when its power became almost irresistible, never reformed the institution of society, why slavery, war, oppression on a large scale, continued under Christianity as it had been under the old Rome. The answer is that the Church saw its chief objects in preparing man for a heavenly world. This ideal was so high and over-powering that the idea of making over the old institutions of this world never came to be seriously considered. Of course, the Church did a lot of good in teaching and practising philanthropy, in mitigating the evils that existed. Still it did not change the institutions of the world. It did create little social islands where the ideal Christian life could be carried on, in the secluded world of monasticism.

It's the author's position never to take an absolute stand either on the side of Catholicism or Protestantism. He sees and acknowledges good and evil wherever it is found. The medieval world with its missionary activity, its great cathedrals, its scholastic teachers, its great personalities (Bernhard of Clairvaux, St. Francis, Thomas Aquinas, etc.) evokes his admiration justly. But there is also another side, the "dark ages", the corruption of morals, the immoral and criminal popes, the need of reform and the killing of the reformers.

This mediating attitude is especially unsatisfactory in his treatment of the Reformation. He calls it the most momentous event since the conversion of Emperor Constantine. But he tries then to show that Catholics and Protestants are not so far apart after all. The latter accepted most of the Catholic beliefs, he says, they differed only in certain minor things, like worship of saints and of Mary; the mass; in the matter of vestments and crucifixes. The Protestants tried to

restore the original simplicity of the Christian worship and system; and they used the Word of God as the supreme standard of life and faith. Yes, says the writer, but whence do we get the Bible? It's the Church that gave us the Bible, and now the Protestants appeal to the Bible against the Church and want to reform the Church according to the Bible. Is it not a vicious circle in which they find themselves trapped and reduced to absurdity? Very poor reasoning, we think. The Church didn't produce the Bible or the New Testament. The New Testament was written by apostles and apostolic men who guided by the Spirit wrote the story of Christ and the Church he founded. This story was then taken over by the Church and handed down to the coming generations as containing the standard of the faith and life of the Church for all future time. The Church thereby declared that her own faith and life was to be judged by it consistently. If she deviated from it it was her duty to reform her teaching and conduct in accordance with it. Whenever she had failed to reform in the past God had chosen men actuated by his Spirit who called her to repentance. The prophets in Israel performed such service under the old dispensation; and all through her history there had been such prophetic or apostolic voices. The Reformers of the sixteenth century certainly were in the line of the prophets and apostles. The Church would not hear their testimony. She refused to reform, even as Israel had refused to listen to the prophets, or, later, to the voice of the men who preached to her the gospel. As the apostles were justified to turn from unrepentant Israel to the Gentiles, so the Reformers were justified in leaving unrepentant Rome to herself and building their Church on the old foundations.

It is true, by doing so they introduced division into the Church, and as a later result there was a multiplicity of Churches. But it is better to sacrifice unity than truth, although history shows that a divided Church loses much of her strength of appeal and seems to indicate that search for the truth is futile.

The book has its limitations but it is a good presentation of the main movements in Christianity. Only the Social Gospel has been overlooked. It is the product of a well-informed and skilful writer, thought-provoking and in most respects thoroughly satisfactory.

**Contemporary American Theology.** Theological Autobiographies edited by *Vergilius Ferm* (Professor of Philosophy, The College of Wooster, Wooster, Ohio). Second Series. Round Table Press, Inc., New York, 1933. 376 pages, \$3.00.

In this Second Series the editor presents to us eleven American theologians (in addition to the twelve in the First Series) who are telling us the stories of their religious and theological pilgrimage. They represent a cross-section of the religious thought of the time. They differ considerably in their theology but nearly all belong to the liberal school. They accept the results of the criticism of the Bible. Christianity as a "Way of Life" seems to them more significant than

as a system of beliefs, and values they consider more akin to the religious spirit than facts. There is to be noticed in modern liberalism an eager quest for certainty. On the other hand, liberalism is characterized by a disinclination to recognize absolutes. Even the idea of God is affected by it. They may not call him a finite God but he is conditioned by circumstances not of his own making. No external authority is regarded as final, not even that of Jesus. The facts of his life, his miracles, his resurrection, his deity may probably be true but they are religiously unessential. In all these things we are told to maintain an attitude of "open-mindedness", a scientific poise, which tells us to treat beliefs and convictions as tentative, to wait for further light and not to expect finality as long as we are in this vale of mortality. It is no wonder, therefore, that the certainty so devoutly sought eludes man's grasp again and again.

The first man on the list is Professor *Edward Scribner Ames* of the University of Chicago, a liberal of the liberals. He says, "Protestantism is feeling its own dissolution under the influence of modernism. Historical criticism of the Scriptures, scientific demolition of its cosmogony, and the secularization of all values through the industrial revolution and its effects leave the traditional forms of religion archaic and exhausted."

Ames has been the pastor of a church for many years. As a free church, he says, it can have no creed. The only parts of the Apostolic creeds that he would care to subscribe to are the declarations that Jesus suffered under Pontius Pilate, was crucified, dead and buried. All the rest are assertions beyond the realms of verifiable fact.

"Christianity now faces the alternative of becoming a religion of this world or of having no appeal to this age."

Coming to the second man on the list, *John Baillie*, Roosevelt Professor of Systematic Theology in Union Theological Seminary, New York City, we get in touch with an entirely different man. He terms his article "Confessions of a Transplanted Scot", for he was born in the Scottish Highlands, reared in a deeply religious atmosphere. Even if he later came under entirely different influences, the convictions of his early youth remained with him through life. He studied in Edinburgh University, owed much to the philosophical training under Pringle-Pattison. Later he spent several summer semesters in Germany, mostly in Marburg, where he sat at the feet of W. Herrmann, the great Ritschlian. But he also drank deeply of the Kant-Schleiermacher tradition. Although he did not agree with the latter that religion was a feeling, he was stoutly persuaded that the religious experience which we get by faith is a reliable approach to ultimate Reality. He says it is still quite customary in American seminaries to claim that faith is for the uneducated individual a tolerable contact with the religious verities, but that this stage of intuition is to be followed by the higher one of intellectual argumentation, just as though Kant had never lived. "No indeed," he says, "religious faith is not a dim fore-grasping of a reality which other and exacter processes of thought and research will afterwards more clearly reveal and more

securely establish, but a way of knowledge which is at least equal to any other in point of reliability and which leads us into the presence of a Reality that is not discoverable by any other means".

We recommend Baillie's interesting autobiography specially to our readers. Also his latest book entitled "The Place of Jesus Christ in Modern Christianity", New York, Scribner's, 1929.

*William Adams Brown*, Research Professor of Applied Theology in Union Theological Seminary, is well known in American Christianity. He has written quite a number of books, the one on "Beliefs That Matter" being the most recent. Systematic theology is to him not a description of the beliefs held at a certain time but a normative study telling what Christians ought to believe. The creeds, although not to be forced on the minds of men in straight-jacket fashion, contain the substance of what the Church believed at all time. They need restatement as the thought forms and religious needs of the people change from time to time. The Christian religion is that religion which mediates salvation to men better than any other. Jesus is not the crown of natural religion, humanity's highest but natural product. He is the world's savior who reveals God to men. In him we can come to God as directly and closely as the great leaders of the faith in Bible times. Brown has taken a very active part in the special movements within the Church in the last twenty years. His theological views are in accordance with most of ours. He calls himself a Modernist, but in a sense in which most of us are modernists also.

*Shailer Mathews*, Dean Emeritus of the Chicago University Divinity School; Professor of Historical Theology ("Dogmengeschichte"). Of all the men who have made contributions to this volume, Shailer Mathews is doubtless the most prominent. He is the prince of the Modernists and the number of books he published is legion.

To him Christianity is a "religious social movement, not a body of infallible beliefs." Of course, nobody really would make the statement that Christianity is a body of such beliefs, but only that it *has* beliefs that it considers trustworthy. However, Schailer Mathew dissolves most of the doctrines that we consider vital. He describes in this book the story of his spiritual Odyssey very much at length. We cannot go into the details of his wanderings. We shall only say in general that to him the decisions of the Church were functional only, that is they were a method whereby the social mind of a period adapted religion for its own good. He expresses it still more specifically when he says, doctrines are social patterns, analogies drawn from controlling social experiences and ideas which seemed to them who used them not analogies but facts. Some of the results of his way of looking at Christian teachings are as follows: To speak of God as a person and as a loving father is anthropomorphic and is in harmony with the "pattern" of the human family from which it is taken. But God stands for us for the cosmic activities from which personality has sprung. Since personality is the highest category of the evolutionary process there must be personality-producing forces in the universe which are responsible for the process. Jesus Christ is the one who has come

farthest in adapting his life to God. He is to us the matchless example and inspiration, the way of life as the way to God. Jesus' experience rather than beliefs about his person acquires a revelatory value which becomes a supreme moral ideal. His death shows the power over sin and death of a life perfectly adjusted to God. The stories of miracles have no more claim to acceptance than similar stories found in any literature. Finally, loyalty to Jesus may be expected to survive the shock of chemical and biological changes which we call death.

Other contributions are by *Harris-Franklin Rall*, Professor at Garrett Biblical Institute, Northwestern University; *Luther Allan Weigle*, Yale University, and others.

The autobiographical method followed by all men in the book lends to most chapters an intimate charm. At the same time, since the subjects of the sketches are of widely different theological positions the readers get an introduction to the prevailing theological movements which is pleasing as well as instructive.

**Issues of Immortality**, by *Corliss Lamont*, Ph.D. New York, Henry Holt & Co. 1932. 198 pages, \$1.50.

The author of this book does not argue whether there is such a thing as immortality. He tries to clarify the ideas underlying it and point out the implications resulting from it.

There are two conceptions of the soul, he says, which are fundamental. One is that held by Plato. To him the soul is in this life in the prison house of the material body. When death comes the soul is liberated from this bondage and enters into the freedom of the hereafter. Aristotle on the other hand, looks upon the soul and body as belonging together in indissoluble union, like matter and form. This union must be maintained even in death. Aristotle believes in the immortality of man, not only of the soul. Primitive people always suppose the body vital to the soul after death. The Egyptians, even after civilization had been established for long periods, expended the most elaborate care on the preservation of the bodies of the dead, showing that their ultimate hope was in bodily resurrection. The Hebrews were for a long time uninterested in the fate of the body. They even went as far as saying that there was "no device nor knowledge" in the land of the dead; in other words, they believed in the extinction of personality. Their concern was altogether with this world, and their hope that eventually they were to have heaven on this earth. But when their national existence ended in exile their prophets turned their gaze upon the resurrection life.

The Platonic view of immortality seemed to have crowded out the Aristotelian in the classic Greek and Roman world. Still the conception of an immaterial soul surviving after death was so vague and unsatisfactory that we find all attempts at description of the life after death so shaping themselves as though the body was still there. And naturally so, says the writer, for all ideas of immortality if they are to be impressive must have emotional efficacy, imaginative reality and

intellectual acceptability—and this they can't have as disembodied souls.

Christians believed from the beginning, not only in immortality of the soul, but in the resurrection of the body. Resurrection of the *flesh*, the creed had it. In the course of time this was changed to resurrection of the body. The ideas of the hereafter as a heavenly rest or a heavenly Hallelujah chorus have also undergone a change. To us the after-life includes personal identity, freedom from hampering physical limitations, the power to recognize and communicate with others, love and friendship, a chance to serve and the conservation and increase of the values attained in the earthly life. When we speak of a resurrected *body*, this is to be explained spiritually. It is a mere symbol of our belief that in some way capacity for action and affection is to be preserved.

In a very interesting chapter the author considers the arguments the modern "immortalists" (believers in immortality) advance for their faith. The Church, in old and modern times, has always believed that the great empirical evidence for its faith was given by the resurrection of Christ. Many modern church men, however, find it impossible to believe in such a miracle. Consequently they are looking for arguments in the place of miracles. Their reasonings are in the main reproductions or re-clothings of the Kantian argument. Kant contended that the highest good is to be found in the harmony of virtue and happiness. Virtue is the complete accord between conduct and moral law. Such completeness is not possible in the short span of human life with its great handicaps. Therefore it must be assumed that this life is not all man has at his disposal. An infinite progress towards virtue is made possible only if there is infinity of time to achieve it in. Fichte also declared that this necessity of infinite development was "the seal of the soul's vocation for eternity".

Even one of the contemporary immortalists, Mr. Fosdick, does no more than follow in the footsteps of Kant. He believes with him that personality is the highest value in this world. Its possibilities in knowledge and character are limitless. They require an eternity to become realities. If there is reasonableness in the world there must be an after life to bring the process of love, righteousness and understanding, here begun, to maturity or to permanent development. "The cosmos, whether conceived naturally or super-naturally, must, in order to do what the immortalists want it to do, be a cosmos in which the great human values of goodness, rationality and purpose, supported by socialness, run through the whole creation as a profound and controlling metaphysical motif." The writer wants it understood that all this is an assumption and nothing but an assumption. The argument seems reasonable, but it is not compelling.

The author, in a concluding chapter, discusses the ideas of those who cannot accept the faith in real personal survival and put in its place immortality of influence, or social survival, or eternal life (beginning here and continuing after death). He rightly says that all

these are unsatisfactory and that personal survival in the Aristotelian sense is the only thing that satisfies. The soul-body union as the union of two ultimate entities must be held to continue after death. Only so can the survival of the personality be made to appeal emotionally as well as intellectually.

The author calls upon philosophy to give its whole-hearted attention to this subject and to prove its validity. We hold that this is more than philosophy can ever do. As in the case of the existence of God, only faith will bring assurance. Nevertheless, the book, in its insistence on the application of the soul-body concept to the immortality has steered a safe and steady course.

**Talks with Young Parents**, by *Nancy Smith Krusekopf*. Eden Publishing House, 1933. 123 pages, \$1.25.

Everything in this little volume has previously appeared in magazines. It is now gathered together and put before us in book form. It won't take the reader long to discover that here a person speaks to us about the training of children who has gone through the school of experience. Mrs. Krusekopf, we are told, is the mother of six children, and besides, she is acquainted with the modern pedagogical literature.

As we are glancing through the book our eye falls upon "Obedience and Obstinacy". The writer knows obedience is very desirable, but with leading educators she warns against the policy of getting obedience through frightening a child. The injurious effects of childhood fears sometimes last through life. Nor should parents try to obtain obedience by bribing the child. "What will you give me if I do?" the child will soon say, and perhaps a little later, "You'll have to give me more than that". At times the reader, especially an older one, will disagree with the writer on policies and methods of training. For instance, she is not so much for *unquestioned* obedience; rather, with the modern school, she believes in giving the child a reason for what she expects of them. "Some parents," she says, "may feel that a mother is wrong in never making a request of a child without accompanying it with adequate reason for the desired action, but my observation and experience seems to indicate beyond a doubt that children of all classes and ages are usually reasonable by nature, and it is due to improper handling, impositions and unjust methods that they become otherwise. When once they understand why a thing is to be done, and can be made to see the fairness of it, they are generally willing to cooperate". We say we wouldn't go quite as far as that in explaining, but, then, maybe the old way had its weak points too.

At any rate, Mrs. Krusekopf seems a wise mother and tutor. She draws freely on a rich store of experience. Her illustrations are touching and compelling. Any young parent will do well to get the book and benefit from one who has been a mother six times and added to nature's prompting intelligent thought and the counsel of others.

**American Preachers of Today.** Intimate Appraisals of Thirty-two Leaders by *Edward DeWitt Jones*. The Bobbs-Merrill Company, Publishers, Indianapolis, 1933. 317 pages, \$2.00.

This book calls to mind the other one also reviewed in this issue (page 151), "Contemporary American Theology" by Vergilius Ferm. But while this other one deals with its subjects as theologians, the book before us, now, puts the emphasis on preachers and preaching. The volume by Ferm gives the whole spiritual and theological pilgrimage of the eleven men chosen; ours has to do chiefly with the pulpit power and the way to develop it. An average of ten printed pages is given to each of the thirty-two leaders. It is intensely interesting, and if you have once started with the book it is hard to lay it down. You look for your favorites and you will seldom be disappointed.

The introductory remarks by the author show his intimate acquaintance with the situation. He says our age is one of preaching and of able preachers. To be sure, there are no Henry Ward Beechers, Theodore Parkers, Phillips Brooks, or George Gordons, towering above their preaching brethren, but it is doubtful if there has been another period in American history so opulent in strong and brilliant preachers as our own. The preaching of today is not so obviously serious as that of the fathers, yet modern sermons come to close grips with reality. If the evangelistic note is not heard so often, the ethical and social is strong. In delivery present-day preaching is mostly restrained, conversational, quiet and rarely declamatory.

Our American preaching lacks the painstaking preparation, close thinking and fine expository quality of the preaching of Great Britain and Scotland. Our ministry is not primarily scholarly, nor theological, but it is livelier, more interesting, though it may not be so profound. The richness and versatility of the American pulpit today becomes apparent when one attempts a survey of the field.

Practically every theological view is represented between the covers of the book. The extreme Fundamentalist and the extreme Liberal, the modern and mediating school, the social prophet and the expounder of the great Christian doctrines, the dogmatist and the mystic, the teacher and the poet-preacher—they are all here. The youngest preacher of the group has just turned forty, the oldest seventy-one. Thus the men are for the most part in the ripe maturity of their active ministry, holding responsible positions and in the flood-tide of their intellectual and spiritual power.

The writer begins with *Fosdick*, the pastor of "the most preeminent pulpit of the Christian faith in America, if not the world". As a preacher, he says, he does not remind one of the orator. He has not the beauty of style or the emotional appeal of others. Nevertheless, he exudes vitality. "Dynamic" best describes the man and his preaching. Somebody has said that Dr. Cadman is preaching to people over sixty, Fosdick to those over forty, and Niebuhr to those in their middle twenties. To the question, "How do you prepare your sermons?" he replied: "I choose a subject early in the week, work on it hard, think

about it all I can, write it out in full, draw off an outline of it for Sunday morning, and do as well as I can, talking from the outline". This is not a very specific explanation, but let us here add the statement that for forty years he has been in the habit of devoting five hours every morning to pulpit work. During these hours he must not be disturbed by personal calls, by telephone or in any other way.

Fosdick is to many a radical as to his theological views. Many of his Baptist brethren are afraid of his liberalism, but they have not banished him from their convention platforms.

*Merton S. Rice* is the second man on the list. He is the pastor of the beautiful Metropolitan Methodist Church of Detroit (cost a million and a half). Here he has an audience of two thousand every Sunday morning. He is burly of build, something of the type physically of Frank W. Gunsaulus or Charles H. Spurgeon. He is decidedly "mid-western" in style and outlook. He is not always in good form, but when he is he captures his hearers completely by his irresistible eloquence. He is a powerful, born preacher. He is the most anecdotal of famed preachers of this generation. He is a master in the use of stories. He picks them up everywhere, some from books, others from his experiences. His church "is vibrant with activity, permeated with enthusiasm, freighted with missionary and evangelistic ardor". Asked what kind of preaching he thought could win in such times as these, he answered: "The preaching of convictions we hold religiously. The pulpit never was a place for mere argument. - It is the place for the declaration of conclusions. I do not believe that I have ever faced audiences as hungry for genuine religious preaching as the audiences of this day. Many foundations have been shaken. The great truths of the Christian faith never were more solid".

It is impossible for us to follow the author right along telling what he says about E. F. Tittle, F. F. Shannon, C. R. Brown, B. C. Clausen, C. E. Coughlin (the radio priest), L. H. Hough, C. E. McCartney, W. L. Stidger, H. C. Coffin, S. P. Cadman and many others. We'll only briefly report what he writes about our own *Reinhold Niebuhr*. He is one of the few shining intellectuals among the preachers of America who are both radical and deeply religious. The college students fairly eat up his stuff and then ask for more. This young thinker is keen of mind and he loves to play havoc with the old formulae of religion, the traditional prejudices and particularly conventional piety when it is incarnated in the person of a "captain of industry". He was successful in building up a new church in Detroit. This church (Bethel Evangelical) has never been the same since Niebuhr left it. The worshippers miss the suppressed excitement, the large audiences and the wide-spread interest that were inspired by their leader who had become a national celebrity.

Niebuhr as a speaker would never take a prize in an oratorical contest. His delivery is careless; he "ahs" and "ers" a great deal; and he is powerfully fond of the word "naive", but the man's mind is quick as lightning, his ideas are fertile and fertilizing. He is a student, scholar and very much a philosopher.

Five authors, he says, have helped him greatly:

1. Harnack's "Essence of Christianity."
2. Various books by Carlyle.
3. Troeltsch's "Soziallehren."
4. Schweitzer's "Civilization and Ethics."
5. W. James's "Will to Believe."

Someone has said about him: "He has the freshest mind of any religious teacher among the younger men in America. He can cross swords with the British theologians and the Scotch professors. I have been listening to him for half a dozen years, off and on and I couldn't say that popularity has spoiled him, but I would say that it has not subdued him, nor yet inspired the best within him. He is almost too clever intellectually. A little more tenderness or downright compassion would help to balance his brilliance, and perhaps with the passing years such qualities will be more apparent in his teaching and preaching than they are now. I hope that such will be the case. The temptation of a clever mind is one of the subtlest that a teacher of religion can ever know." With Jones, we "let this stand for what it may be worth".

It would be hard to find a book more interesting to a minister than this one. The reader gets a close-up of all the worthiest in the front rank of American pulpiteers. The author's style is easy and pleasant. And in addition to the pleasure of reading these sketches, there is the inspiration for the active minister to do a little better, to aim a little higher in this business of preaching where these thirty-two men have done so nobly.

**The Ordeal of Western Religion,** by *Paul Hutchinson*.  
Houghton, Mifflin Co., Boston and New York, 1933. 139 pages.

Mr. Hutchinson's outlook into the immediate future of Christianity is rather pessimistic. He has told us that in his book on "World Revolution and Religion" that came out several years ago (and was reviewed by us in these pages). In the little volume he offers now he brings the record up to date. It is no less pessimistic, in fact, some have blamed him for the attitude of *defeatism* that he seems so consistently to maintain. However, in his opinion the tension between the Christian Religion on one side and the state, society and the church's own creeds on the other, is on the increase; and there is, he thinks, little religious leadership that understands and meets this tension.

Christianity and the authority of the state clashed in the very first period of its history. The author makes the strange claim that Jesus in his striking word about "God and Caesar" *dodged* the issue and tried to slip out of a complicated problem by an ingenious phrase. Mr. Hutchinson would have done better if he had not made such an impertinent remark. If Jesus had been a dodger at any time and on any subject he would not have been crucified. And his followers, however

meek they might be in other respects, would rather die than give supreme homage to the emperor, the representative of the state. But after Christianity had become the religion of the state, the danger of giving Caesar more than his share was always present. Today the involvement of the Church and the Western states is so complete that Asia and other countries reject its claim to ethical authority. One can see the out-working of this in the changed attitude to missions.

That the churches honor Caesar more than God is especially apparent when war is declared. In the World War all churches became willing agencies for spreading the war fever. Its ministers were the very leaders in the propaganda of hate. Since then they have seen the folly and sinfulness of this and promised never to bless war again. How far this resolve would stand the stress of actual war remains to be seen. Past experiences are not encouraging.

The same critical situation presents itself when we consider the Church's relation to the economic order under which we live. Jesus taught us the supreme value of the individual soul. He said that to gain the whole world would not profit us if we lost our soul. But there is no social system that could continue to function if this idea was seriously entertained. The profit motive is everywhere condemned, but with that also society is condemned that is built on it. None of the great reformers of Protestantism has seen clearly that society must be Christianized as well as the individual. Catholicism also, although it has demanded an improvement of the present social order, has not condemned the profit motive or the class division of society.

The situation assumes a still more menacing aspect when we consider the Church itself and its "changing mental climate" (as the writer expresses it). Here he discusses the Church's attitude towards its creeds. He speaks of the "acids of modernity" that have attacked so fatally the orthodox faith, the very citadel of this faith. Is there a God, what kind of a God, does he care for man? Is Jesus a supernatural being, is he a deity? Is he an authority unquestioned in the moral world, can he be our teacher in reshaping modern society? Is Christianity the only faith that brings salvation, or only one of many, as the writers of *Rethinking Missions* seem to think? Does the heathen world need any more missionaries, or only social experts, doctors, hospitals, engineers? These are important questions and the answers vary according to a man's position, viewpoint, faith. Attempts are made to harmonize opposing positions as much as possible, to find common ground rather than accentuate differences. But then, between the orthodoxy of the past and the totally different orientation of today there is no real agreement possible. There will be more and more a parting of the ways.

In closing, the author briefly considers the theology of Karl Barth. Barth gives up the faith in the innate goodness of man and expects everything from God. He is so persuaded of the hopelessness of saving society that he wastes no effort on it. On the whole, then, the future outlook is not promising.





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OF THE  
EVANGELICAL SYNOD OF NORTH AMERICA

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### THE REIGN OF GOD AND THE WORK OF MAN

REV. H. SANDER

The modern theological movement in Germany commonly known in America as Barthianism or Crisis Theology, has been severely criticized for having dealt inadequately with the problem of Christian ethics. And yet one of the first and permanent interests of its leaders—Barth, Brunner, Gogarten—has been the ethical problem. Barth makes it clear that as soon as we ask the question: "What shall we do?" we have struck at the heart of ethics. And that question is inescapable. He who seeks to escape it, is answering it by his very refusal to face it.

The religious man in particular, whatever his theology may be, must take the question of ethical decision seriously. For what a man does is obviously the only true test of the sincerity of his faith. Ethics is applied religion. Both the Crisis theologians and those who criticize the deficiencies of the movement from the ethical viewpoint, are agreed that ethics is central to Christian Theology. Where then, does the point of divergence lie?

Modern liberal theology has held that man's efforts to do the good have some relation to his salvation, and contribute to the increasing actualization of God's will upon earth. Barth also stresses the necessity of doing God's will but denies that it has any relation to human salvation either in time or eternity. Neither is man by doing God's will in any way cooperating with Him to bring in the Kingdom. From the liberal point of view man is saved because he does the will of God; from the Barthian standpoint he does the will of God *because* he is saved. The new thing in Christianity, according to Barth, is the righteousness which the believer

has in Christ as his starting point and not as the goal of his journey. The liberal holds that man's ethical conduct is a necessary condition for the final triumph of the Reign of God; the Barthian's conception of the Reign of God is completely eschatological. It is breaking in, and will continue to break in, no matter what man does about it. The typical liberal has his feet firmly planted in this world. He is no mere pilgrim here. The eternal world is not set over against the temporal world. It is either a continuation of it or completely bound up with it. Consequently God is immanent in this world and His purposes are conditioned by man's moral defeats and triumphs. Salvation (if the term is used at all) is a process of personal character development and social progress. The will of God is not so much revealed as it is discovered. The Reign (or Kingdom) of God is conceived as the ideal moral society which is being progressively achieved largely by man's own efforts. It is still God's Kingdom in name and has His "moral support" but its ultimate fate depends upon man.

How different is the world of the Barthian! For him there is a complete break between this temporal world and the eternal world. God is transcendent and self-sufficient. Although He breaks into time continually, he is not part of it. The ravages of Sin have left a deep chasm between man and God over which only He can throw a bridge. But it can remain only a one-way bridge—from God to man. Man stands condemned under the judgment of a Holy God until God reveals to him the hope of salvation. But salvation is not an ethical character to which man can lift himself by his own boot-straps; it is a gift of Divine grace offered to him as a hope for the world beyond death. The Kingdom of God is not an ethical society cooperatively built by God and man but it is a breaking through of the eternal world into the world of time.

Both of these approaches are inadequately, and, perhaps, somewhat unfairly presented here. But they show in this contradictory form where the main issue lies. To follow one viewpoint to its logical end will lead to an extreme anthropocentrism—modern humanism; the other way leads back to an equally one-sided theism. If you insist too emphatically that men are indispensable agents of the process of world transformation in accordance with the Divine will, you place the final responsibility in man's hands, and make the outcome problematical. The issue turns upon man. Take the other extreme and pronounce the activities of men irrelevant to the actualization of God's will and you may paralyze human effort. Since it is entirely "up to God" why concern ourselves very greatly about ethics?

Poetical expression has been given to these two different directions of thought in the following two quotations. Edwin Markham in his "Earth Is Enough" turns his eyes earthward and cuts away the distinction between time and eternity:

"We men of earth have here the stuff  
Of Paradise—we have enough!  
We need no other stones to build  
The stairs into the Unfulfilled—  
No other ivory for the doors—  
No other marble for the floors—  
No other cedar for the beam  
And dome of man's immortal dream.  
Here on the paths of every-day—  
Here on the common human way—  
Is all the busy gods would take  
To build a Heaven, to mold and make  
New Edens. Ours the task sublime  
To build eternity in time!"

This is a good example of the ethical optimism of early Twentieth Century religious liberalism. How presumptuous it sounds within this present decade of ethical chaos and disillusionment! Much more consonant with the religious spirit of the present is the sonnet of John Milton on his blindness:

" . . . . God doth not need  
Either man's work, or His own gifts; who best  
Bear His mild yoke, they serve Him best.  
His state  
Is kingly. Thousands at His bidding speed,  
And post o'er land and ocean without rest;  
They also serve who only stand and wait."

Can the modern Christian take either alternative? Must ethical earnestness, on the one hand, involve an optimistic faith in human self-sufficiency, and a giving up of a firm faith in Divine initiative? Or, on the other hand, can the Christian of today trust in "The Destiny that shapes our ends" without unconcernedly reclining on his couch while the social-ethical battle rages about him?

Perhaps light can be thrown upon this problem by a consideration of the Kingdom of God idea, about which the whole question of God's initiative and man's activity seems to have revolved in Christian history? What does this concept mean to the modern Christian? What different meanings has the term "Kingdom of God" had historically? Is it still a valid rallying point for Christian ethics? If so, how ought we to use the term in our preaching, teaching and acting today? First let us take an historical survey.

## THE KINGDOM OF GOD IDEA IN ITS BEGINNING

The Kingdom of God idea has appeared in some form or another in all Christian history. It has probably been the most general conception of the goal or highest good of Christian ethics, and has served as a mold into which men have poured all sorts of ethical and social programs since the time of Jesus. And although Christians today commonly associate the term with Jesus, it was used long before he lived.

The entire story of the Hebrews is colored by this conception. And, in a sense, as Professor E. F. Scott suggests, the Kingdom in one form or another lies at the heart of every religion.\* Men have usually had the vision of a great end in which all things will ultimately find consummation and perfection.

The actual term "Kingdom of God" is not found in the Old Testament, but the idea is everywhere present. Jehovah is King—the One true God who will finally make himself known to all people. Thus already in the Old Testament there is a double aspect to the conception. On the one hand God is already King over all the world and governs it according to His righteous will. On the other hand God's kingship still lies in the future when not only Israel, but all nations and all nature will recognize his sovereignty, and "the wolf will lie down with the lamb."

This dual Hebrew conception was later greatly influenced by contact with Persian thought. And out of the combination of these two strains arose the apocalyptic literature of the period from 200 B. C. to 100 A. D. Unlike the great prophets who had found some relations between God's will and the immediate social situation, the apocalyptists fixed their attention upon the future age. Examples of this fantastic literature may be found in the canonical book of Daniel and in the apocryphal books of Enoch, and 4th Esdras.

Since this apocalyptic literature arose out of a time of disillusionment and projected hope, it was quite natural that it should transform the conception of the Kingdom of God from an earthly, ethical society to that of a completely changed world. This new world was to be catastrophically brought in by God's Messiah (Son of Man in Daniel) who would transform it into an earthly paradise.

The apocalyptic and traditional conceptions were intermingled as time went on. The popular mind frequently confused the ethical Kingdom with political aspirations. The expected Messiah, it was hoped, would be a political champion of Israel against the hated Roman.

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\* E. F. Scott—"Kingdom of God," p. 12.

To this welter of ideas and hopes concerning the future of Israel Jesus fell heir. It was not by accident that he chose the idea of the Kingdom of God as the vessel for his religious message.

#### JESUS' VIEW OF THE KINGDOM

The attempt to press Jesus' conception of the Kingdom of God into a traditional historical mold have met with repeated failure. His utterances on the subject can hardly be forced into consistency with any existing system or scheme. Although he used forms taken over from Jewish tradition, he poured into them the new content of his own experience of God and his ethical insights.

When we come to ask just what Jesus meant by the Kingdom we are confronted by a different problem. He never defined it. If he had one, clear, consistent idea of it, the Gospel writers certainly do not give it to us. For this reason the Christian Church, since the time of Jesus, has been able to read a variety of meanings into Jesus' conception of the term. In fact most later conceptions have arisen because some certain aspect of Jesus' teaching concerning the Kingdom was taken as central and adapted to the contemporary situation.

As we examine the various aspects of Jesus' teaching on the Kingdom, certain basic ideas emerge. In the first place the Kingdom is really God's Kingdom. The initiative for bringing it in is in God's hands. Men are powerless to bring it in. They may prepare for it, and hasten its coming, but God himself must initiate it.

In the second place Jesus' sayings as a whole, point to the consummation of the Kingdom as future. But that does not mean that God is not now reigning in the world. He watches over the sparrows and clothes the lilies of the field. He is a living all-sustaining presence. Thus it might not be entirely beside the point to distinguish between the present reign of God and the future Kingdom of God. The future consummation will gather up and perfect what has been and now is. The present is significant because it symbolizes what shall be.

In the third place the Kingdom is a moral order. Although under present earthly conditions the Absolute ethical demands of the Kingdom can only be imperfectly actualized, they are nevertheless unconditional demands. As a preparation for the age that is to come men must understand the moral demands of the Will of God. These Jesus gave to us as he saw them, in his ethical teachings. One need not agree here with the "interims ethic" theory of the Eschatological school. The motivating principles of Jesus' ethic such as love, faithfulness, etc., were not meant to hold good only for a short time until the Kingdom would break in. They were the very essence of the Kingdom and must be carried out now amidst

the difficulties of an imperfect world. Jesus taught men what the moral law of the Kingdom would be, and how men must strive to bring themselves into harmony with it even now—as a preparation for its consummation.

And finally the Kingdom, in the view of Jesus, is an eschatological breaking in of something new. It is a "revolution" and not a gradual, evolutionary growth within the present world. Jesus envisaged no future church, though such an interpretation was given to some of his parables and sayings by the Gospel writers. Jesus does seem to have modified the apocalyptic insistence upon the instantaneous nature of the Kingdom's coming by allowing for a period of preparation. The parable of the mustard seed does not represent a long process of growth, but a springing up in a single season. But however sudden the Kingdom's coming was to be, according to Jesus' view, most New Testament scholars are agreed that he did not anticipate a Kingdom which would grow through an age-long process.

Why is it, then, that most modern Christians have come to take the evolutionary point of view? The historical development of the idea is, of course, a long one. It can only be briefly sketched here. But let us take a rapid glance at the fate of the Kingdom of God idea as it was adapted to the historical situations of Christian history.

#### THE KINGDOM FROM JESUS TO THE REFORMATION

When, after Jesus had passed from the scene, and the apocalyptic consummation of the Kingdom had not taken place, it was quite natural that Jesus' sayings about it should have been transferred completely to the early Christian Community. This shifting from the apocalyptic to the ecclesiastical interpretation already takes place in Paul. Both conceptions may be found in his Epistles. In some epistles the Kingdom is the reign of God in which all things will be transformed and the righteous will enter into their inheritance. (Gal. 5: 20-21, 1 Cor. 6: 9ff., 1 Cor. 15: 50) But at other places Paul speaks of God's servants as constituting the Kingdom now. (Col. 1: 13-18, Romans 14: 17)

As the church grew in strength and prestige the tendency increased to think of the Kingdom in relation to the Church. To be baptized into it meant to become a member of the Kingdom. But due to the persistent influence of the Revelation of St. John, with its emphasis upon the Second Coming and the Millennial reign of Christ, the consummation of the Kingdom was identified with this Millennial period for the first four stormy centuries of Christian history. The period of persecution directed the hopes of Christians to the future world. But after the church had gloriously survived

the persecutions, the millennial hope gradually dwindled, and by the time of Augustine it came to its end.

Although Augustine in his early thinking still retained a shred of millennialism from his theological heritage, he definitely abandoned it later. In its place he put the twofold conception of the Kingdom of Christ *now*, and the Reign of God *hereafter*. The Catholic Church now became the Kingdom of Christ—the visible representative of the perfect Kingdom of God in the hereafter. Augustine usually meant by the church, not the external organization but the sum total of predestined believers. It is in this sense that he meant to identify it with the Kingdom of Christ. But as Augustine in his writing constantly alternated these two conceptions of the church, it became easy for the later church to make the identity between the Kingdom of God and the ecclesiastical hierarchy complete.

#### THE KINGDOM FROM THE REFORMATION TO BARTH

The conception of the Kingdom of God as an omnipotent church was carried through the Middle Ages and remains the theory of the Roman Catholic Church today. This secularization of what had originally been a religious concept, took the weight (figuratively speaking) off God's side of the scales and placed it on the human side. It was still the Kingdom of God in name, but its real fate was now in the hands of His earthly, ecclesiastical representatives.

In practise, however, the hope of the Kingdom as an omnipotent, universal Church had already begun to weaken on the eve of the Reformation. The increasing disunity of the Catholic Church had been a fact to which the Reformation only gave definite expression.

The Reformers said very little about the Kingdom of God. Their utterances on the subject usually had some reference to the church. They did not deviate far from the Catholic conception except that they laid more emphasis upon the invisible than on the visible church.

It was with Albrecht Ritschl that the more biblical and social idea of the Kingdom of God was made central again in Christian thought. To be sure Emmanuel Kant had perceived the importance of ethics for the Kingdom of God as an association of men bound together by the laws of virtue. And Schleiermacher thought of the Kingdom as the Christian Community, standing as the goal of a long process of increasing God-consciousness. But Ritschl made the Kingdom of God the focal point of his doctrinal system.

According to Ritschl's view of the Kingdom it is not to be identified with the Church as organization. Going back to the New Testament, he sought to understand what Jesus had meant by the

term. He found that Jesus considered himself the founder of a moral fellowship, bound together by love. Ritschl, of course, minimizes the eschatological parts of Jesus' utterances on the subject. The Christian Community was to be set up in the present world. It is a growing thing. The ultimate inclusion of the whole world in this moral fellowship is the goal of history. To quote from Ritschl's own words:

"The creation of the fellowship of love among men, accordingly, is not merely the goal of the world, but at the same time the completed revelation of God Himself, beyond which none other and none higher can be conceived."\*

Ritschl considered the church as the Kingdom only in so far as it helped to realize the moral ideal. Only through the practise of love in the growing Christian Community are men helping to hasten the complete realization of the Kingdom of God which is now only here in part.

What is to be said concerning Ritschl's point of view? Certainly it had a tremendous influence in turning the whole stream of theological thought into the modern liberal channel, so well known to all of us. Ritschl helped to remove the Kingdom of God idea from too close a relation with the church as an institution. He put back into it the social-ethical content that it had with Jesus. But he was not so successful in preserving its religious content. By eliminating the eschatological element of the concept he took the emphasis from God and placed it upon man.

Perhaps it ought to be said in fairness to Ritschl that he did not intend that the Kingdom of God idea should sacrifice its theistic basis for an ethical one; but such a tendency was almost inevitable when his treatment of the subject was adapted to the historical situation of his day. He played directly into the hands of the 19th century movement toward secularization and liberalism. Biblical critics were reducing the historical Jesus to an ethical genius. The rising influence of the theory of evolution awakened an ethical optimism in religious souls. The Kingdom of God concept could now be given the support of a scientific theory. It could be made the goal not only of human history but of the whole cosmic process.

In the economic sphere the socialist revolt against capitalism was beginning to take shape. This gave a new incentive to make the Kingdom a practical working program among the laboring classes. But at the same time Marxist theory had a sort of secular eschatology which should have been a warning to Christian Kingdom enthusiasts not to forget the original eschatology of their own movement.

\* A. Ritschl—"Justification and Reconciliation," p. 291.

Aside from his interest in the Christian Community, Ritschl, in his interpretation of the Kingdom, had given the moral regeneration of the individual much more prominence than the transformation of the social order. His immediate followers staid pretty close to that position. Harnack, for instance, states that the parables of Jesus on the Kingdom are concerned only with "God and the Soul, with the Soul and its God."\*

But the Christian-socialist movement in Germany, and a parallel movement in England which entered the field during the last decade of the 19th century, began to turn the attention of Christians to the social interpretation of the Kingdom. It was not enough to build a community of morally regenerated individuals. The social order was a corrupt matrix which had to be transformed so that moral individuals could grow up in it. One branch of the Christian-socialists which was called the Religiös-Soziale Bund, was particularly active in aiding the cause of labor. Led by such men as Hermann Kutter and Leonhardt Ragaz, it definitely linked itself with the Socialist party in Germany and Switzerland. These men interpreted Marxian socialism religiously. They saw it as a revival of the Kingdom of God hope—a sort of John the Baptist which was preparing the way for the Kingdom to come.

In the first decade of the 20th century the results were quite encouraging. It really looked as if at last the true meaning of the Kingdom had been discovered. The secular movements for social justice seemed to be working directly toward the religious hope for the Kingdom of God on earth. Men gave themselves with feverish enthusiasm to the cause, and in their optimism readily identified the Kingdom with the social program which they were carrying out.

"We were concerned about a 'Christian Revolution'. But we had no illusions that this revolution was something which we could achieve with our own spirit, our preaching, our action, or even through Socialism. It remained exclusively God's work. We have never understood it differently. That is, of course, contrary to the common unfounded opinion that we had thought to build the Kingdom of God by our own actions, or by socialist or pacifist politics. We merely realized the necessity of this revolution and we believed to have seen God at work bringing it about; but the most that we could do was to prepare the way!"\*

Although the leaders of the movement may have had a clear understanding of the difference between their work of preparation for the Kingdom, and God's actual initiation of it, it became quite easy for the average Christian to overlook the distinction. At least

\* Harnack—"Wesen des Christentums," p. 36.

\* Reich Gottes, Marxismus, Sozialismus"—edited by Georg Wunsch  
Article by Leonhardt Ragaz.

this is what happened in the parallel Social Gospel movement in America.

It will not be necessary to say much about this movement here. Most of us are acquainted with it through experience. We grew up in its exhilarating atmosphere. Largely through the untiring efforts of Walter Rauschenbusch, its most prominent figure, the movement quickly took hold here and penetrated the denominational walls of the greater part of American Protestantism. It saved the church from social sterility in an individualistic age. "Build the Kingdom of God on earth!" became the watchword. Since the movement was not so closely bound up with the socialist party as the Religious-socialists were in Germany, it was less radical. By refusing to enter the class struggle it remained more religious in tenor but at the same time became less realistic. It more easily made a complete identification between the Kingdom of God and the social order to be organized on the basis of love. Ethical enthusiasm and optimism ran even higher than in Germany. To love God meant nothing more than to love your fellowman. The City of God was to be erected on earth and its construction was in the hands of men.

Gospel interpretation was completely revised. The eschatological elements in Jesus' sayings were ignored. Salvation of the individual through justification was rejected as outworn theology and replaced by the hope in a gradually growing Kingdom of love among men, within which men could be morally "saved." It was not so much a Kingdom of God as a "Democracy of God and Man."

This conception of the Kingdom is still the dominant one in our churches today. Out of the ranks of the Social Gospel adherents have grown up its own critics; but, shorn of its naive optimism, it is still the keynote of Protestant theology here. The effect of the war and its economic aftermath was not so devastating to our nation as to completely submerge the hope for a more Christian social order. We may well be thankful that the reaction was not so severe here, as to endanger the social emphasis in Christian ethics.

Germany was not so fortunate! The economic and political collapse was so complete there that a severe reaction was inevitable. The hopes for the realization of an earthly Kingdom of God were blasted. The Socialist party, including the religious-socialists, could not hold to their pacifist principles, and were swept into the international conflict. After the war came a period of pessimism and disillusionment. The forces working for social reconstruction gradually capitulated to the forces of reaction.

Out of the wrecks of this post-war disillusionment arose a re-

ligious reaction, the *Barthian theology*. It gave theological expression to the judgment that history had already pronounced.

Karl Barth and several of his cohorts had been members of the Religious-socialist movement with Ragaz and Kutter. They had been ardent workers for what they then believed to be the cause of the Kingdom of God. But upon the outbreak of the war, Barth, who was then a preacher, was compelled to seek a firmer ground for his message than the crumbling hope for an external Kingdom. He turned to his Bible. In the Epistle to the Romans he found a "strange new world," and with his commentary on this Epistle he began a movement that ran down the tattered flag of human self-sufficiency from theology and hoisted the banner of the Absolute transcendent God.

Space does not permit a treatment of the theology of the movement here. Suffice it to say that it set itself definitely against every interpretation of the Kingdom of God which made it dependent upon human activity. Barth and his friends proclaimed that the judgment of God was upon all man's efforts to save himself. Only as he gives up his self-sufficiency and puts his faith in the initiative of God again, can the Kingdom really "come." It is desecrating God's name to identify our feeble social and moral efforts with his Kingdom. The Kingdom is not an immanent growth within the world of time, but an eschatological breaking in of the eternal world; it is not an external social structure, but a spiritual hope.

And thus we have concluded our historical pilgrimage with the Kingdom of God idea. It has made almost a complete circle of interpretation since Jesus' time. In Jesus the essential elements: the Divine initiative, eschatological inception, and social-ethical nature, of the Kingdom of God had been closely interwoven. But after him, each meaning given to the concept lacked either one or two of the essentials of Jesus' view. The ecclesiastical interpretation was a direct reaction to that of apocalyptic eschatology. But it in turn minimized Divine initiative and weakened the social aspect into an external organization. The liberal interpretation completely rejected the eschatological aspect of the Kingdom and gradually placed its fate into the hands of men. And now the Barthians restore to it its theistic and eschatological basis, but are in danger of minimizing its social-ethical significance.

#### THE KINGDOM OF GOD TODAY

How, then, shall we use the term in our Christian preaching and teaching today? Perhaps it is possible to regain the essential meaning that Jesus gave to the Kingdom of God without retaining the particular historical form in which he thought of it.

The writer is not a Barthian, but he feels that they are right in condemning the liberal tendency to take the Kingdom out of God's hands and linking its fate with human programs—either ecclesiastical or social. Such a view may have accorded with the optimistic age of progress up to the war (and shortly after in our country). But in a time of economic and political upheaval like the present, we realize that a surer foundation is needed for our faith than the frail efforts of man.

The age of evolutionary optimism is past! Our fond hopes of building our own social and economic Tower of Babel to Heaven have proven but an idle dream. The present state of the world seems to be God's judgment upon our egotism and self-sufficiency—we who thought to build our own paradise on earth.

The Barthians are pointing out that God must be taken seriously once more. We need again, a transcendent reference for our total life and thought today. It is not necessary to hold with Barth that God speaks to us only through the inspired words of the Bible and the preached word. He also speaks to us through the historical events of the present. The catastrophes of history are his words of judgment upon a world that has withdrawn itself from Him in arrogance and pride. If man does not come out of his finite shell of self-sufficiency, God will have to break it.

There is also a note of truth in the Barthian substitution of the eschatological for the evolutionary method of Divine operation. It may be that God fulfills his purposes not so much through an immanent evolutionary growth, as through sudden crisis. Not only through ordered progress does God reveal his Kingdom but through apparent catastrophe. An economic collapse may be both God's judgment upon one age and a preparation for the next.

It were better if we, who call ourselves Christians, spoke less of *helping to build* the Kingdom of God, and did more about preparing the age in which we live for its coming. We ministers speak so glibly of doing "Kingdom work" when we are frantically trying to balance our church budgets. We see the deacons on Sunday morning bringing up a few plates full of nickels and dimes and call it "building the Kingdom of God." What a weak significance for a term that to Jesus meant something tremendous and catastrophic!—the divine transformation of a world! If we are going to use the term at all let us not take the fire out of it by using it as a vague, general title for every little welfare program. If it is really God's Kingdom then it will come even if the Christian Church as an institution should perish from the earth. It may even be that much of what we are doing ostensibly to "build" the Kingdom, is actually hindering its coming.

But this brings us back to our original dilemma. What is man's place in this Kingdom to be initiated by God? Are our ethical efforts so futile that there is nothing we can do about it? Does faith in God's initiative involve quietistic inaction on the part of man?

Most emphatically not! It did not mean that to Jesus. Because he felt the coming of the Kingdom to be in God's hands he worked all the harder to announce and prepare for its coming! The Barthians as they are developing the ethical implications of their theological position, are not preaching ethical quietism, even though the logic of their theology is leading reactionary souls in that direction. They deny that man's ethical efforts have any ultimate value; but they insist that it is the will of God that we take seriously our share of the life of society. We must set ourselves against the political and social evils of our day,—not because we are laying bricks for the City of God—but because we are constrained to give active expression to the faith that we have in a righteous God to whom we pray: "*Thy Kingdom come! Thy will be done on earth as it is in heaven!*"

The modern Christian needs to have no illusions about the civilization of which he is a part. With open eyes he will face its injustices and vices. If he does this he will know what the ethics of the Social Gospel has emphasized—that he is part of an appalling network of collective sin. He cannot escape part responsibility for it unless he removes himself from the world. But he can, and must protest with all his strength against the kind of society that is forcing him to compromise his principles in order to live. Even more realistically and enthusiastically than the protagonist of the Social Gospel, he will protest against a capitalism that is built upon greed, and the rising tide of nationalism that is based upon selfish pride and racial prejudice. He will look upon them as parts of a civilization that must pass, for they stand in judgment before a righteous God.

More constructively the Christian can work with the fellowship of believers in church and society to prepare the way for a better civilization to come. He will do this because he has the firm faith that though civilizations may fail, the Kingdom of God can never fail with them, for it is in the keeping of One who suffers with us but who can bring order into the chaos of man's stupidities and sin.

## RELIGION AMONG CONVICTS

JOHN L. ERNST, PH.D.

As indicated by the almost complete absence of literature on this subject, it is evident that writers and research workers are too busy with other phases and aspects of this fascinating subject of Criminology and Penology to find time or to become sufficiently interested to break soil in this new field. Because every upright and law-abiding citizen is actually a potential criminal, there is no dearth of general interest in the offender, the criminal or the convict. An additional reason for this interest lies in the fact that crime constitutes one of the few points at which it becomes necessary for the group to deal drastically with the troublesome individual. The convict serves furthermore as an interesting accessory, a scapegoat by means of which we members of the righteous group bolster up our comforting holier-than-thou attitude and thus hold intact our own assurances of special respectability. Consequently the literature of this field deals as a rule with the relationships as they exist only between society as a whole and the offending individual thus disregarding the relations existent between the latter and his God.

This subject "Religion Among Convicts" is fraught with difficulties. The definition of the term "crime," for example, has varied greatly from time to time and from place to place. One definition current at present runs as follows: "A crime is an act forbidden and punished by law, which is almost always immoral according to the prevailing standard, which is usually harmful to society, which it is ordinarily feasible to repress by penal measures, and whose repression is necessary or is supposed to be necessary to the preservation of the existing social order."<sup>1</sup> Accordingly an individual accused of crime, tried in a recognized tribunal, and finally convicted, becomes the "convict." As we now look back upon the past we feel constrained to concede that frequently the individual on trial was more upright in the truth and religion than his accusers—the group.

Another difficulty is encountered in the search for a satisfactory definition of the term "religion." This is attested also by one research worker in this field who has summed up the situation in the following terms: "The truth is, I suppose, that 'religion' is one of those general and popular terms which have been used for centuries to cover so vague and indefinite a collection of phenomena that no definition can be framed which will include all its uses and coincide with every one's meaning for it. Hence all definitions of religion are more or less arbitrary and should be taken rather as postulates than axioms. In this sense I shall myself propose a tentative

<sup>1</sup> Parmelee, Maurice, Ph.D. *Criminology*, p. 32.

definition of religion, not at all as a final or complete statement, nor because I think it of any great importance, but because I intend to write a book about religion and it therefore seems only fair that I should tell the reader in advance not what the word means, but what I am going to mean by the word.

"The definition which I propose is the following: Religion is the serious and social attitude of individuals or communities toward the power or powers which they conceive as having ultimate control over their interests and destinies."<sup>2</sup> This same difficulty has been recognized by others, for example, Professor James H. Leuba of Bryn Mawr College has compiled forty-eight definitions from as many great men. He then adds two more of his own evidently to fill out the even half hundred. In the light of the foregoing it is only self-evident that the topic "Religion Among Convicts" must necessarily present difficulties great in numbers as well as in scope.

#### HISTORY OF THIS PROBLEM OF RESEARCH

Several years ago the Western Penitentiary of Pennsylvania, located at Pittsburgh, underwent one of the recurrent changes, or reforms so called, that enter the history of almost every penal institution in our country. At that time a modernized program and a new personnel were brought into the picture. The new deal, as demanded, included a replacement of the alleged brutal treatment of the inmates by a humane and sympathetic policy, a new intramural school system, and a rather extensive program of collaboration on the part of the Department of Psychology of the University of Pittsburgh.

The writer of these lines was at that time numbered among the graduate students of the Department of Psychology in question and was therefore granted the welcome opportunity to participate in the proposed psychological and psychiatric investigation of convicts. This new work was launched under the guidance of Dr. William T. Root, Jr., who had previously done special research work at the Leland Stanford University of California and is at present the Dean of the Department of Psychology at the University of Pittsburgh. Nevertheless the work of testing convicts and criminals was then still so new as to render necessary a considerable amount of reconnoitering and casting about in attempting to determine just what type of tests would yield desired results.

When finally the actual work of investigation was begun it embraced a series of tests the majority of which needed to be given individually which means that each psychologist interviewed only one convict at a time, thus devoting a total of from eight to twelve

<sup>2</sup> Pratt, James Bissett, Ph.D. *The Religious Consciousness*, p. 1, ff.

hours to each inmate examined. Under careful supervision forty different examiners co-operated in this single test survey and when it was finally completed it was found that the total number of hours consumed was considerably above the nineteen thousand mark. This amount of work would have been sufficient to keep one tester busy eight hours per day throughout the entire year and for a period of more than seven years. The voluminous results thus obtained are presented by Dr. William T. Root, Jr., in book form bearing the title: "A Psychological and Educational Survey of 1916 Prisoners in the Western Penitentiary of Pennsylvania."

While participating in the work mentioned above the writer was repeatedly tempted to depart from the regular pathway of the sociological, psychological and psychiatric examining and branch out into the field of the religious life of the examinees. The opportunity later presented itself in connection with the quest for research materials for the thesis requirements for a degree of Doctor of Philosophy. In order to restrict the field and make the problem somewhat specific, the following was finally adopted: "An Analysis of the Religious and Ethical Habits of a Group of Convicts." Because of the limited space here available the reader will kindly accept the following as an abstract taken from certain parts of the thesis proper.

#### THE UNETHICAL AND IMMORAL, A CONCERN OF ALL RELIGIONISTS

"Originally ethics has no existence apart from religion . . ."

<sup>3</sup>However, pertaining to their *modus operandi*, "One striking difference between morality and religion lies in the fact that religion involves a wider outlook. It scans a more distant horizon. It is concerned with the cosmic fortunes of good and evil. While morality springs chiefly from man's relation to his fellows, religion has its source primarily in the relation which man sustains to nature, to the totality of those forces by which he is surrounded."<sup>4</sup> Accordingly in modern usage we find: "The term moral has been used to designate those ideals which pertain particularly to human social welfare, in distinction from the claims of religion which seeks authority . . . for conduct in the will of a deity. The contrast between moral and religious conduct belongs to that conception of the world which makes a rigid distinction between the natural and the supernatural, between human and divine."<sup>5</sup>

The majority of past and present religions of the world reveal a consciousness of the need of dealing with anti-social and offending individuals. In the Zend-Avesta of the Parsees is found an entire

<sup>3</sup> Spencer, *The Principles of Ethics*, p. 307.

<sup>4</sup> Everett, *Moral Values*, p. 380.

<sup>5</sup> Ames, *The Psychology of Religious Experience*, p. 285.

chapter devoted to "Contracts and Outrages" in which definite rules are laid down for the punishment of those guilty of grave offenses. The conclusion includes the comforting after-thought, that "they shall thenceforth in their doings walk after the way of holiness." Hammurabi is shown in the act of receiving from the hand of the sun-god the famous code that dates back to 2240 B. C. and which contains among the 280 edicts a rather modernistic catalog of crimes. For acts of perjury, kidnapping, highway robbery, rape, receiving stolen goods, incest, adultery, etc., the death penalty was imposed. Ancient Egyptians likewise throw light upon their current conceptions of the moral and ethical life by means of a "Confession" contained in their "Book of the Dead." In the realm of the dead and before a court of arbiters consisting of forty-two gods the deceased mortal, a newcomer in the realm of the gods, was compelled, as was believed, to recite truthfully as much as possible of the confession which included the following: "I did not slay men; I did not steal; I did not diminish the grain measure; I was never an eavesdropper; I did not do an abomination of the gods, etc." According to the Old Testament capital punishment was common also among the Hebrews. There is also a lengthy list of various penalties for offenses of lesser gravity.

Among devotees of tribal and national religions the relationships existing between ethics and religion become more intricate and complex. The group is responsible for the conduct of the individual. Individual sin gives rise to collective guilt. The manner of expurgating and excoriating an evil with which the entire group has become infested and made liable to punishment in the wake of the offense of a single individual, is illustrated by the following: "A Chinese aided by his wife flogged his mother. The imperial order commanded not only that the criminals should be put to death; it further directed that the head of the clan should be put to death, that the immediate neighbors each receive eighty blows and be sent into the exile; that the representatives of the graduates of the first degree (or A. B.) among whom the male offender ranked should be flogged and exiled; that the granduncle, the uncle, and two older brothers should be put to death; that the prefect and the rulers should for a time be deprived of their rank; that on the face of the mother of the female offender four Chinese characters expressive of neglect of duty towards her daughter should be tattooed, and that she be exiled to a distant province; that the father of the female offender, a bachelor of arts, should not be allowed to take any higher degrees, and that he be flogged and exiled; that the son of the offenders should receive another name, and that the lands of the offender for a time remain fallow."<sup>6</sup>

<sup>6</sup> Gray, China, vol. I, p. 237.

## THE ROLE OF TESTS

Prototypes of the tests used at present in great numbers and endless variety, are found in the contributions of Kraepelin of Germany and Seguin of France. The former as forerunner and founder of modern Psychiatry is known to have stressed and emphasized the need of mental profiles, psychographs, and intelligence scales for the purpose of detecting and diagnosing criminality, thus naturally inclining his test-premonitions in the direction of mental and social deficiencies. The latter, known also as the "Apostle to the Idiot," being a native of that country in which psychology has remained uniquely ancillary to medicine, was interested principally in the classification of the defective. The monumental and epoch-making achievement of Binet of France was originally so designed as to furnish tools for dealing with mental deficiency. The scene of the first Binet test work in America was laid in the psychological clinic. When Terman undertook to revise and Americanize the Binet tests he had in mind the institutions for defectives, reform schools, juvenile courts, and public courts.

More recent literature dealing with the causal relations supposed to exist between diminutive intelligence and crime, indicates that "We have here . . . only three widely divergent views. The first is that mental deficiency is the chief cause of crime; or at least very highly correlated with criminality: the second is that mental deficiency is only one of the factors of crime, and the third is that mental capacity is apparently related differently to different types of crime, and may possibly not be an important factor at all. All these opinions, though so widely divergent, are based upon the interpretation of the application of mental tests to delinquents."<sup>7</sup> Results obtained in several rather extensive surveys also show that the third view is most tenable and that different types of crime are actually linked with the different levels of intelligence. Various shadings of fraud, such as forgery, embezzlement and counterfeiting, are restricted largely to the group of superior intelligence. A long list of emotional crimes including rape, sodomy, felonious assault, homicide and others, is, on the other hand, confined rather consistently to the lower levels of intelligence.

## EDUCATION PER SE, NO PROPHYLAXIS

Socrates, as we recall, maintained that right thinking is essential to proper conduct. Knowingly and purposively preferring evil to good, he believed, is contrary to human nature. Among recent writers one has asked: "Is knowledge necessary for right conduct, or is it a mere accessory, useful indeed, but not indispensable?"

<sup>7</sup> Freeman, *Mental Tests*, p. 429.

What of the old dictum that virtue is knowledge? . . . Does failure in conduct always imply something amiss in our intellectual processes, or do we err with eyes wide open, in clear and undimmed intellectual vision? That many of the worst acts of men are due to ignorance or to mental limitations no one will be inclined to deny. But that all wrong conduct means some limitation or disturbance in our thinking we also hold true. . . . Whenever we go wrong we go wrong in our thinking."<sup>8</sup>

Plato called attention to the lower appetites that militate against the nobler impulses, also that feeling and thinking represent different springs of action. That education per se or a mechanically constructed intellectual framework is neither bulwark nor prophylaxis against criminality is attested by many outstanding authorities in the field of education. To illustrate this only one such statement need be quoted: viz., "Although pedagogs make a vast claim for the moralizing effect of schooling, I can not find a single criminologist who is satisfied with the modern school while most bring the severest indictments against it for the blind and ignorant assumption that the three R's or any merely intellectual training can moralize."<sup>9</sup>

At the beginning of the nineteenth century German investigators introduced the term "Moralischer Blödsinn," which has been translated into the English and is known as "Moral Imbecility." Its advocates are of the opinion that a person may possess intelligence and education and yet be as helpless as an imbecile when confronted by moral problems. In the Courts this term has served as a convenient label for the classification of feeble-minded offenders. The old faculty psychology was also benefited. The human mind, as formerly believed, is composed of various independently functioning compartments, faculties or senses. A moral imbecile was simply one whose brain centers are all, with one exception, capable of being developed, and that one abnormal center was believed to be the neural basis of the moral sense.

In "The British Journal of Medical Psychology" vol. VI., 1926, is found a symposium dealing exclusively with "The Definition and Diagnosis of Moral Imbecility." The contributions included were furnished by internationally recognized authorities but all arrived at the same conclusion—there is no moral imbecility and therefore the term should be dropped.

#### THE PROBLEM STATED

The criminal presents an actual problem. Lawlessness is gnawing the very vitals of our nation and government. Several esti-

<sup>8</sup> Todd, *Theories of Social Progress*, p. 481.

<sup>9</sup> Hall, G. Stanley, *Adolescence*, vol. I, p. 406.

mates place the annual cost of crime in our country at \$13,000,000,000, a sum equal to the original total of the war debts. It is furthermore pointed out that the total number of men and women of our country who are making their living wholly or in part by crime is 350,000. Expensive Americans these whose annual maintenance amounts to more than \$37,000 per person.

When we undertake to locate the underlying causes of the earliest beginnings of criminality we face the same problem that vexed the Greek dealing with hectic fever—in the earlier stages it is hard to diagnose and easy to cure while in the later stages it is easy to diagnose but hard to cure. Forerunners of crime are likewise, as a rule, subtle and recondite. A study of the genesis of crime in the light of ethical and religious factors, is difficult and problematic because of the lack of dependable means and methods of measurement. We therefore turn to materials whose investigation promises more tangible results and among these we find the factor of habit. Of 1916 convicts examined 1497 ascribed their own criminality to habit, especially bad social and leisure habits. No one is unaware of perils lurking in habits involving gang-running, sex-irregularities, gambling, drink, drugs, etc. The power with which habit determines conduct is pointed out by John Dewey who says: "Habits, once formed perpetuate themselves, by acting unremittingly upon the native stock of activities. They stimulate, inhibit, intensify, weaken, select, concentrate and organize the latter into their own likeness. They create out of the formless void of impulses, a world made in their own image. Man is a creature of habit, not of reason nor yet of instinct."<sup>10</sup> Accordingly this investigation undertook the following:

(a) To retrace the life-history of the individual for the purpose of ascertaining the sociological status of the home, the environmental setting, the influence of parents and siblings as conjointly contributing to the acquisition of social or anti-social habits.

(b) To determine what habits were subsequently acquired and operative in bringing about the individual's break with society, special emphasis being placed upon the status of the home, whether intact or broken.

(c) To discover early mental habits regarding Parochial School or Sunday School attendance, participation in family worship, in terms of interest, apathy or antagonism in all matters of a religious nature.

(d) To find what habits manifest themselves in terms of attitudes and reactions at present in connection with the Church as an

<sup>10</sup> Dewey, *Human Nature and Conduct*, p. 125.

institution, the members and people of the Church, also Church work and religious services.

(e) To ascertain the factors, other than the Church and religion, that convicts are in the habit of associating with a safeguard against "getting into trouble."

#### THE EXAMINEES

The group included in this investigations consisted of one hundred male convicts in the Western Penitentiary at Pittsburgh. Sixty-four of these were of the white and thirty-six of the colored group. Thirty of the whites were Protestants and the remaining thirty-four of the Catholic faith. The ages ranged from seventeen to sixty-three years, with a median of 27.8 years. The intelligence quotients (I. Q.) were scattered between the limits of 48 and 113. The I. Q. and mental age medians were as follows:

GROUPS	I. Q. MEDIAN	MENTAL AGE	
Prot. Whites	86.00	13 years	9 months
Cath. Whites	82.66	13 "	2 "
Colored	65.66	10 "	6 "
Entire group	80.66	12 "	11 "

#### TOOLS AND TECHNIQUE

Because there were no tests available for this type of investigation it was necessary to construct one. When completed it consisted of four parts, the first of which was a questionnaire introduced for the purpose of securing as much information as possible regarding the religious background of the examinee. It therefore deals with the life history, placing emphasis upon experiences of childhood and the earlier years of life, particularly those embracing religion as found in the home. The second part consisted of a Biblical Knowledge Test, likewise devised for this investigation. It is a multiple choice test covering certain events, places and persons mentioned in the Bible. As third and fourth parts, Fernald's Ethical Perception Test and Fernald's Ethical Discrimination Test were used. The results are given in the following table.

#### MEDIANS OF THE SCORES MADE BY THE VARIOUS GROUPS IN THE DIFFERENT TESTS

Groups	Biblical Knowledge	Ethical Perception	Ethical Discrimination
Prot. Whites	41.80	46.42	66.75
Cath. Whites	43.85	46.75	66.00
Colored	38.25	32.00	64.80
Entire Group	41.63	42.39	65.87

## CONCLUSIONS

I. Large families are in the majority among those represented in the prison population, the average being 33 per cent larger than the average size of the family in the American nation as a whole. Where parents are thus preoccupied in the economic struggle connected with providing for a large family and where a proportionately smaller measure of attention and interest can be allotted to the individual child, conflicts easily arise, which in turn are conducive to habits of criminality.

II. The results of this investigation make it clear that the broken home, as a single cause, gives rise to more habits of crime than any other. By adding the possible number of biologically unhealthy, or psychologically broken homes to the 76 per cent, shattered by death, divorce, desertion, or separation, we have a total sufficiently large to speak in no uncertain tones of this one cause of abandoning religious influences and lapsing into criminality.

III. Statistics, as compiled in this undertaking sound a warning against the frequent compulsory participation in church attendance, religious activities, also in Parochial and Sunday School work. Reactions involving bitterness and negativisms, easily lead to mental habits which in turn will engender disregard and contempt for all authority and discipline, law and order.

IV. Mental habits of people, existing on an unusually low ethical plane, prompt them to think of the Church as consisting of a group of people who are almost under obligation to assist the offender in the matter of escaping the consequence of crime and evading a jail or prison sentence. Irrespective of the guilt or the justifiability of punishment, church people should, to use the stock phrase, "help a man when he is in trouble," or at least not "kick a man when he is down."

V. In the mind of the convict the Church is nevertheless an indispensable institution. With very few exceptions the men in prison declare unhesitatingly, however in their own vocabulary, that religion and criminality are wholly incompatible, mutually exclusive, and diametrically opposed to one another. They finally believe that he who abides by the Church, applying her teachings, walking in her ways, will never need to "do time."

VI. As a safeguard against crime, honest work is equally as important as religion and the Church. Ninety-three per cent of the examinees themselves gave this answer to a question calling for "the most important thing a man must do to avoid getting into trouble." Even the men who are serving a prison sentence readily admit that a wholesome respect for higher authority and a reverence for honest work are priceless treasures and a reliable safeguard against crime.

## ETHICAL THEORY OF SCHLEIERMACHER

ELMER ARNDT

(Conclusion)

### V.

Schleiermacher's treatment of Christian ethics does not reveal any new philosophical principles. From his point of view of the matter, there is posited in the philosophical ethics the reality and substance of all that is most distinctive of the other. The difference between philosophical ethics and Christian ethics is a matter of form not of content. As the elements of the one cannot be contradicted by the elements of the other, so the form of the one is in no element like the form of the other. Thus both are from one point of view completely alike and from another point of view completely unlike.<sup>15</sup> Yet one should not expect to derive Christian ethics from philosophical ethics or to force philosophy to defend Christian ethics. It is true that every moral philosophy must come somewhere on the religious element and establish the relation of men to it. But it cannot be expected that philosophy should deal with the Christian religion because Christianity cannot be demonstrated. What philosophy can do and must do, says Schleiermacher, is to show that the activity of man is conformable to his religious consciousness. In doing this religion is treated as universal, i. e., philosophy deals with those elements which are common to all religions.

On the other hand, it is dangerous for Christian ethics to simply adopt the forms and principles of philosophy. When such has been done two disastrous results have followed: Christian ethics has become embrangled in the clash of philosophical systems, and it becomes exceedingly difficult to present clearly the character of Christian ethics; indeed, what is offered under such circumstances is for the most part a philosophical ethics clothed in Christian terminology. The Christian ethical scientist easily falls into the strife of systems because he is not content with the minimum requirements of his science, namely, to present the elements of Christian ethics in complete connection with each other, but rather seeks the maximum requirement, the presentation of Christian ethics as a complete organism in which the content and the connection of members is identical. Now the closer one approaches the maximum, the more Christian ethics approaches the philosophical. This raises the question, Is a scientific Christian ethics possible? If an affirmative answer is to be given, we must take a different point of view than that which differentiates Christian from philosophical ethics. We have to ask ourselves, "What is the essential and unique quality of Chris-

<sup>15</sup> *Ibid.*, III, p. 124.

tianity which can become a constitutive principle of ethics?"<sup>16</sup> The answer to this question will indicate both the identity and the difference of Christian ethics from Christian theology.

The specifically Christian is that all communion with God is regarded as conditioned through the act of the redeemer through Christ. This is the fact from which both ethics and theology must begin. Ethics, then, is "the representation of the communion with God conditioned through communion with Christ, the Redeemer, so far as this is the motive of all activity of the Christian; it can be nothing else than a description of that manner of activity which originates from the lordship of the Christian religious self-consciousness."<sup>17</sup> Christian ethics is therefore the description of the behavior of the Christian community, the Church, for the Church is the place where the Christian consciousness is the ruling impulse. The Christian ethic describes the behavior of the Christian community insofar as that activity rests on the Redeemer; and such description is a command for all who are in the Church. For there can be no other command for those in the Church than that which is developed out of the absolute communion with God as it was in Christ, the Redeemer.

Here arises a difficulty with which Schleiermacher deals at some length. The Christian life is certainly a life of blessedness. How, then, can impetus to action have any place in it? For impetus to action presupposes that there is some defect to be remedied, while blessedness is complete in itself. The solution of the difficulty lies in the fact that the blessedness of the Christian is a becoming (*Werden*), a progress, not a being (*Sein*), not an attainment. Still there is the further objection that the blessedness of Christ cannot be thought of as restricted. And yet Christ did engage in activity. Does this mean that his blessedness is restricted? No, for the defect in his blessedness did not arise from himself but in his widening self-consciousness which led him to feel the lack of blessedness in others which constitutes the motive of his whole redeeming work. So it is possible to maintain that blessedness and impetus to activity only stand together insofar as blessedness is only a progress, a becoming. Nevertheless, it is still necessary to discriminate between absolute and relative blessedness. Relative blessedness manifests itself in the change from pleasure to pain in relation to that which is the standard of blessedness. In absolute blessedness there is no such change. The change from pleasure to pain in relative blessedness arises out of the demand for communion with God thought together with its realization without the realiza-

<sup>16</sup> *Ibid.*, III, p. 128.

<sup>17</sup> *Ibid.*, III, p. 129.

tion being determined in any given moment. In the comparison of imperfect blessedness in the moment in which it appears as pleasure with the moment in which it appears as pain, we have the consciousness of a higher life-potency which the Scriptures call 'joy in God.' This consciousness transmutes itself into an impetus to activity for there is always an opposition in the life of the Christian, the warfare of the flesh and the spirit. With the pain of an incomplete blessedness arises the impetus to an activity through which the idea of a relation between the higher and the lower life-potency ought to be restored. With the pleasure of blessedness, the impetus to a wider activity is identical. So the Christian activity takes two forms: a restorative activity and an expansive activity.

But there is still a third kind of activity involved in the Christian life. We have seen that no activity can come from a consciousness of blessedness. And the state in which the lower life-potency is perfectly subordinated to the higher life-potency we have a state analogous to that of blessedness. Now of course, no man ever realizes either blessedness or this state of equilibrium perfectly. But between the moments of pleasure and pain there must necessarily enter some moments of satisfaction, which are, be it observed, only relative. Even this state impels to some action. But what action? Obviously, in that kind of action which is essentially and directly related to no division of life nor determined by it. It does not seek to work any change of any kind in life. It is like art or play sufficient for itself. This is what Schleiermacher calls the manifestive activity of the Christian.

These three kinds of activity include the whole realm of Christian life. Some further explanation of the meaning of the restorative, expansive, and contemplative or manifestive activities of the Christian will make clear how much is included. The rationale of the restorative activity is found in the fact that the Holy Spirit is never completely dominant in the Church. Some residuum of sin always remains. The restorative activity is two fold: it is universal, as the action of the Church to eliminate sin from herself; it is individual, as the action of the individual Christian to reform himself. Of course, both the Church as a Community and individuals in the Church interact. Individual Christians exist by means of the Church and are reformed by it. For the Church seeks to bring individuals up to the standard of the Christian life. On the other hand the individual influences the community and by his own high standards helps to raise the level of life in the Church and exerts a quiet influence on others.

The expansive activity of the Christian has as its universal type the redemptive work of Christ. The spring of expansive activity is the feeling of pleasure consequent on the removal of antag-

onism between flesh and spirit. The end of this activity is the perfecting of the whole human race in Christ. Thus the expansive activity has as its object the whole human race. But it has another side also which might be called the intensive activity of the Church, namely, the perfecting of itself in Christ.

The principle of the manifestive activity is, religiously regarded, brotherly love, intellectually regarded, universal love. Brotherly love is the basis of the Church. It is the foundation on which rests the equality of all Christians in relation to Christ and the Spirit. Manifestive activity is expressed in worship, for worship is the manifestive activity in the sphere of active life. Worship is thus its own end, an expression which has no ulterior motive, just as a beautiful painting is an expression of beauty without any object other than its own being.

Thus there are two kinds of impetus: the impetus to an actual activity, and an impulse to representative activity through which man does not proceed from one condition to another but only wishes to fix outwardly the inner determination of his self-consciousness. Worship is the common expression of the second impetus, education of the first. Education includes all elements of self-discipline which are the means for restoring the broken relationship of the lower potencies to the higher ones. And it must be recalled, here as elsewhere, that the two kinds of impetus are always in some measure present together, for the three types of activity are not clear-cut, but rather represent predominant elements. "In every Moment, in which the self-consciousness is predominantly characterized by the indifference of pleasure and pain, there is not only the possibility of the transition to the other two forms, but also that of the continuation of the given determination. And it is also so in each of the other two forms."<sup>18</sup> No rule can be made for determining whether one should remain in any given form or make a transition to another form. The Christian will be guided by the Spirit of God as the principle of his activity. Furthermore, each person is an individual and so his self-consciousness is determined in a unique way. All men are members of the race but each one is distinct from the others. To attempt to impose a rule would be to neglect the individuality of each person. But, one asks, is not the divine Spirit the same in all? Indeed, but it operates differently in different persons and always finds in each man already an individualized reason. "There is no general human activity," Schleiermacher remarks, "absolutely separated from the individual and the individual cannot be caught in a universal formula. But both the universal and the individual have limits. So far as an activity

<sup>18</sup> *Ibid.*, III, p. 152.

has its ground in the individuality of a man, so far it can be judged by no other than himself. But if he judges himself, he is not his own teacher."<sup>19</sup> From the Christian point of view there is no escape from the antithesis of the individual and the universal. But the antithesis is not universal.

In conclusion, it must be pointed out that the conception of the Church with which Schleiermacher operates is not a magical or a supernatural conception. The Church is a developing organism striving to reach the perfection of Christ. As he himself puts it, "It is essential to the uniqueness of the protestant outlook that we think of the Church as a moving whole, one capable of advance and development; only with this restriction, without which Christendom would collapse, that we may never think that there could be aspiration to or exhibition of a perfection in the Christian Church which exceeds that given in Christ, but that each advance can be nothing else than a more correct understanding and a more perfect appropriation of that given in Christ."<sup>20</sup>

<sup>19</sup> *Ibid.*, III, p. 161, footnote.

<sup>20</sup> *Ibid.*, III, p. 169.

## Die homiletische Lage in Deutschland

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Als nach der Revolution von 1918 eine gewaltige Erschütterung auch über die evangelische Kirche kam und ihren äußeren und inneren Bestand bedrohte, begannen die Besten darüber nachzudenken, wie unsrer evangelischen Kirche geholfen werden könnte. Manche fragten, ob man die Tore nicht weiter aufmachen sollte, ob man nicht noch weitherziger auf das Gegenwärtsgeschehen eingehen und sich der Zeit mehr anpassen sollte. Andre schauten nach der katholischen Kirche, suchten engere Beziehung zu ihr und überlegten, ob wir nicht manches von dieser Kirche übernehmen könnten. Sie hatte ihren Kultus mit aller Feierlichkeit und Sinnfälligkeit und Schönheit und Mystik. Luther hatte sich im Reformationszeitalter scharf dagegen gewendet. Aber ob man nicht jetzt den eigenen Kultus in dieser Richtung bereichern könnte? Wieder andre versuchten es mit ganz neuen Formen, wie etwa die Anthroposophie und Christengemeinschaft. In der „Menschenweihandlung“ wurde ein neuer Weg gesucht, unsre Zeitgenossen und gerade die Gebildeten unter ihnen anzuziehen und zu befriedigen.<sup>1</sup>

Mit Recht empfanden die meisten Theologen jedoch, sowohl an der Universität als im praktischen Pfarramt, daß für unsre evangelische Kirche, wenn sie ihren Namen noch weiter verdiente, auf das zurückgegriffen werden müßte, was für Luther selbst im Mittelpunkt gestanden hatte: die **Wortverkündigung**, die Evangeliumsverkündigung, die Predigt. Ueber der Tür zur Wittenberger Stadtkirche, wo Luther einst seine gewaltigen Predigten gehalten hat,<sup>2</sup> steht die Losung: „**Verbo solo.**“ So besann man sich aufs neue auf das reformatorische Prinzip; und wie es materialiter heißt: „**Sola fide,**“ so formal: **Allein durchs Wort!** Deshalb setzte eine zentrale Selbstbesinnung auf die Art wahrer evangelischer Predigt ein. Wenn jede Predigt eine Synthese ist zwischen Wort Gottes, Gemeinde und Prediger, so wurde dem ersten Punkt die besondere Beachtung geschenkt.

Das „**Theozentrische**“ wurde stark betont. Karl Holl in Berlin, der Bahnbrecher der neuen Lutherforschung, erklärte: Die Predigt hat keinen andern Zweck, als Gott zu vergegenwärtigen. Man

<sup>1</sup> Von diesen und ähnlichen Versuchen soll in einem späteren Aufsatz über die liturgische Lage berichtet werden.

<sup>2</sup> Vgl. die neuen Ausgaben: Georg Buchwald, Predigten D. Martin Luthers auf Grund von Nachschriften Georg Rörers und Anton Lauterbachs. Bertelsmann 1925. 2 Bände. Ferner: Fr. Högarten, Martin Luthers Predigten. Mit einem Nachwort. Jena 1927. Em. Hirsch, Luthers Werke in Auswahl. Ein Band. Berlin 1932.

muß den Menschen, der redet, ganz vergessen können. Professor Fezer, praktischer Theologe in Tübingen, forderte in einer besonderen Schrift über „Predigt und Wort Gottes“ (Kallw 1925): Die Predigt soll Gott bringen und nicht allgemeine Wahrheiten über ihn. Auch Karl Barth stellte als Ziel der Predigt hin, daß „Gott selber rede.“ Barth war damals nach der Revolution ja noch Pfarrer in der Schweiz und hielt seine ersten Vorträge und machte seine ersten Veröffentlichungen gerade aus selbstempfundener Predigtnot heraus. Er faßte das Problem ganz in der Tiefe an, indem er von der formalen Frage: Wie sollen wir predigen? zu der zentralen Frage durchstieß: Können und dürfen wir überhaupt predigen? Dürfen wir Menschenlein es wagen, in Gottes Namen auf die Kanzel zu steigen und uns als Verkündiger des Gotteswortes bezeichnen?

Mit großem Ernst wurde von vielen Seiten betont, wie sich zunächst auch der Prediger unter das Gericht, unter den Bußruf Gottes stellen muß; wie es nicht ankommt auf seine Tüchtigkeit und Begabung, auch nicht auf seine durchschnittliche oder bessere oder beste Vorbildung und Geschicklichkeit, auch nicht einmal auf den äußeren Beifall und „Erfolg.“ Alles, was der Prediger, der Durchschnittsprediger, aber auch der beste Prediger, tut, ist und bleibt „fragwürdig.“ Denn der Ort, da der Prediger steht, ist heiliges Land. Gott selbst ist an diesem Ort. Wer die Kanzeltreppe besteigt, darf es nur mit einem inneren Erzittern tun. Gott ist nicht „Gegenstand“ unsrer Predigt. Wo Gott ist, ist er stets Subjekt, bleibt er der Schöpfer und der Heilige, vor dem wir in Kreatur- und Sündengefühl erschauern müssen, gerade dann, wenn wir Theologen sind und Gott durch uns Zeugnis geben will.

Es ist uns zum Bewußtsein gekommen, wie viel „unfromme“ Predigten Sonntag für Sonntag gehalten werden, auch von uns gehalten werden. Man sucht schön zu predigen, eindringlich zu predigen, erfolgreich zu predigen und merkt nicht, wie man Gottes Ehre damit hinter das eigene kleine Ich zurückstellt. Nicht der Aesthet predigt, nicht der Dichter, nicht der literarisch und zeitgeschichtlich Interessierte, nicht der Orthodoxe, der etwas „hat,“ nicht die liberale „suchende Seele,“ sondern: Der, der einen Auftrag von Gott hat, mit Gottes Wort als wirklicher Verkündigung, trete auf die Kanzel! Als Menschen müssen wir zurücktreten und immer wieder fragen: Wie schaden wir nicht? Wir müssen Gott ganz ernst nehmen. Barth wagt sogar die beißende Ironie zu sagen: Wir müssen ihn wenigstens ebenso ernst nehmen wie uns selbst! Es muß dem Prediger bewußt sein, daß Gott vor ihm war und nach ihm sein wird; daß er ohne uns sein kann; daß er uns zerbrechen und verworfen kann. Wir sind es nicht, die da wirken, sondern Gott. Wir reden nicht, sondern es ist Gottes Wort, das erklingt

und wirkt. Es muß uns stets gegenwärtig sein, daß die Sache seine Sache, daß die Ehre seine Ehre, daß der Erfolg sein Erfolg ist, wobei Luther es wagt fortzufahren: daß der Mißerfolg sein Mißerfolg ist! Wir nehmen nicht aus dem Eigenen, sondern „aus seiner Fülle haben wir alle genommen Gnade um Gnade.“

Dabei ist es das Große an Luther, daß er ganzen Ernst gerade mit der Güte, Barmherzigkeit und Gnade Gottes macht; daß er weniger vom „Wort Gottes“ als vom „Evangelium“ redet, von der frohen Botschaft, die ein Volk, eine Menschheit, ein Einzelmensch gerade dann braucht und hört, wenn alles in Trümmer zu gehen droht. Luther bleibt nicht bei der Sünde stehen, sondern spricht von der Vergebung der Sünden, auch für den Prediger selbst. Luther, der auch von den Abgründen des verborgenen Gottes weiß, preist gerade auch als Prediger und für den Prediger die Gnade des in Christus offenbaren Gottes.<sup>3</sup>

Mit Gott und Gottes Wort in der Bibel und in der Predigt ist etwas gegeben, was größer ist als der Prediger, der es verkündigt, als die Gemeinde, die es hört. Darum hat die homiletische Besinnung in Deutschland in den letzten zehn Jahren vor allem angeknüpft an die Wahrheit des Lutherwortes: „Es ist alles andre besser nachgelassen denn das Wort.“ Entweder bringt die Predigt wirklich Gottes Botschaft an die Gemeinde, so daß diese sie hören kann, oder sie ist keine Predigt. Ja, hier liegt allein das, was der Predigt in der Gegenwart noch ihre Berechtigung gibt. Eindringlich und anschaulich hat dies Wilfried Lempp, einer der Mitarbeiter Theodor Böcklers in dem großen Liebeswerk in Galizien, in einer Schrift „Zur Rettung des evangelischen Predigtgottesdienstes“ (München 1926) ausgeführt. Er geht davon aus, daß die Predigt im Laufe der letzten fünfzig Jahre starke Konkurrenz bekommen: durch die Zeitungen, durch Zeitschriften, durch Bücher und Broschüren, durch Radio, durch hoch interessante Vorträge und geistreiche Darbietungen. Lempp fragt: „Was soll da ein armer evangelischer Pfarrer noch bieten?“ Er antwortet: „Doch; wenn im evangelischen Predigtgottesdienst wirklich der Lebendige Gott zu den Menschen redet, wie soll da ein armes Menschlein, und wäre es der bedeutendste Redner der Welt, mit einem Vortrag seiner Gedanken dagegen aufkommen“ (S. 26). Die Predigt hat nur Sinn, wenn sie etwas allem ändern unbedingt Ueberlegenes, etwas Uebergewaltiges ist, was die Menschen durch und durch ergreift.“ „Wenn die Predigt ist, was sie sein sollte, dann fehlt die Gegenwart des heiligen Gottes nicht. Ja, wenn diese fehlt, ist es eben keine Predigt gewesen!“

<sup>3</sup> Vgl. hierzu: G. Werdermann, Zur Gemeindepredigt der Gegenwart. Anregungen von Luther her. 435. Gütersloh, 1930.

Dabei handelt es sich nicht einfach um „Schriftlesung,“ sondern um die „viva vox evangelii, die Luther immer wieder nennt und preist. Dieses „lebendige Wort“ ist zu Luthers Zeit das Mittel gewesen, mit dem die Reformation die Herzen erobert hat; es ist auch heute noch das Mittel, daß Gott uns gelassen, ja wieder neu gegeben hat. Das galt für die Zeit nach der marxistischen Revolution 1918. Das gilt auch für die Zeit nach der nationalen Revolution im Jahre 1933. Ja, wer die Zeichen der Zeit im Sinn Adolf Hitlers recht versteht, der wird sich als Pastor jetzt und in Zukunft in viel höherem Maße auf die evangelische Wortverkündigung konzentrieren. Der Pastor soll nicht Politik treiben, weder der katholische noch der evangelische; das hat mit seinem „Sirtenamt“ nichts zu tun. Der Pastor der letzten Jahre hat unter der Ueberbürdung durch äußerliche Pflichten geküppelt; Vereinstätigkeit und Wohlfahrtsarbeit hatten alles andre übermüdet. Diese Arbeit ist jetzt weitgehend vom Staat übernommen worden. Der Pastor soll vor allem seine eigentlichste Aufgabe erfüllen: Seelsorge treiben, das Evangelium verkündigen. Und darin werden ihm auf der Kanzel nicht nur keine Hindernisse in den Weg gelegt, sondern das wird gewünscht, damit vom Christentum her die innersten Kraftquellen erschlossen werden, die die Seele froh und ein Volk stark machen.

Wenn gelegentlich die Frage aufgeworfen ist: Ist nicht die Zeit der Predigt vorüber? so kann darauf geantwortet werden: Die Zeit der faß- und kraftlosen Predigt, des erstarrten Bibelbuchstabens, des Sichverlierens in Relativität und Gegenwartsprobleme, das Sichauktoben unerzogener Individualität auf der Kanzel, das und noch vieles mehr ist vorüber. Aber die Zeit der rechten Predigt ist jetzt ebenso wie früher. Und da gilt Römer 10: „Wie sollen sie glauben an den, von dem sie nichts gehört haben? Wie sollen sie aber hören ohne Prediger? So kommt der Glaube aus der Predigt, das Predigen aber durch das Wort Gottes.“ (Vers 14 und 17.) Auch heute noch werden viel Hunderttausende durch das Wort von der Kanzel erreicht. Und im letzten Jahr ist in vielen Gegenden in Deutschland der Kirchenbesuch wesentlich gestiegen. Und bei unzähligen andern ist ein bewußtes oder unbewußtes Sehnen vorhanden, daß die evangelische Kirche das lösende Wort fände und eine Sprache der Verkündigung, die der deutsch-evangelische Mensch des 20. Jahrhunderts verstünde, die ihn packte.

Damit diese wirklich geschieht, kommt es nun auf den zweiten homiletischen Faktor an: die rechte Berücksichtigung der **Gemeinde**, für die gepredigt wird. Jesus hat uns in dem Gleichnis von dem viererlei Acker achten gelehrt auch auf die Beschaffenheit und Verschiedenheit des Ackers, des Herzensackers. Und nachdem wir bis-

her versucht haben, mit allem Ernst den Ton darauf zu legen, daß die rechte evangelische Predigt ewigkeitsgemäß sein müsse, muß nun mit demselben Ernst hinzugefügt werden: Sie muß auch **zeitgemäß** sein. Beides schließt sich keineswegs aus. „Göttlich“ heißt niemals: zeitlos, sondern: ewig, in dem Sinn fortwährender göttlicher Gegenwart für jede einzelne Lage, in der Menschen und Gemeinden und Völker sich befinden.

Darin ist uns die Bibel selbst die beste Anleitung. Gott hat in seinen Offenbarungen nie abstrakt geredet. Er hat Menschen, zeitlich bedingte und gebundene Menschen, unvollkommene und sündige, mit bestimmten Anlagen und Temperamenten ausgestattete Menschen in seinen Dienst gerufen und verwendet. Und sie haben Gottes Auftrag erfüllt unter ganz konkreten Zeitbedingungen an ganz bestimmten Gemeinden. Dadurch hat das Matthäusevangelium eine ganz andre Eigenart als das Markusevangelium. Darum schreibt Paulus an die Korinther anders als an die Galater, an die Philipper anders als an die Römer. Predigt und Gemeinde stehen nicht in Gegensatz zueinander, sondern in notwendiger Wechselbeziehung.

Das beweist auch ein Blick auf **Luthers** Predigtätigkeit. Diese ist predigtgeschichtlich oft ganz falsch beurteilt worden. Das kam daher, daß von ihm vor allem zwei Werke bekannt und verbreitet waren, nämlich die Predigt- und die Hauspostille. Nun sind beides wertvolle Lutherschriften. Nur kann man den Prediger und erst recht nicht den Gemeindeprediger Luther daraus kennen lernen. Denn das ist gewiß, daß keine der dort aufbewahrten „Predigten“ so von Luther gehalten ist, wie sie da auf uns gekommen sind. Oft sind mehrere Predigten zu einer einzigen vereinigt, fremde Stücke, z. B. aus Melanchthonischen Predigten, sind hineingeraten. In den Predigtpostillen Luthers handelt es sich nicht um wirkliche Predigten, erst recht nicht um „Musterpredigten,“ sondern um „Materialsammlungen,“ aus denen die damals unselbständigen Prediger der ersten reformatorischen Generation schöpfen sollten. So sind die dort gebotenen Predigten, die auch fast alle unverhältnismäßig lang sind, ganz losgelöst von Raum und Zeit, während die Bindung daran für den wirklichen Prediger Luther stets stark vorhanden gewesen ist.

Wir können uns auf Luther selbst berufen, wenn in der homiletischen Aussprache in Deutschland in mannigfacher Form gefordert wurde, daß die Predigt: **gemeindegemäß** sein sollte. Als Luther 1518 eine Anzahl Katechismuspredigten in lateinischer Sprache über die zehn Gebote herausgab, veröffentlichte er sie unter dem Titel: „Decem praecepta, unter der Hinzufügung: „Witten-

<sup>4</sup> Weimarer Ausgabe, Band I, S. 394 ff.

bergenſi praedicata populo.<sup>4</sup> Das Evangelium iſt für alle Menſchen, die Predigt dagegen für eine beſtimmte Gemeinde. Und dem oben erwähnten Lutherforſcher G. Buchwald iſt es gelungen, die Wittenberger Gemeindepredigten für die Jahre 1528—1532 in ziemlich genauer Form wiederherzuſtellen. Luther ſelbſt hat ſeine Predigten nämlich niemals wörtlich aufgeſchrieben, ſo daß wir unter all den vielen Lutherpredigten der Erlanger und Weimarer Ausgabe keine einzige genau ſo haben, wie ſie Luther gehalten hat. Für die oben erwähnten Jahre lagen nun mehrere Nachſchriften von Studenten vor, zu denen Buchwald in der Jenaer Univerſitätsbibliothek noch eine neue entdeckte, ſo daß er nun durch Vergleich den wahrſcheinlich urſprünglichen Wortlaut wiederherſtellen konnte. Da iſt man überrafcht, wie anſchaulich Luther in das Leben ſeiner Gemeinde hineingegriffen hat, wie er auch auf der Kanzel, im Licht des Gotteswortes, von all den großen und kleinen Dingen geſprochen hat, die die Väter und Mütter, die Bürger und Studenten, den ſächſiſchen Staat und das deutſche Volk damals bewegten. Es ſind ſo viel Einzelzüge vorhanden, daß es nach vierhundert Jahren ſogar möglich iſt, ein ganz anſchauliches Bild der damaligen Wittenberger Gemeinde zu rekonſtruieren.<sup>5</sup> Es war möglich, aus ganzen Predigten oder Einzelbemerkungen Genaueres zu erfahren über die Predigtzuhörer und die Gottesdienſte, Beichte und Abendmahl, Opfer und Abgaben. Wir ſchauen hinein in das Leben im Hauſe, bei Eltern und Kindern und Gefinde, Hochzeit und Ehe. Aber wir erfahren auch viel über die damalige allgemeine Unzufriedenheit, über den Wucher, über Landwirtschaft und Gewerbe, über Verkehr und Wirtshaus, Bettler und Verbrecher, Obrigkeit und Krieg, Krankheit, Aberglaube, Tod und vieles andre mehr. (Dies alles ſind die Ueberschriften der Abſchnitte in dem in der Anmerkung genannten Buch.)

Die Forderung der „Gemeindegemäßheit“ der Predigt darf auf keinen Fall ſo aufgefaßt werden, als handelte es ſich um Abſtriche vom Evangelium, um Verkürzungen und Entſtellungen. Durch Zugeständniſſe iſt im Grund niemand zu gewinnen; eher durch das Gegenteil! Gemeindegemäß predigen heißt nicht: predigen, was die Gemeinde will, was ſie wünſcht, wonach ihr die Ohren jücken, ſondern: ihr ſagen, was Gott gerade von ihr will, was ſie braucht, wie ſie iſt und wie ſie ſein ſollte. Die Gemeinde iſt nicht Quelle der Predigt, ſondern Beziehungspunkt. Die Predigt iſt ein Dialog: ein Dialog Gottes mit dem Prediger, aber durch den Prediger auch mit der Gemeinde. Die Rückſicht auf die Gemeinde

<sup>5</sup> Vgl. G. Werdermann, Luthers Wittenberger Gemeinde, wiederhergeſtellt aus ſeinen Predigten. Zugleich ein Beitrag zu Luthers Homiletik. 3215. Gütersloh, 1929.

geht für Luther allein schon aus der Liebe hervor, aus dem Sich-Einstellen auf die „Einfältigen.“ Luther hat jahrzehntelang so ganz mit der Wittenberger Gemeinde gelebt, daß die innere Beziehung ohne weiteres gegeben war. Der Prediger der Gegenwart, der meist nicht mehr in so enger und so langer Lebensgemeinschaft mit seiner Gemeinde steht, muß sich einstellen auf seine Gemeinde. Er muß ihre Geschichte und Vergangenheit kennen lernen; er muß religiöse Volkskunde treiben. Er muß Seelenkunde studiert haben und an lebendigen Menschen immer weiter studieren. Er muß Seelsorge treiben, Hausbesuche machen und innere Fühlung mit der ihm anvertrauten Gemeinde gewinnen.

In den letzten Jahrzehnten hatte in Deutschland weithin zu sehr eine Klasse „Normalpredigt“ geherrscht. Vielleicht hängt das mit der Bewertung der akademischen Predigten zusammen. An allen Universitäten wurden und werden solche gehalten, bald von dem praktischen Theologen, bald von besonderen beauftragten Universitätspredigern, bald von allen Professoren der Fakultät. Das ist erfreulich, und diese Gottesdienste erfreuen sich meist eines guten Zuspruchs, vor allem von den jungen Theologiestudenten, aber auch sonst von den akademisch Gebildeten des Ortes. Eine große Anzahl dieser Predigten sind später auch gedruckt worden und haben weite Verbreitung gefunden. In der Predigtliteratur der letzten Zeit ist die Zahl der Bände dieser Art auffällig groß. Wir nennen die Namen: Althaus, Eger, Heim, Hirsch, Loofs, Stange, Schlatter. Ihre Predigten bedeuten etwas sehr Großes für den Pastor und zwar für ihn als akademisch gebildeten Christen. Aber unbewußt haben diese Predigten auf die jungen Theologen sehr oft als homiletische Vorbilder gewirkt. Und die Art, die für die Gemeinde des akademischen Gottesdienstes die richtige war, ist für die Kleinstadt und gar für das Dorf ganz unangebracht. Es gilt hier für die Professoren und ihre Predigten, was Nietzsche einmal über den früheren Oberhofprediger Kögel gesagt hat, der auch in seiner Zeit in ungeschickter Weise nachgeahmt wurde: „Die Vortrefflichkeit der Leistung schließt keineswegs die Vorbildlichkeit des Modells für andre mit ein!“ So war in Deutschland eine Predigtart entstanden, die man als sonderbar blaß, allgemein, popularisiert — akademisch, blutleer, rein gedankenmäßig und logisch, Lebensform und Lebensfremd charakterisieren kann.

Eine erfreuliche Lebensnähe ging auf die deutschen Prediger in der ganzen letzten Generation von den deutsch-schweizerischen Predigern aus, deren Veröffentlichungen in großer Zahl gekauft und gelesen wurden. Der erste in dieser Reihe ist A. Vigiùs, der Sohn des alten Jeremias Gotthelf. „Ausgewählte Predigten“ sind 1925 im Verlag von Perthes, Gotha, erschienen (360 Seiten, 7 Mark). Dann sind zu nennen die religiös-sozialen Prediger Nagaz und

Rutter, ferner Meschbacher und Amsler. Vor allem hat aber auf Deutschland der Baseler Prediger Gustav Benz gewirkt und wirklich vorbildlich gewirkt. Seine Predigtsammlungen: In der Gewalt Jesu; Vom Leben erfasst; Unser Vater, unsre Brüder; Dennoch bei Gott; Jesus der Weg; Vom Anfang aller Dinge; Ich bin der Herr, dein Gott! sind in immer neuen Auflagen erschienen. Hier ist die biblische Tiefe mit Lebensnähe und Gemeindegemäßheit verbunden. Benz hat in manchen Landesteilen so stark gewirkt, daß wohl ein Kirchenführer seine Pfarrer humorvoll warnen konnte, sie sollten homiletisch nicht zu sehr mit „Benz-ol“ fahren, sondern lieber „Auto-e“ benutzen, um ihr Selbst nicht hinter dem Schweizer Prediger verschwinden lassen!

Jedenfalls haben uns die deutsch-schweizerischen Prediger einen starken Anstoß gegeben, Gottes Wort wirksam für unsre Zeit und unsre Gemeinden werden zu lassen. Der Schweizer Professor Brunner pflegte in seinen Predigt-Kritiken gelegentlich zu sagen, wenn sie wieder solche Normal-Predigt gehalten hatten: „Es stimmt schon; aber es rüttelt nicht.“ Und die rechte Predigt muß doch aufrüttelnden Charakter haben. Es muß etwas hindurchzittern von dem, was die alten Propheten gefaßt hat, wenn sie, ein Amos wie ein Jesaja, ein Hosea wie ein Jeremia vor ihre Zeit hintraten! So muß der rechte evangelische Gemeindeprediger etwas Packendes, Aufrüttelndes haben. Natürlich soll hier nicht etwa irgend welcher Grobschlächtigkeit oder gar Taktlosigkeit das Wort geredet werden. Die einzelnen Predigtbücher sollen sich angegriffen fühlen, allerdings nicht von einem taktlosen Pastor, sondern von dem allerhöchsten Gott. Das wird die Kirchgänger zunächst überraschen, vielleicht auch verletzen, wenn sie gern „schöne“ Predigten rühmen und das „gute Organ“ oder die rührseligen „Zeugnisse“ ihres Predigers hören wollen! Das wird aber denen etwas geben, die als gott hungrige, unter Gott Leidende in die Kirche kommen. Und es werden ihrer wieder mehr werden, wenn sie merken: In den evangelischen Predigten werden Gotteswirklichkeiten und Lebenswirklichkeiten geboten. Die, denen es ernst ist mit ihrem Christentum, wollen, daß ihnen etwas zugemutet wird; daß man sich persönlich an sie wendet, daß sie angepackt, ja angegriffen werden.

Die „Deutschen Christen“ haben jetzt vor allem laut die Forderung nach **volkstümlicher** Verkündigung erhoben. Schon im Jahre 1927 waren zwei Schriften erschienen, die in dieselbe Richtung gewiesen hatten. G. v. Lüpke, der langjährige Herausgeber der „Dorfkirche“, schrieb über „Volkstümlichkeit“ (Langensalza). Dieser Begriff muß allerdings richtig gefaßt werden. Volkstümlichkeit bedeutet keineswegs, „was jeder versteht und was jedem gefällt.“ Dann könnte und dürfte eine christliche Predigt nicht „volkstümlich“ sein! Es handelt sich auch nicht um „popularisieren“; das ist die

Forderung einer alternden, untergehenden Kultur! „Volkstum“ ist vielmehr das innerwohnende Wesen des Volkes, wie Zahn es formuliert; es ist das ursprünglich im Volk und aus ihm Wachsende. Daran soll die Homiletik anknüpfen, wie als zweiter G. Hilbert nach „Volkstümlichen Predigten“ gerufen hat (Leipzig 1927). Er wirft den meisten Predigern vor, daß sie unvolkstümlich und darum so wirkungslos sind. Die Pastoren „reden die Sprache der Bildung, nicht die Sprache des Volkes“ (S. 5). Im Laufe der Entwicklung sei die Predigt „korrekter, feierlicher, ästhetisch einwandfreier“ geworden; aber an Unmittelbarkeit und Volkstümlichkeit habe sie eingebüßt. Sie sei sehr fern von der Art Jesu. Der Grund wird darin gesucht, daß Lorenz von Mosheim (gestorben 1755), der „Vater der modernen Homiletik“, sich von den bedeutenden französischen Rhetoren und Kanzelrednern habe beeinflussen lassen. Dadurch sei in die deutsche Predigt etwas Wesensfremdes hineingekommen, und von Luther habe die Entwicklung abgeleitet.

Diesen Ruf nach volkstümlicher Wortverkündigung haben die „Deutschen Christen“ im letzten Jahr stark aufgenommen. Sie haben mit Recht darauf aufmerksam gemacht, daß hier eine Beziehung der Predigt, ja der Religion überhaupt übersehen, wenigstens vernachlässigt worden sei. Gott habe seine Beziehung zum einzelnen, zu seiner Seele, und das ist etwas Wesentliches, was der Protestantismus nie vergessen darf. Dem ewigen allmächtigen Gott entspricht ferner als Beziehung die ganze Welt, die gesamte Menschheit, wie Jesus seine Jünger hinausgeschickt hat „in alle Welt.“ Aber außer den beiden Beziehungen: „Gott und die Seele,“ die leicht nur individualistisch aufgefaßt wird, und „Gott und die Welt,“ die in die Gefahr eines blassen Internationalismus gerät, gibt es auch noch die Beziehung: „Gott und das Volk.“ Das lehrt uns gerade das Alte Testament. Darum sagt Jesus auch den Jüngern: Lehret alle Völker! Und wenn Paulus den Juden ein Jude, den Griechen ein Grieche, den Römern ein Römer geworden ist, müssen wir, die deutschen Prediger, den Deutschen ein Deutscher werden, in höherem Maße, als es bisher beachtet worden ist. Ja noch genauer: Wir müssen so reden, daß unsre deutschen Zeitgenossen in ihrer jetzigen besonderen Lage sich angesprochen fühlen und den Weg zu Gott wieder finden. Denn das Bewußtsein ist in Deutschland lebendig: Während wir bisher unter dem niederdrückenden Eindruck lebten, der in dem Buchtitel Spenglers seinen Ausdruck gefunden hat: „Untergang des Abendlandes,“ ist durch den nationalen Sozialismus ein neues starkes frohes Lebensgefühl erwacht, daß wir nicht am Ende, sondern am Anfang stehen, daß nicht Untergang, sondern Neuanfang die Parole der Stunde ist. Und wenn alles im Aufbruch begriffen ist, kann die Kirche mit ihrer Ver-

kündigung nicht dahinten bleiben. Sie soll ihre Stimme erheben und Gottes Wort, in Gericht und Gnade, den deutschen Zeitgenossen künden.

Auch hier ist Luther wieder das Vorbild. Er ist tatsächlich der religiöse Reformator, aber er hat sich zugleich den „Propheten der Deutschen“ genannt. Darum hat er deutsch und deutlich geredet. Er ist wirklich ein „Volks“-Redner gewesen. Seine Mahnung, „den Leuten aufs Maul zu sehen,“ die er in dem Sendschreiben vom Dolmetschen ausspricht, gilt nicht nur für den Bibelübersetzer, sondern auch für den Prediger. Ein volkstümlicher Prediger soll nicht sagen, was die Leute hören wollen, sondern: das Evangelium und alles, was sie hören sollen, ihnen so sagen, daß sie es erfassen können. Er muß vor allem den Gemütsston treffen und zum Herzen reden.

Von hier aus ist auch die Forderung erhoben worden, daß der Prediger *Psychologie* treiben solle. In der Pädagogik hat sich diese Forderung heute überall durchgesetzt. In der Homiletik wird sie noch mit einem gewissen Mißtrauen betrachtet, wieder unter der Befürchtung, als sollte dadurch dem göttlichen und ewigen Charakter der Predigt etwas genommen werden. Dem gegenüber prägt G. Flemming den Satz: „Wir glauben gewiß an die wunderwirkende Kraft des göttlichen Wortes. Aber sie tritt nicht mechanisch auf. Der psychologische Boden muß bei den Hörern vorbereitet werden.“ Wir lehnen auch das falsche „Psychologisieren“ ab, als wenn die Seelenkunde für den Pastor und Prediger ein Zauber Schlüssel wäre, als wenn diese Kunst ihn befähigte, „ganz, wie er will, auf der Seelen-Klaviatur seiner Zuhörer zu spielen.“ Bei aller Wortverkündigung bleibt das Geheimnis des heiligen Geistes, der da weht und wirkt, wo er will. Darum kann es vorkommen, daß wirkungsvoll geplante, psychologisch gut aufgebaute Predigten völlig wirkungslos bleiben, daß manche Zuhörer sich überhaupt nicht ansprechen lassen; daß umgekehrt ein Wort Wirkungen hervorrufen, befehren, erneuern kann, wo wir es nicht geahnt, nicht gewollt und gedacht haben. Ist die Seelenkunde also kein Zaubermittel, so ist sie doch für den Homileten ein wertvolles *Hilfsmittel*, das er nicht verachten sollte, wie er nun auch den Zweck der Predigt ansieht.

Auch über diesen Zweck ist eine lebhafte Aussprache geführt worden. Manche vertraten die Ansicht: die Predigt soll vor allem belehren; sie hat die reine Lehre des göttlichen Wortes zu bringen. Andre treten dafür ein: Die Predigt soll vor allem befehren, zur Buße treiben und neue Menschen schaffen. In der Volkskirche sahen andre die Aufgabe: Pädagogisch zu wirken, volkserzieherisch sich einzustellen im sittlich-religiösen Sinn. Manche betonten: Aufgabe der Predigt ist es: „Gott zu ehren“ und sein Reich und seine Majestät vor allem im Auge zu haben und zu preisen. Eine

Entscheidung in diesen Dingen wird nie herbeigeführt werden können, da alle diese Auffassungen ihre Berechtigung haben und übrigens bei Luther, in der großen Zahl seiner Predigten, sämtlich nebeneinander vorhanden sind. Ebenso gehen die einen Bestrebungen mehr dahin: homilienartig, auf Grund längerer Texte und Perikopen in das Gotteswort einzuführen; die andern wollten mehr, an der Hand von kurzen Texten „thematisch“ predigen und Gegenwartsfragen behandeln. Manche verlangten eine „apologetische“ Note, andre versuchten es mit erbaulichen Geschichten. Hierüber wird es keine allgemeinen Regeln geben. Dabei wird auch die persönliche Art des Predigers, daneben allerdings auch die Beschaffenheit seiner Gemeinde den Ausschlag geben.

Damit sind wir noch bei einer letzten Forderung: der **Anschaulichkeit** der Predigt. Fr. Niebergall hat sich dafür besonders eingesetzt, sowohl in seiner „Praktischen Theologie“ wie in seinen Untersuchungen „Wie predigen wir dem modernen Menschen?“ „Statt langer Gedankengänge: Anschauungen, Einkleidungen, Gestaltungen.“ „Nicht definieren; immer beschreiben.“ „Wir müssen die Ohren in Augen verwandeln.“ Aus den Predigten soll das unpersönliche und langweilige Wörtchen „man“ verschwinden. Und wie häufig ist es gerade zu finden! Die Einführung „Man sollte“ oder „Man hat gesagt“ erweckt nicht die geringste Spannung. Luther sagt dafür: Du, ich; wir, ihr; ihr Wittenberger, wir Deutschen. Er unterscheidet in seiner Gemeinde Gruppen: die Bürger, die Studenten, die Eltern, die Kinder, die Alten, die Jungen, die Selbstsicheren, die Angefochtenen. Und wer „Anschauung“ sucht, der wird in der Kirchengeschichte, in Luthers Leben, in der Inneren und Äußerer Mission reichlich Stoff finden. Wie unerschöpflich sind hier allein solche Bücher wie Bodelschwings Lebens oder Albert Schweitzers Missionsbücher!

Wir haben eben bereits die **Predigerpersönlichkeit** erwähnt. Und über sie muß als dritter homiletischer Faktor wenigstens ein kurzes Wort gesagt werden. Sie hat ihr Recht und ihre Grenzen. Wir kommen aus Jahrzehnten her, wo die „Persönlichkeit“ sehr gepriesen wurde und das „Recht der Individualität“ schrankenlos anerkannt wurde. Und homiletisch hieß es dann: „Auswirkung der Predigerpersönlichkeit auf der Kanzel!“ Demgegenüber hat Niebergall scharf erklärt: „Die Kanzel ist nicht der Ort, wo jemand seine kostbare Persönlichkeit austoben soll!“ Auch Lempp klagt darüber: „Das eigentliche Hindernis für die Wirkung der Predigt, das sind wir, daß wir uns immer in den Vordergrund drängen.“ Und Barth ruft: „Wo kann ernstlicher vom Born Gottes die Rede sein als über uns Pfarrer?“ Luther rühmt es auch an Johannes dem Täufer wiederholt, daß „er nicht an Christi Statt treten wollte, als wenn er selbst Christus wäre.“ Und Georg

Schulz sagt von dem Prediger Luther: „Er ist eine einzigartige Erfahrung, weil die Predigt noch mehr ist als der Prediger, weil der Große hinter dem Größeren verschwindet.“

So werden wir zur Vorsicht gemahnt. Aber das ist nur die eine Seite. Die Mahnung und Warnung muß ebenso deutlich nach der entgegengesetzten Seite ausgesprochen werden. Denn wie hat die Predigtwirksamkeit in unzähligen Fällen unter dem Durchschnittsprediger gelitten! Wie verbreitet war auch auf den Kanzeln der „Duzendredner“ mit Langeweile und stereotypen Redewendungen! Darum hatten es viele alte und junge Pastoren so nötig, daß sie ermahnt wurden: Erziehe dich selbst; entwickle die besonderen Gaben, die Gott in dich hineingelegt hat. Gottes Wille ist nun einmal nicht das Neutrum oder gar die Null, sondern die Individualität! Welche individuelle Mannigfaltigkeit bemerken wir unter den Gestalten der Propheten, der Apostel, der Reformatoren! „Der Sieg des heiligen Geistes bedeutet keinen Verlust des menschlichen“ (Kögel). Daß dies in Luthers Sinn ist, bezeugt auch seine Erklärung seines Wappens: „Das erste soll ein Kreuz sein, schwarz, im Herzen, das seine natürlichen Farben hätte. Ob's nun schon ein schwarz Kreuz ist, mortifizieret und soll euch wehe tun, dennoch läßt es das Herz in seiner Farbe und verderbt die Natur nicht, das ist: Es tötet nicht, sondern hält lebendig.“

## Der Evangelische Pastor und die Bibelfritik.

Dr. G. Fr. Schuebe.

Der Evangelische Pastor und die Bibelfritik, welche Fülle von Gedanken löst diese Themastellung nicht in jedem Theologen aus. Es wäre leichter, ein Buch darüber zu schreiben als einen Aufsatz im Magazin. Versuchen wir es, die sich darbietenden Gedankengänge in aller Kürze, mit Auslassung aller unwesentlichen Ausführungen, darzubieten.

Die Bibelfritik ist da und wird da bleiben, solange es eine theologische Wissenschaft gibt. Der Exeget, der Philologe, der Historiker, der Dogmatiker, sie alle sind gleichmäßig an der großen Aufgabe interessiert, den authentischen Bibeltext zu suchen. Es wäre im höchsten Grade unwissenschaftlich, alle Bibelfritik von vornherein abzulehnen und die Verbalinspiration der Bibel anzunehmen. Diese Position ließe sich nur halten, wenn wir die sichere Bürgschaft hätten, den Originaltext vor uns zu haben. Hätten wir, „si parva licet componere magnis“, phonographische Schallplatten, aus denen uns „ipsissima Dei verba“ entgegentönten, dann wäre der Standpunkt der Verbalinspiration nicht nur gerechtfertigt, sondern geradezu geboten. Dies ist ja aber nicht der Fall. Es gibt kaum eine einzige Stelle, für die sich nicht so und so viele verschiedene Lesarten und Varianten bieten. Darum kann ein wissenschaftlich interessierter Prediger keinen Text annehmen und ihm den Charakter „indelebilis“ der Verbalinspiration zuerkennen. Es ist gar nicht zu reden von dem „Textus receptus“, aber auch die vorliegenden Handschriften verbieten nachdrücklich dem Wissenschaftler, die Lehre von der Verbalinspiration anzunehmen. Und selbst wenn alle Handschriften genau übereinstimmten, und morgen würde eine neue Handschrift gefunden, die auch nur in einem Punkt anders lautete, — und man bedenke, wie ein Punkt aus einem Tod ein Schwa machen kann, wie das Tod und das Wav sich nur durch die Länge des Grundstriches unterscheiden, — es wäre sofort die Bibelfritik wieder da, und zwar mit Recht da.

Also die Bibelfritik besteht, und setzen wir hinzu, mit gutem Recht, und jeder wissenschaftlich gebildete Theologe muß zu ihr Stellung nehmen, wenn anders er Anspruch macht auf den Namen eines wissenschaftlich gebildeten Mannes. Denn, was ist die Wissenschaft anders, als das Forschen und Streben nach der Wahrheit? Und wenn wir als Diener der Wahrheit (Joh. 14, 6) die Wahrheit in dem Einen nicht suchen, wie können wir sie in dem Andern vertreten wollen? Wer im Geringsten unrecht ist, . . . wer will auch das Wahrhaftige vertrauen? (Luk. 16, 10—11.)

Es gilt also für den Evangelischen Prediger, zur Bibelkritik Stellung zu nehmen. Um seiner selbst willen. Unsere persönliche Einstellung Gott gegenüber wird wesentlich beeinflusst durch unsere Stellung zur Bibelkritik. Als die erste Form der Kritik, mit der wir uns auseinander zu setzen haben, tritt uns die Textkritik entgegen. Sie ist ganz entschieden durchaus berechtigt. Unsere ältesten und besten Bibelmanuskripte stammen ungefähr aus der Zeit des Konzils von Nicäa. Das sind also rund 300 Jahre nach dem Erdenleben unsers Heilandes. Wie unzählige Male in diesen dreihundert Jahren mögen die heiligen Schriften abgeschrieben worden sein. Wie leicht mögen sich da Irrtümer und Fehler eingeschlichen haben. Manche Notizen am Rand der Handschrift mögen auf diese Weise in den Text gekommen sein. Vgl. Joh. 5, 4. Ist diese Stelle echt, oder sagen wir besser, wäre sie echt, so wäre damit von vornherein unsere Stellung zur Angelologie entschieden. Ist sie aber ein verunglückter Erklärungsversuch eines jüngeren Abschreibers (zuerst in Cod. C), so hat diese Stelle uns gar nichts zu sagen und können wir dann ruhig über sie weggehen. Oder nehmen wir Hiob 19, 26. Was wir eben über das Neue Testament sagten, wird in viel größerem Maße von alttestamentlichen Handschriften der Fall sein. Und doch, wie viel hängt nicht von einer philologisch unanfechtbaren Kritik dieser Stelle ab. Wenn wir uns vorstellen, wie eine alte Uncialhandschrift aussah, in den krausen Zeichen einer längst verflossenen Zeit, ohne Interpunktion, ohne Vokale, in fortlaufender Schreibung ohne Trennung von Silben und Worten, so können wir leicht die Möglichkeit von Fehlern und Irrtümern einsehen, zumal wenn dem Abschreiber die Sprache selbst nicht sehr geläufig war. Man versuche es doch nur einmal, folgenden Satz zu entziffern: MNZNGWRDSEWRZ (Im Anfang war das Wort).

Als zweite Art der Kritik erwähnen wir die, welche dem gelesenen Text einen ganz andern Sinn unterlegt. Anfangend mit Origenes, der jedem Schriftwort einen dreifachen Sinn unterlegte, den somatischen, psychischen und pneumatischen, bis in die neueste Zeit hinein, wo viele Sekten des *Allegorismus* pflegen, um ihren Fündlein ein biblisches Mäntelchen umzuhängen, finden wir diese Kritik der Schrift, als ob das Buch der Bücher nicht imstande, oder nicht willens gewesen wäre, das, was zu unsrer Seligkeit dient, in klaren, unmißverständlichen Worten auszusprechen. Diese Art der Bibelkritik lehnen wir nach dem Vorbild unsrer Reformatoren ohne Weiteres entschieden ab. Es gibt nur einen Sinn: den historisch-philologischen.

Anders wird aber naturgemäß unsere Stellung, wenn wir das Feld der Textkritik verlassen und uns in das Gebiet der „höheren Kritik“ begeben. Was ist die höhere Kritik? Wir verstehen darunter am besten die Kritik ganzer Bücher, ihres Inhalts, ihrer

Wahrheit, ihrer jetzigen Gestalt, kurz aller der Fragen, die in der Synagoge gewöhnlich abgehandelt werden. Als Vorbemerkung möchten wir zwei Sätze hinstellen. Nämlich erstens, daß die Bücher der Bibel nicht auf gleicher Stufe mit andern beliebigen Erzeugnissen der Literatur stehen. Sie dürfen vielmehr erwarten, daß wir mit Pietät und Respekt ihnen gegenüber treten. Und zum andern, daß Kritik niemals Selbstzweck sein kann und darf, sondern immer nur Mittel zum Zweck. Mit diesen beiden Vorbehalten treten wir nun in eine Würdigung der höheren Kritik ein.

Von vornherein ablehnen dürfen wir sie nicht, müssen aber anderseits sehr vorsichtig sein. Es scheint nach dem jetzigen Stand der wissenschaftlichen Erkenntnis nicht falsch zu sein, sich gewisse Resultate der höheren Kritik anzueignen, wir müssen aber daneben bereit sein, unser Urteil jeder Zeit der Prüfung neuer wissenschaftlicher Ergebnisse zu unterwerfen. Adolf Sarnack, der bekannte Berliner Theologe z. B. war in seinen jüngeren Jahren ein Rufer im Streit der Kritik und deren entschiedener Vorkämpfer. Derselbe hat aber in seinen späteren Jahren die durchaus ernst gemeinte und ernst zu nehmende Forderung aufgestellt: „Zurück zum Evangelium.“ Um aus den vielen Fragen der höheren Kritik nur zwei herauszugreifen, so erscheint es mir, daß wir wohl mit Sicherheit von den Quellschriften des Pentateuchs reden dürfen. Jedenfalls ist die Stellung der alten rabbinischen Theologie unhaltbar, die den ganzen Pentateuch mit Ausnahme der letzten acht Verse von Moses geschrieben sein lassen wollte. Oder die andre Frage, die seinerzeit viel Staub aufwirbelte, nach der Einheit des Propheten Jesaja, scheint z. B. in dem Sinn erledigt zu sein, daß wir einen Deuterojesaja annehmen müssen. Aber ich wiederhole noch einmal, nur mit dem Vorbehalt, daß, bei weiterer Entwicklung der Wissenschaft und bei neuen Ergebnissen, wir unser Urteil jederzeit revidieren können, und wollen. Und noch eins: Seien wir vorsichtig. Vieles wird von der Tagesströmung als „gesichertes Resultat“ der Wissenschaft ausgeschrieben, worüber in einigen Jahren man stillschweigend zur Tagesordnung übergeht. Freilich wird es den durchschnittlichen Pastoren ganz unmöglich sein, alle Behauptungen genau nachzuprüfen. Es fehlt uns die Zeit, die Bibliothek und das Geld, eigene Forschungen anzustellen. Unter tausenden wird kaum einer in der Lage sein, eine ausreichende Universitäts- oder Staatsbibliothek in erreichbarer Nähe zu haben. Es wird die Zeit fehlen, die zu solchen Untersuchungen notwendig ist; es wird auch an dem nötigen Geld zum Reisen und zum Einundherfenden der Bücher. Es wird uns leider sehr oft nichts übrig bleiben als „jurare in verba magistri.“ Aber wieder mahnen wir: Mit Vorsicht. Daß wir nicht das Wort Gottes verwerfen und uns an das Wort eines menschlichen Professors binden.

So weit haben wir von dem Prediger als von einem Wissenschaftler geredet, der in seinem Studierkämmerlein die Wahrheit zu ergründen sucht. Es ist aber dieses Kämmerlein auch ein Priel, ein Gebetsstüblein, in dem der Bewohner der Wahrheit im Gebet naht. Müssen wir uns also einen menschlichen Führer auswählen, der unsre wissenschaftliche Erkenntnis anleitet, so sei es doch wenigstens einer, der uns nicht hindert am göttlichen Erkennen. Es ist bezeichnend, daß bei vielen der höheren Kritiker eine klare dogmatisch-liberal gefärbte Einstellung ersichtlich ist. Wenn als Folge dieser Studien, gut und recht; wenn aber, wie leider nur zu oft der Fall, der dogmatische Liberalismus die Nähramme dieser Studien ist, dann allerdings: „Caveant consules.“ Lehnt ein Autor aus dogmatischer Voreingenommenheit das Wort Gottes ab, dann ist er es nicht wert, unser Führer in unserm Streben nach Wahrheit zu sein.

Jedenfalls müssen wir uns in unsrer Studierstube mit den Resultaten der Bibelkritik auseinandersetzen für unser eigenes geistliches Leben. Meines Erachtens nun sollte es keinen Unterschied auf das Gebetsleben eines Pastors machen, ob Moses oder ob der Sahibist oder Elohist oder der Priesterkoder ein Wort geschrieben hat. Wer es auch gewesen, Gott redet durch ihn. Und ob nun das Wort vom stellvertretenden Leiden des Lammes Gottes, das „Nürwahr, er trug unsre Krankheit“ usw. aus dem Mund des königlichen Propheten oder eines sonst unbekannten Anonymus stammt, sollte uns nicht abhalten, in gläubiger Anbetung unsre Knie zu beugen. Gesezt aber den Fall, daß unsre Studien uns dahin führen, daß wir am Glauben Schiffbruch leiden, daß wir nicht mehr als überzeugte Vertreter der Wahrheit auf die Kanzel treten können, ja, dann bleibt uns nichts weiter übrig, als als ehrliche Männer die Konsequenzen zu ziehen und zu tragen und das geistliche Amt aufzugeben, den Talar mit der Arbeitsbluse zu vertauschen, und unsern Lebensunterhalt auf irgendeine andre Weise zu erwerben.

Soweit haben wir nun von dem Evangelischen Geistlichen als von einer Einzelperson geredet. Nun aber kommt hinzu, daß diese Einzelperson berufen ist, ein Lehrer der Menschheit zu sein, daß er nicht nur für sich selbst den Weg gefunden haben muß, sondern daß er ihn auch andern, ihm anvertrauten Seelen weisen soll. Mit andern Worten, wie soll sich die Stellung des Pastors zur Bibelkritik in seinem öffentlichen Amtsleben zeigen? Kann und soll seine Stellung zur Bibelkritik seine Predigertätigkeit, seinen Unterricht in Sonntagschule und Konfirmandenunterweisung, im Jugendverein, in Sonntagschullehrer-Versammlungen usw. berühren und beeinflussen?

In der Sonntagschule nun wird der Pastor kaum je in die Verlegenheit kommen, seine kritische Ueberzeugung darzulegen. Mit

der vorgeschriebenen Lektion, die ja in der Regel auch die Behandlungsweise angibt, ist kein Raum für exegetisch-kritische Seitensprünge. Und selbst wenn je sich eine solche Gelegenheit an den Saaren herbeiziehen ließe, so ist doch die Schule kein Platz dafür. Es würde den Kindern alles und jedes Verständnis für diese Fragen mangeln. Alles, was man erreichen könnte, würde sein, in die Kinderseelen frühzeitig den Zweifel hineinzuzwingen, der dazu führen möchte, daß das Kind anstatt der Kritik an der Bibel die Kritik an Gott daraus entnimmt. Auch in seiner Tätigkeit als Lehrer einer Klasse von Erwachsenen oder Konfirmierten verhält es sich ähnlich. Es ist schwer allgemein gültige Regeln aufzustellen. Viel kommt auf die Zusammensetzung der Klasse an. Sind es gereifte Christen in vorgeschrittenen Jahren, so würde eine negative Darlegung der Resultate (?) der Bibelkritik zu weiter nichts als zur Verstärkung der Klasse führen, während eine positive Darlegung wohl zur Festigung der Seelen beitragen könnte. Anders aber wird die Sache, wenn die Klasse aus jungen Leuten von der Hochschule und Universität besteht. Da ist es sehr wohl möglich, daß der Pastor zu Fragen der Kritik, z. B. zum Schöpfungsbericht und der Evolution Stellung nehmen muß. Als allgemein gültige Regel möchte ich die Forderung aufstellen, daß der Prediger wahrhaftig bleibe. Er soll nicht eine Ueberzeugung heucheln, die er nicht teilt. Ist seine Ueberzeugung abweichend von der Kirchenlehre, so haben wir schon oben die Forderung aufgestellt, daß er als ehrlicher Mann das Amt nicht bekleiden kann. Zum allerwenigstens ist das durchaus geboten, daß er bei der Ausführung seiner Stellung es ausdrücklich und nachdrücklich betone, dies oder jenes sei seine **persönliche** Ueberzeugung, während die Lehre der Kirche anders sei.

Noch schwieriger wird die Stellung des negativ gerichteten Predigers im Konfirmandenunterricht. Wir haben da die Jugend in dem Alter vor uns, in dem sie zur Idealverehrung hinneigt. Können wir es über das Gewissen bringen, die Ideale dieser jungen Seelen zu zertrümmern um einer wissenschaftlichen Ueberzeugung willen. die sich letzten Endes doch als unrichtig erweisen mag? Und wenn, was haben wir Besseres den Kindern zu bieten? Der Prediger ist Gott verantwortlich für diese Seelen. Wie will er bestehen, wenn er niederreißt, ohne etwas Besseres aufbauen zu können? Uebrigens ist der Lehrstoff, den wir, oft in einem kurzen Winter, zu bewältigen haben, so gewaltig groß, Katechismus, Biblische Geschichte, Bibelfunde, Umrisse der Kirchengeschichte, daß wir froh sein können, wenn wir das erledigen können, ohne solche kritische Fragen, die für das Glaubensleben unwesentlich sind, zu berühren. Sollte es sich aber je ergeben, daß solche Fragen gestreift werden, so würde ich raten, lieber mit schonender Hand dar-

über wegzugehen, als ohne Not den Zweifelsamen in die Kinderherzen zu streuen.

Nicht viel anders wird die Stellung des Pastors im Jugendverein, Evangelischen Liga, N. B. S. usw. sein. Das Material, welches wir da vor uns haben, ist in der Regel weder geistig noch geistlich befähigt, solche Fragen zu erörtern. Sie haben nicht die nötige Verstandesausbildung, und sind auch weder im Glauben, noch ethisch gefestigt genug, um solche Fragen ohne Schaden zu diskutieren. Sollte je die Notwendigkeit an den Pastor herantreten, auf eine solche Frage, vielleicht in Beantwortung einer Anfrage, eingehen zu müssen, so muß er sie nach bestem Wissen und Gewissen beantworten, muß aber zugleich hinzufügen, daß eine solche bibelkritische Frage unsre Gesamteinstellung zu Gott und seinem Wort *nie* berühren und beeinträchtigen kann und darf.

Noch viel schwieriger aber wird die Stellung des kritischen Predigers in Lehrerversammlungen, wie in den Lehrerausbildungsklassen. Da soll er seine Hörer instand setzen ihrerseits Lehrer der Kinder zu werden. Er soll wahrhaftig sein, überzeugend, aufbauend. Wir sehen sofort, in welches Dilemma die Bibelkritik ihn führen muß. Was soll er tun? Wir sagen: Er soll schweigen über solche Fragen. Wo es sich nicht umgehen läßt, soll er die Lehre der Kirche vortragen, wobei er dann, um der Wahrheit willen, aber gleichsam nur als wie in Parenthese, seine abweichende Ueberzeugung vortragen soll. Jedenfalls soll er es laut und nachdrücklich betonen, daß sie als Lehrer nicht dazu berufen sind, den Kindern, ihren Schülern, Wissenschaft beizubringen, sondern daß sie als Lehrer ihren Schülern wahrhaft gläubige und ethische Wegweiser zum Reich Gottes sein sollen. Diese Forderung aber wird nicht durch biblisch-kritische Fragen affiziert. Das schließt natürlich nicht aus, daß wir textkritische Fragen, wie die richtige Uebersetzung von Matth. 28, 19, Job 19, 25 f., die Echtheit von 1. Joh. 5, 7—8, die ja sowohl in der Deutschen revidierten Ausgabe der Evangelischen Kirchenkonferenz, wie in der American Standard Edition verbessert sind, erwähnen, dabei aber betonen, daß die Uebersetzungen als Menschenwerk auch dem Irrtum unterworfen waren, wodurch aber unsre Glaubensstellung nicht beeinflusst wird. „Ceterum censeo“: Alle diese Fragen gehören vor ein Forum von Gelehrten, nicht vor die Gemeinde.

Damit wird nun gleich unsre Stellung angedeutet zu der Frage: Wie sind die Fragen der biblischen Kritik auf der Gemeindefanzel zu behandeln? Haben sie ein Recht darauf, in der Predigt gehört zu werden? Ich muß persönlich gestehen, daß ich es nie habe begreifen können, wie Prediger ihr Zeugnis von Christo mit allerlei, angeblich wissenschaftlichen, Krimschram ausschmücken mögen. Sowohl wir wissen es alle, daß der Gottesname nicht Jehovah

ausgesprochen wird, sondern *Zahve*. Aber wie ein Prediger von *Zahve* auf der Kanzel reden kann, oder wenn er ganz „wissenschaftlich belastet“ erscheinen will, sogar von *Zahve*, das ist mir einfach unbegreiflich. Ebenso in der deutschen Predigt vom Evangelium „nach Matthäus“ zu reden, ist unsinnig. Im Englischen ist das anders, weil alle Bibelausgaben haben: „Gospel according to Matthew.“ Ich wiederhole noch einmal: Die Kanzel ist kein Katheder. Das Zeugnis von Christo keine bibelkritische Vorlesung. Im übrigen liegt auch keine Notwendigkeit für solche bibelkritische Bemerkungen vor. Hält sich der Prediger an die Perikopen der alten Kirche, so liegt mit Ausnahme des Evangeliums für den Himmelfahrtstag kein einziger Text vor, der kritisch als unecht anfechtbar wäre. In der Epistel für Quasimodogeniti kann man sich durch stillschweigende Auslassung des unechten Verses leicht helfen. Anders aber mit Mark. 16, 9—20. Sind wir zu der Ueberzeugung gekommen, die jetzt allgemein angenommen wird, daß der ganze Abschnitt nicht von Markus, sondern von Aristion, einem der 70, herrührt, so ist die Frage: Was sollen wir tun? Am Ende ist Aristion, ein persönlicher Schüler Jesu Christi, eine genau so glaubwürdige Quelle als Markus, der „Dolmetscher Petri.“ Wollen wir aber nur unzweifelhaft echte Bibeltexte unsrer Predigt zu Grunde legen, so bleibt uns nichts anders übrig, als einen andern Text zu nehmen. Jedenfalls nicht eine kritische Erörterung auf der Kanzel vornehmen. Predigen wir aber, wie wohl jetzt meist geschieht, über freie Texte, und wir geraten an einen solchen, unsers Erachtens unechten, Text, so ist der Ausweg ja sehr leicht. Um der Wahrheit willen lassen wir eben einen solchen Text beiseite. Dann allerdings müssen wir die Forderung an den Prediger stellen, daß er nicht predige über Dinge und Worte, die er nicht selber ehrlich vertreten kann. Sonst könnten wir ja auch über Goethes *Jaust* oder Schillers *Glocke* predigen.

Fassen wir zusammen: Die Bibelkritik ist wohl berechtigt für des Predigers wissenschaftliche Bildung, hat aber kein Recht darauf, der Gemeinde vorgelegt zu werden. Sonst würden wir uns den Vorwurf des Propheten Jeremia zuziehen: Mein Volk tut eine zwiefache Sünde: Mich, die lebendige Quelle, verlassen sie und machen ihnen hie und da ausgehauene Brunnen, die doch löcherig sind und kein Wasser geben. (Jer. 2, 13.)

## EDITORIALS

### EVANGELICALS AND REFORMED UNITING

When the July issue of the "Magazine" makes its appearance the union between the Reformed and the Evangelicals will be an established fact. So this is our last chance to consider what we hope and expect will result from the merger, before the "marriage" is concluded. What mutual benefits can the two Churches derive from their organic union?

It was in 1908 (or 1909), in Zanesville, Ohio, that the oldest Presbyterian church of the city celebrated its hundredth anniversary. The ministers of all the other Protestant churches were present at the occasion and voiced their felicitations and good wishes. When my turn came I said the real human father of Presbyterianism was the great Reformer John Calvin; for John Knox who introduced the Presbyterian system in Scotland, whence it came to America, was a devoted pupil of Calvin. When I was in Geneva, Switzerland, I went on to say, I looked for his monument in the cemetery where he was buried, and found only a small headstone with his initials, "J. C.", carved thereon. But, I said, Calvin did not need a monument of stone or marble: every Presbyterian church in the country was a living monument of his life-work.—So far, so good—But now I began to venture on dangerous ground. I said we Evangelicals looked upon Luther rather than Calvin as our spiritual ancestor. Luther was a man of larger caliber than even Calvin. But in a certain, very important way, we needed Calvin, too. Luther had stressed faith over against works. Calvin had put the emphasis on works as the necessary fruit of faith, also. And the Reformed Church had learned from him to develop a Christian ethics, this development being already foreshadowed in the Heidelberg Catechism, whose third part deals with "Man's Gratitude."

After I had spoken, the Lutheran pastor took the floor. He was a member of the United Lutheran Church, which is not so exclusive as the Missourians. Nevertheless, he became quite heated and personal. He said he was surprised that a man who was educated in German universities could be so mistaken as to Luther's theology. Had not Luther taught at all times that the Christian faith was a mighty, living thing that would produce good works spontaneously? How, then, could I claim his teaching needed to be supplemented by the ethical emphasis of Calvin?

Of course, the man, in spite of his lack of manners, was right in regard to Luther. I had been thinking rather of the post-reformation Lutheranism when controversial theology made the pulpit the battle ground for the champions of orthodoxy and every one who deviated in the slightest from the Book of Concord was condemned to the everlasting fire.

The Lutherans in our country have perpetuated this attitude in so far as they put on doctrines a weight they cannot bear. They say life is always imperfect but the doctrines are the deposit of the spirit of truth. They rest on divine revelation and must be kept intact. Any union, therefore, between Lutherans and those who differ from them in points of doctrine, is out of the question. Walther, the great Lutheran protagonist, called the unionism of the Evangelicals a work of the devil and damned them in the most scandalous terms.

Well, some Lutheran bodies are not so extreme in their confessionalism as the Missourians, but even the most reasonable would refuse—and have refused—to unite with the Evangelicals unless the latter wanted to accept, at least in point of the Lord's Supper, the Lutheran position. Therefore, our union with the Reformed was the logical outcome of the situation. Our Lutheranism has always been of the mild type, and our younger clergy are not Lutherans at all, they cannot see any reason why a difference of view on the Lord's Supper should be a ground for division. The same is true of the Reformed. They are also—at least the great majority—of the mild and adaptable sort on the *distinctive* points of doctrine. They know that in Germany Reformed and Lutherans have been worshipping a long time at the same altar, in the same organized communion. We trust they are just as ready for this adventure of faith as the Evangelicals are who had the union plank in their original charter and believed in the old slogan: "in necessariis unitas, in dubiis libertas, in omnibus caritas."

Under these circumstances the two Churches ought to derive mutual benefit from their union. The Lord's Supper was a point where Luther and Zwingli already disagreed. Calvin's position was much closer to Luther's than Zwingli's had been. He believed in it as a means of grace and in the spiritual partaking of the body and blood of Christ. To the Reformed it was always a *mysterium tremendum*; one should not partake of it without a serious searching of self and without due preparation. As a result the Reformed communed more rarely and it was emphasized that it should not be made a mere custom to which everybody should conform who goes to church. The Lutherans are apt to make it more frequent and expect every churchgoer to be a participant. In our Evangelical churches it is becoming customary to invite the organizations to

come to the Lord's Table in a body, have "corporate communion." To the writer that is just the way to make the Lord's Supper mean nothing but a formality. In large churches we are also introducing the custom of having the people stay in their seats and of the board members distributing the "elements" (of bread and wine). As a consequence nearly everybody in church partakes of it, because no one wants to refuse to take as the deacons pass around the tray. It saves time but it makes involuntary hypocrites of some. Coming forward to the altar and communing there takes longer but it means more. If the Reformed can *communicate to us some of the "mysterium tremendum" spirit* the editor would consider it a *spiritual gain*.

It is doubtful whether the Evangelicals today put less stress on the outworkings of faith than the Reformed. All churches have for at least twenty-five years been concerned with the development of a *social ethics*. The Lutherans of the stricter sort are the only exception. They are keeping true to the Lutheran tradition in the mother country. German Lutheranism has produced great "dogmatic" theologians, but on social ethics they have not advanced appreciably. Our younger clergy are strong supporters of the Social Gospel. In that respect, we believe, the Reformed and our Church are breathing the same atmosphere. And yet we are somewhat *disturbed in our social gospel enthusiasm*. The one who has done the disturbing is *Karl Barth*, a son of Reformed Switzerland. He tells us that with all our social programs we are not building the Kingdom of God. To do this is God's part alone. I imagine that both of our Churches are not a little puzzled in this respect. We had believed in the immanence of God, that God was in these movements rather decidedly; and now Barth comes telling us that God is wholly transcendent. Well, it is a good thing to stop talking so glibly of advancing the Kingdom of God, but then doesn't God use us as his instruments?

Another thing or phase where the Reformed have made a great contribution to the Church is their emphasis on the *constitution* of the church. Luther believed if only the gospel was preached and the sacraments were duly administered, all would be well. The constitution of the Church was a matter of minor importance. He allowed the princes to assume the position of "summi episcopi" ("Notbischöfe," emergency bishops). The Church became a State-institution. Hitler (or Goering) would not treat the German Church today in such a highhanded way if it had had a long tradition of institutional independence.

Calvin made the Church independent. In fact, his republic was a theocracy, the State ruled by the church. And the countries

which adopted the Reformed system all over the world, allowed the Church to have its own constitution, its officers, its independence. State churches are naturally upholders of the status quo. In times of revolution they share the fate of the State. They are held in part responsible for the injustices of the status quo. The laboring classes have never shown such hostility against the free Churches as against Churches in close alliance with the State.

Of course, today, in America we all believe in a free Church in a free State. The danger of conflicting with the State is remote, except in the eventuality of a war. Should a war occur again, most of us would succumb to the war propaganda in spite of what we say now.

There are quite a few other things where our churches could derive mutual benefit. But it is time to stop here, leaving it for the future and future contributors to point out the lessons of cooperative experience.

### THE CRISIS IN CHRISTIANITY

The other night we had the privilege here of listening to an address by Mr. Clayton Morrison, the Editor of the "Christian Century," on the "Crisis in Christianity." We saw in the bulletin that this was going to be the subject of the speaker and while waiting for the sermon we revolved in our mind what, in his opinion, this crisis was going to be and how he was going to meet it. We had, in the preceding week, read a good deal about the "Theology of Crisis" in a recent book by Dr. Lowrie, the Episcopalian. Of course, every one, even if he knows nothing else about it, knows that that is the theology fathered by Karl Barth. I have been trying for some time to get better acquainted with this theology and I hoped that Lowrie,—who had been living for years on the continent and seems to have a great admiration and appreciation for Barth, would probably shed a good deal of light on the subject for me. I am sorry, and perhaps a bit ashamed, to say that he has enlightened me but little. What he has accomplished is this: He has emphasized the fact again, that Barth's fundamental principle is the "qualitative difference between God and man. Man is on this side and God on the other, and there is no way from man to God but only from God to man. That is not much gained, perhaps, since I had known this cardinal principle before, but it served to remind me again that this is an aspect wholly new to the "American scene."

I was quite sure before Morrison had even begun to speak, that he and Barth would not agree in the description of the present crisis and in the way it was to be overcome. Already in the prayer

—an impressive prayer though it was— that Morrison offered, one sensed only too plainly the different attitude of the two men. He spoke of God as “the companion, the friend, who can be approached with the same natural familiarity as a human friend.” I said to myself when I heard this, how little like Karl Barth!

And then he began to speak taking for his text the passage in Revelation where the revelator sees the fulfilment of the Christian hope in the triumphant fact that all kingdoms of the world have become God’s and his Christ’s. He said that we were living in a time when everything was in a state of flux, in politics, industry, art, education, morals and religion. Sometime ago he had been in consultation with six representative men of as many different religions, and every one of them had borne testimony of the fundamental changes that were taking place in the outlook and attitude of their religionists. This held true, the speaker went on, of Christianity also. The Christian Church had so far—at least up to a short while ago—always been concerned with the individual only. The *cultivation* of the *inner life* had been its task, the Christianization of the social order had been entirely neglected. This was especially true of the Protestant Church. The Reformation meant the religious emancipation of the individual. Conversion and regeneration were the chief interests of the Wesleyan and other Pietistic revivals. The Church had never tried to regenerate the society according to the teachings and the spirit of Christ. Ever since Constantine had raised the Church to the throne had she been a kind of favorite pet of the mighty. Capitalism was born in the Protestant world, and capitalists had always been the friends, deacons, upholders of the Church as long as she insisted on individual salvation only and not on the changing of industrial society. The Church had taught that her task was to change the individual and it was then for the individual to change society. She had not interfered in politics, in industry, in education, in internationalism, and as a result she had no influence along these lines and her voice was only feebly raised and most ignominiously ignored.

But now a change was coming, had come. About twenty-five years ago we came to know of the *social gospel* (I suppose, of course, that he reckoned the change from Rauschenbusch’s “Christianity and the Social Crisis,” in 1907). It created a sensation. More than that, it was the beginning of a new era. What had been overlooked or been ignored was now to feel the impact of a great social urge. Great areas that had never been touched to any great extent by the uplifting power of the Spirit of Christ, now were to feel its regenerating influence.

The liberal men and elements of the Church greeted the coming of the Social Gospel with enthusiasm. They saw the truth of the

message of Rauschenbusch and those after him about the ages of ignorance concerning the social outreach of the teachings of Christ. Since then the Church has learned much and, as far as her preaching is concerned, the pendulum has swung from the one end to the other.

The trouble was that these liberal preachers believed that if only the ethical teachings of Jesus were applied to the new and wider areas of human life, they would be listened to, become effective and, although naturally encountering a great deal of resistance, result in a rebirth of human society. This belief, the writer continued as he reached his climax, *was a mistake!* It was found that it is impossible to practice the ethics of Jesus in society and industrial life as now constituted. Christ built human life on the law of love, and human society, at least the industrial elements, are built on the acquisitive instincts, on the profit motive; or selfishness. *This is our Crisis today!* exclaimed the speaker with vehemence. What are we going to do then? Are we going to give up Christ? Or are we going to give up the ideal of Christianizing society? No, said Mr. Morrison, we are going forward with him; we are going to change society in the power of his spirit. It will then be possible to practice his teachings in the new world which we are going to produce as his followers and trusting in the soundness and efficacy of his principles.

Thus came to an end the speaker's message. The sermon was read, but well read; in the brilliant style of his diction; a little above the ordinary church-goer because of its literary finish. The analysis of the Church's individual-gospel period was striking though somewhat overdone. The concluding "finale" about our being capable of changing the world so that the law of love could be lived, was disappointing. He mentioned Niebuhr at one time, approvingly. Did he think of him when making that last resounding promise? If he did he must have known he didn't have him on his side. But whether he did or not, this writer was wholly unconvinced. We will never make a perfect world. We are just now bending all efforts to make a warless world and we see what a hopeless task it is. We are aiming at industrial democracy. Doubtless every one should lend a hand to make the world even a little better. Still when speaking of our own resources, even spiritual, there is little cause for optimism.

## Haben die Juden Jesum gekreuzigt?

Die Frage, die in diesem Titel aufgeworfen wird, hätte ohne Zweifel besser in der Märznummer behandelt werden sollen, denn das war diejenige, die in der Passionszeit in die Hände unsrer Leser gelangte. Indessen der Gesichtspunkt, von dem wir sie heute erwägen wollen, ist ein etwas anderer als der einer gewöhnlichen Passionsbetrachtung. In einer solchen würden wir eine solche Frage gar nicht aufwerfen. Jeder Leser würde ohne weiteres sagen: Selbstverständlich ist Jesus von den Juden gekreuzigt worden. Von wem denn sonst? Die Römer führten die Kreuzigung aus, aber die Juden brauchten die Machtvollkommenheit der Römer, um den von ihnen Verdamnten aus dem Weg zu räumen. Sie waren die geistigen Urheber der Kreuzigung.

Der Grund, warum wir die Kreuzigung Jesu in der obigen Fassung der Erwägung unterziehen, liegt in der Tatsache, daß der neu erwachte Antisemitismus das Verhältnis von Juden und Christen wieder zu einem brennenden Problem gemacht hat. Hitlers Richtung der Nichtarier richtet seine Spitze hauptsächlich gegen die Juden. Durch seine Rassenpolitik hat er die Judentum der Welt in die Schranken gerufen. Und die Juden können sich in ihrem Kampf auf die Sympathie der Christenheit der Welt — mit Ausnahme Deutschlands — berufen. Besonders in unserm Land ist eine Bewegung in starkem Fluß, die das Verhältnis zwischen Christen und Juden zu bessern sucht. Hier in Cleveland fand vor einigen Monaten ein „Institute“ statt, das dieses Ziel auf seinem Programm hatte. Die Versammlung ging von den jüdischen Führern aus, und die Sitzungen fanden in den jüdischen Tempeln statt. Mehr als zweihundert protestantische Geistliche nahmen daran teil! Die Darbietungen standen auf einer hohen intellektuellen Stufe, und die Beziehungen zwischen den beiderseitigen Religionsangehörigen waren äußerst herzlich.

Bei solchen Gelegenheiten heben die Juden gewöhnlich hervor, daß **drei Hindernisse** dem bessern Verständnis zwischen Juden und Christen im Weg stehen:

1. Die Christen haben ein sittliches Vorurteil gegen die Juden, als wenn „der Jude“ ein minderwertiges, ja verdorbenes Subjekt sei.
2. Das Christentum sei eine „imperialistische“ Religion. Es behauptete, die einzig richtige Religion zu sein, die alle andern in sich aufzusaugen berechtigt sei.
3. Die Christen behaupteten, die Juden hätten Christus gekreuzigt. Dieser letzte Grund ist der durchschlagende. Wenn Christen und Juden sich besser verstehen sollten, so müßten die Christen diese Schranken fallen lassen.

Man kann die Beobachtung machen, daß unter dem Einfluß solcher Versammlungen und der glänzenden Reden, die da gehalten werden, manche unsrer christlichen Brüder etwas knieschwach werden und anfangen zu überlegen, ob wir denn den Juden hierin nicht entgegenkommen könnten. Sie sagen, man solle wenigstens nicht so stark betonen, daß es die Juden gewesen seien, die Jesum kreuzigten. Das falle doch schließlich fast ebenso sehr dem Römer Pontius Pilatus zur Last. Auch solle man nicht vergessen, daß das Christentum aus dem Judentum herangegangen sei. Mit andern Worten, man solle das Gemeinsame betonen und das Trennende im Hintertreffen halten.

Unser Erachtens ist das ein verkehrtes Verfahren. Wir können nicht ablassen zu verkündigen, daß Christus der Name aller Namen ist, und daß in diesem Sinn die christliche Religion das „imperium“ in der Welt des Geistes beansprucht. Noch können wir entgegen den Tatsachen und dem einstimmigen Zeugnis der Evangelien die Juden von der Schuld an der Kreuzigung entbinden. Ja, sagen die Juden, wenn ihr das nicht könnt, so könnt ihr auch den Antisemitismus nicht ausrotten. Das erste, was die Anstifter der Judenpogrome zur Erklärung ihrer Judenverfolgung vorbringen, ist: Eure Väter haben Jesum gekreuzigt.

Dem gegenüber sagen wir, eine solche Auslegung der Kreuzigung beruht auf absoluter Unkenntnis und Verdrehung der Heilstatfachen. Nur blinder Fanatismus kann solche Folgerungen ziehen. Die Schrift und die christliche Kirche nehmen eine ganz andre Stellung ein. Die Sünde Israels und seine Verwerfung des Messias ist die **Sünde der Menschheit**. Israel ist nur der dermalige Vertreter der Menschheit. Hätten wir in der Juden Schuhe gestanden, so hätten wir dasselbe getan. An Israel kam zu Tage, daß der natürliche Mensch, auch der Kirchenmensch, ein Sünder ist und sich selbst nicht helfen, noch erlösen kann. Was Israel an Sünde tat, offenbart, was im sündigen Menschenherzen verborgen ist. Und wie an Israel die Sünde der Menschheit ans Licht kommt, so auch die Liebe Gottes, offenbart in seinem Sohn, seinem Leben, Leiden und Sterben. Christus starb nicht für Israel allein, sondern für die Menschheit, die in Israel verkörpert ist. Israel sollte der Menschheit die große Tatsache des Kommens des Erlösers verkünden. Aber es erkannte nicht die Stunde seiner Heimführung. Es verwarf seinen größten Sohn. Die Heidenwelt trat sein Erbe an. Israel seitdem, zerstreut in alle Lande, sucht vergebens seinen Messias. Es rühmt sich seiner Vergangenheit, seines Erbes, seiner Leiden, seiner Leistungen, seiner Lebenskraft. Es hat noch Moses und die Propheten; das Evangelium hat es nicht gefunden.

Vor Jahren, auf einer Ozeanreise, hatte ich in einem Schiffsgottesdienst gepredigt, vor Christen und Juden. Nachher fragte

mich eine jüdische Lehrerin, warum ich gesagt hätte, die Juden hätten Christum gekreuzigt. Ich war erstaunt ob solcher Frage, sagte ihr, weil es eine historische Tatsache sei. Sie erwiderte, das sei, was die Christen in Rußland zur Entschuldigung ihrer Pogrome anführten: „Ihr Juden habt Christum gekreuzigt!“ Ich sagte, das sei ganz verkehrt, und dann gab ich ihr die Auslegung, die ich eben dargelegt. Es war ihr etwas ganz Neues. Sie war nicht überzeugt. Und so werden die Juden heutzutage schwer zu überzeugen sein. Aber es ist die Lehre des göttlichen Wortes, und es würde töricht sein, um der Juden willen die Wahrheit zu verdrehen.

Jedenfalls kann sich kein Antisemitismus erbauen auf dem Heilsglauben, wie oben erläutert. Das Evangelium gehört der Menschheit. Es ist Gottes Gabe, nicht Rassenprodukt, oder Rassenprivilegium.

# The Christian World

## Reformed Interests in Central Europe

BY DR. ADOLF KELLER

Switzerland is by its geographical situation and by its participation in the life of the neighboring countries an excellent resounding board for the cultural and religious movements in a large part of Central Europe. It is, therefore, quite natural that the evangelical Churches in Switzerland feel deeply affected by the religious struggle in the German revolution. This is the more true, as in the German revolution a new aspect in the 400-year-old conversation between Lutheranism and Calvinism is becoming manifest and has its influence not only on the German Calvinists but also on the other Churches of the Reformation. At the day of Marburg, 1529, the last word was evidently not said, and the present discussion takes up this conversation where the Reformers left it 400 years ago.

The Reformed Churches, especially in Switzerland, cannot remain indifferent if our Reformed brethren in Germany, partly of Swiss origin, struggle against a tendency in the new Church movement which is trying to unite all evangelical Churches in Germany under an episcopal Lutheran government. Nor can the Reformed Churches in Holland, France and Switzerland ignore a sharper tone in Lutheran denominationalism against the Reformed faith, as for instance in the writings of such Lutherans as Elert, Schomerus, Hirsch and Stapel, the editor of an influential magazine, who declares that the Lutheran Reformation is the Reformation of the heart, while Calvinism is only the Reformation of the brain.

The struggle of the Reformed brethren in Germany is therefore largely our struggle, as it concerns likewise the Churches of the world. Scotland looking at this struggle will often be reminded of what the Moderator answered to King James when he said that there are two kingdoms, one of which King James is the head and another one of which Jesus Christ is the King. Karl Barth, a Swiss, teaching in Germany, is taking exactly the same stand. The struggle for religious liberty against the Aryan Paragraph, and against episcopal authoritative claims, has therefore found a very wide repercussion in all the surrounding countries, and not the least in Switzerland.

The Swiss Churches felt more directly affected by this development, as quite a number of Jews and Hebrew Christians left the country and went to Switzerland.

The Swiss Church Federation and other Churches dealt continuously with these problems. Trying to keep the way open towards a sister Church with which they had always lived in peace and close

collaboration, they refrained from publishing official protestations in the hope that the Christians in Germany would themselves struggle for the purity of the Gospel and the freedom of the Church. It was, however, made clear through the press and in other statements that the Reformed Churches are forever opposed to an anti-semitic spirit, which we hold is unbiblical, as well as to any attempt to subdue the liberty of the Church to an authoritarian government. On the other hand, it is left to the existing larger international organizations to discuss the whole problem in a fraternal way with the German Church.

This was the case in a statement of the European Central Bureau for Inter-Church Aid, asking the German Church what they would do for the victims of the Aryan Paragraph, and whether collaboration from abroad was desired. Also the Universal Council on Life and Work and the World Alliance for Promoting Friendship Through the Churches left no doubt that the actual methods of the German revolution, especially concerning the application of the Aryan Paragraph, were looked upon with gravest concern.

The whole struggle has a deeper meaning for all Christians who take their stand in the revealed Gospel of the Bible. It has become clear in the German revolution that a religious or even a theological problem is in the background of these political struggles. In the conflict between the German Christians and evangelical Christians a problem has become manifest which is of widest importance and which is deeply felt in world Protestantism. It is a struggle between natural theology based upon the God-given elements of Creation such as the blood, the race, the State, and the revealed theology which starts with the revelation and the redemption of Jesus Christ. We are proud in Switzerland that a Swiss theologian Karl Barth in Bonn, has prepared the theological weapons for this struggle.

The whole problem as to how revolution affects religion and what the Church has to say towards the new State forms, is awakening a good deal of interest. The Social Commission of the Swiss Church Federation has taken up this subject and is studying, together with the Institute in Geneva, the attitude of the Church to the State. This leads us everywhere to a rethinking of the nature of the Church. The new Ethics published by Dr. Emil Brunner has therefore a considerable influence in this field.

The European Central Bureau for Inter-Church Aid made a great effort to raise interest and money, especially for maintaining the Reformed wing of the Ukrainian movement in Poland and for helping Russian Christians. In spite of a good harvest, famine is raging in Russia. The religious leaders are particularly suffering. The Reformed congregations have nearly been wiped out. Of 70 remaining Lutheran pastors, 24 are in concentration camps. Switzerland has raised more than 200,000 Swiss francs for the suffering Christian people in Russia, during the last year.

Geneva, Switzerland

*Reformed Church Messenger.*

### A New Book by Dr. Niebuhr\*

Among the younger leaders of thought in our country, few today have so large a following as Professor Reinhold Niebuhr, of Union Theological Seminary. Many rate him very high among our major prophets and all regard him as a brilliant thinker whose ruling passion is social justice and who has a message which we cannot afford to ignore.

The publication of a new book by Prof. Niebuhr is an event, and we feel sure that his latest work, *Reflections on the End of an Era*, (302 pages, \$2, Charles Scribner's Sons) will be widely read and will occasion widespread discussion. He tells us that the basic conviction which runs through these reflections is that "the liberal culture of modernity is quite unable to give guidance and direction to a confused generation which faces the disintegration of a social system and the task of building a new one." He demands what to many will seem a bizarre and capricious combination—*greater political radicalism* on the one hand, and *more conservative religious convictions* on the other. He admits that neither the liberals in politics and religion, nor the political radicals, nor the devotees of traditional Christianity, will be quite satisfied with his effort, and he admits in advance that he has little hope of winning any general concurrence to his views. He adds that his distinguished brother, Professor H. Richard Niebuhr, of the Yale Divinity School, to whom this volume is dedicated and to whose stimulating analyses of the contemporary religious and social problem he is much indebted, nevertheless "disagrees with most of the conclusions" at which the author has arrived. These frank and disarming acknowledgments help to commend the sincerity and earnestness of this provocative book, which the author hopes will help a little, at least, "to shake the easy faith by which modern liberalism lives" and through which "the actual and tragic facts of contemporary history seem to him to be obscured."

It is of interest to us to remember that the Niebuhr brothers are ministers of the Evangelical Synod of North America, with whom we are soon to unite; they would certainly be an asset of outstanding value to any communion.

One who holds liberals in such light regard as Prof. Niebuhr seems to do, is not likely to command the entire approbation of our friend, Dr. Albert C. Dieffenbach, Religious Editor of the *Boston Evening Transcript*. In a recent able critique under the caption, *The Perplexity of a Prophet*, Dr. Dieffenbach applauds Prof. Niebuhr's "brilliant, slashing and searching exposures of the passing order," and admits that "his mind is probably keener than that of any other man in America in penetrating the tricks, the deceits and the wiles of men in all the tangled social, political and economic affairs of the world." "He is", says Dr. Dieffenbach, "a remarkable person who knows what is wrong, and who has performed an inestimable service, but he is not a leader."

\* We publish this review here, in part because our Book Review Department is full and in part, because we want to give increasing attention to what our Reformed brethren say.

It will doubtless be of interest to not a few of our readers to note Dr. Dieffenbach's analysis, whether we agree with it or not. It is his thesis—which some will regard as rather strange, because he is a Unitarian—that you “*never get to the bottom—or the top—of any human problem without the support of a theological doctrine.*” “Either God will work out this chaos into a new order, or He will not,” says Dr. Dieffenbach; and “in the present crisis we look for a leader who will fulfill the principles of an *affirmative faith in God or in man or in both God and man.*” He recalls that the first Epistle of John said: “Beloved, believe not every spirit, but try the spirits, whether they are of God; because many false prophets have gone out into the world.” The reason, according to Dr. Dieffenbach, why Prof. Niebuhr falls short of the requirement men make of the spirits is that he is “more involved by the immorality of the world and the evil forces in history than he is convinced that there is a power, whether in God or in man, good enough and strong enough to win out over the world.”

Though some have called Niebuhr “The American Barth”, he is not really like Barth and he is not doing what Barth does, adds this critic. Barth's idea of God is different at most points. With Niebuhr, God speaks judgment, does not bring love or transformation, is without mercy or forbearance. “Indeed, He has been frustrated in history, and the only salvation comes by way of disillusionment.” Advance is by a kind of violence, which Niebuhr has made his central theme in his book, *Moral Man and Immoral Society*. Barth, on the contrary, always believes that God is more than equal to the situation and pictures the character of God to be like the character of Christ, “infinitely more than the best that has ever entered into the mind of man.”

Nor does Dr. Dieffenbach find Prof. Niebuhr's views of human nature satisfactory. He is “a thorough-going Calvinist in his view of humanity, but he does not run true to Calvinism in his idea of God,” for Dr. Niebuhr's God “can by no stretch of thinking be called sovereign either now or in any imaginable future period in history.” He therefore finds Dr. Niebuhr to be a “prophet who hardly believes in man or God in the abounding sense of religious history, and especially of the Christian tradition,” and he finds him lacking in “straight and complete thinking,” because “his theology has not kept pace with his social teaching.”

This, of course, is a serious charge, and you may take it or leave it, as you prefer. Personally, we can say that, in hearing and reading Reinhold Niebuhr, we have been stimulated to thought as few others have been able to stimulate us. We may not agree with his conviction that the “haves” in our society are so bad that the “have nots” will be compelled to resort to force in order to secure any degree of justice. And it will continue to be a bit difficult for many to see how Dr. Niebuhr's guarantee of “serenity and spiritual relaxation” can be made good for those who take his view of the task of “the ethically striving soul”—namely, “to embrace and espouse two partially incompatible and supplementary attitudes toward life”, preserving “a decent balance between the ethical urge to realize perfection in history and the religious

need of reconciliation with imperfection." Dr. Dieffenbach thinks the difficulty is in Dr. Niebuhr's "muddled mental processes"; we are willing to concede that our own processes are, after reading these profound "reflections", somewhat confused.

—*Reformed Church Messenger.*

### After Two Years' Experience with the Oxford Groups

IRENE EARL

When I read "A Buchmanite House Party" in *The Leader* of January 27, it fairly took my breath away.

For I was at that Briarcliff house party myself. I received no such reaction as Anonymous received. Any person who goes into a mixed gathering of six hundred people, as that was, with the gim-me spirit or the critical, stand-offish spirit, is not apt to see the workings of the Holy Spirit. For the Holy Spirit is given only to him that asketh for it in love and reverence. Many went to Briarcliff heart hungry and seeking, and they received a blessing. As I did.

What difference did it make what kind of clothing the workers wore? There were all sorts of people and all sorts of costumes. Each one dressed as he or she would have dressed at home. Most of them were too dead in earnest to think about what they were wearing.

Did Anonymous ever hear of the committees who usually plan a religious meeting? Or that they are apt to open their committee meetings with prayer for guidance from God for His help in their deliberations? If so, then why sneer at the Oxford Groups for doing the same thing?

Does Anonymous object to the members of the Society of Friends calling each other by their first names? It is their regular custom. No one sneers at them for it.

Those who have had real spiritual experience in the Morning Watch, or daily Quiet Time with their Father-God, would never make fun of what is sacred to another. God seeks His children in diverse ways. It is not for us to criticize any of them.

For two years I have been affiliated with the Oxford Groups. At first I balked against confession, and do yet when it is carried to extremes. When I told one of the Over Seas Team of a confession I had heard, she said: "If that happened now in a meeting, the leader would stop it."

When you can go along the roadsides and parkways any clear night in summer and see dozens of automobiles parked with "necking parties" in them, why rail at a movement which is bringing those self-same youngsters to their senses, making them feel their uncleanness so completely that they are willing to right-about-face in public? There has been and is need of courageous, reverent people to uphold the standard that sex is a partnership with God for the bringing of souls into experience and growth in this world.

Confession, or sharing of experience, is to help others and to witness what Christ means to the one who is sharing. It is a test of moral courage. And it is entirely voluntary.

At that same Briarcliff house party, the young son of an Akron multi-millionaire with his wife led one of the meetings. He told how, with every wish granted that money could buy, life was growing more and more stale, as they "hit up the pace." Then some one from an Oxford Group showed them how to change their lives. He closed his boyish talk with the words: "And believe me, this following Christ and changing other lives is the biggest adventure of all." There was no "exhibitionism" in that speech. It was right from a new heart, a real rebirth.

Cold, scintillating, clever intellect will never draw young people, never change lives toward spiritual growth and the eternal hereafter. I thank God daily for the Mission Brotherhood movement just starting in our liberal churches. I would like to see some of these Oxford Group liberals joining to help the Brotherhood in their work. In the Oxford Group movement, there are all grades of theological belief. But you are told, if you try to start a theological argument: "We stand for no set theology. This is a life, a life hid with Christ in God. Our utmost for His highest."

The description of the woman's meeting at Briarcliff reminded me of experiences I had during two years when I was lecturing on sex hygiene and sex education in New York City. Many women are hungry for some one with whom they can talk over their problems. The Oxford Groups are trying to get a message into the churches of all denominations, so that every church may have an inner circle of consecrated members whose life experiences the pastor knows and upon whom he can depend to send soul-tired people that come to him for help.

There is too little recognition of sin today. The churches have forgotten it or slur it over. Unworthy, sometimes actually immoral men, if moneyed or influential, are often allowed to hold the most sacred offices in the church. Sin begins with the individual. It multiplies in society. So we get economic depression and all the evils that result from it; we get lawlessness, drunkenness, broken morale and defiance from our young people—there is no end to the list. But the Oxford Groups have brought thousands up short, and saved them for a better society. Their objective is changed lives which in turn become life-changers. It is time something should "center the thought of the individual on sin in his own life." Rightly directed, that need not lead to morbid introspection but to healthy effort to change evil in one's self and in others. I have been at two house parties and two "Schools of Life" of the Oxford Groups. I have yet to see one morbid person among them who stayed so. They will not stand for it. "Stop being negative" is a frequent challenge.

It is unfair to call the present movement Buchmanism. It has outgrown Frank Buchman. But due honor should be given to a man who dared to stand alone and start out alone to convert the world to

Christ, on the win-one method. At the first house party I attended, I went with a decided prejudice against Buchman. He was not present and his name was not once mentioned in a public meeting. From it all I drew this conclusion: "God is with the man who trained these young people for His work, and whoever sets up his petty little criticism is anti-Christ. By their fruits ye shall know them."

This first article is negative, destructive. The article which follows is thoroughly positive and constructive. I want to thank the author for what he said about rebirth. Forty years after I was ordained to the Universalist ministry, forty years of trying to understand the being born again, its inner experience came to me through this contact with the Oxford Groups. I have to use my intellectual training in my daily work, but something has happened to me—something I feel growing inside of me that is beyond intellect, the master of it, bringing a sense of soul-continuity stronger than I ever had before, and a surer faith in God. I no longer *believe* immortality, I *know* it as I know that two and two make four. And I have learned a little of the prayer-life of Jesus and why he said: "Except ye become as a little child, ye cannot enter the Kingdom of Heaven." Pray as a little child—just talk out to God about anything and everything that interests you. Prayer to God is the only kind of prayer. The so-called prayer of aspiration is just prayer to yourself—not prayer at all, except as you tell to God what you want to be.

### The Death of Archbishop Macarios\*

BY ONE WHO KNOWS

*This story, vividly portraying the horrors of prison life in Russia that resulted in the death of the Archbishop, was received through an important official in Church circles and the truth of it is adequately attested. The author, whose identity must remain secret, explains that many remain "under the yoke" and still face persecution.*

All the names in this story are changed, but the story itself is true from beginning to end. Although the Archbishop has been freed through death from further torture, there remain still many under the yoke. And some imprudent word may bring to them torments not less than those described here. Therefore the name of the town has also been changed.

The year 1931 was beginning. It was the eve of Epiphany. We were on our way to vespers to the only remaining church of the town, situated on the outskirts at a cemetery. All the reality of Soviet life was concealed by darkness. Among the whirling snowflakes suddenly appeared dark human forms, all going in one direction toward the church, and it seemed that one was still in the old former Russia.

The church and its premises were soon filled with people. In spite of active anti-religious propaganda in U. S. S. R. there arises a new

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\* Published here to show the treatment of the Orthodox clergy by the Soviets and the heroic spirit of some of this clergy.

mighty outburst of faith among all classes. Many atheists, who used to laugh and to mock at religion, now return to church, seeking comfort and rest for their weary souls. The church is the only refuge amid all the ocean of sin.

At the church entrance there stood as usually the exiled clergy. Bishops, priests, monks in shabby old cassocks, driven into exile from all parts of Soviet Russia, stood in long rows, holding out their hands. They were especially numerous that winter. Released from prison soon after their arrival in town they were entirely left without any help and driven into the streets. Not being permitted to work, the State did not supply them with any food and they had to depend upon compassion. Having nowhere to live, even to stay the night, they walked the streets. The local clergy—that is, what remained after all those years of arrest and executions—with Archbishop Macarios at the head, helped their brethren, where they could, collecting warm clothes, food, even money. One could see them every Saturday and Sunday at the church entrance, begging for alms.

Archbishop Macarios was officiating. He was a handsome tall old man of about 75, with long white beard and hair, who looked in his glittering gorgeous vestments a true Prince of the Church. With him were officiating several priests, the protodiakon and two ippodiakons. Alas, that was to be the last solemn and pompous service! After the reading of the gospel the Archbishop announced that no *Te Deum* with the blessing of waters would take place on the following day, as it was prohibited by the local Soviet authorities. His sermon was on the text, "The voice of one calling in the desert—come and prepare the Lord's ways." We still remember this peculiar atmosphere of peace and grace, that spread through the half-lit church. The same night the O. G. P. U. arrested Archbishop Macarios, almost all the local clergy, and three exiled bishops.

The Archbishop lodged in a private house. He had only one small room. At 11 P. M., shortly after his return from church, the head coroner of the clerical department of the O. G. P. U. (a former student of a theological college) with his assistant and three soldiers came to him. The questioning lasted for five hours—from 11 until 4 A. M. Naturally nothing was found as the clergy of U. S. S. R. never meddle with politics and are interested only in church matters. Archbishop Macarios belonged to those people who always keep apart from politics. He was perfectly calm and self-possessed during all the questioning, although he knew very well that independently of the results of the investigation his arrest was certain. Toward morning the police official came upon a morsel of the Sacraments. As a former theological student he knew that only priests are allowed to handle them. "Citizen Coroner," said the Archbishop, "those are the Holy Sacraments. The Church does not permit laymen to touch them." At the same moment they were flung with laughter down on the floor and the coroner began to trample on them. The Archbishop fell on his knees, trying to shield them and fainted. About 4:30 A. M. the Archbishop was brought under military escort to the Tuner Prison of the O. G. P. U., and the room

was closed and the door sealed (soon after into it moved a member of the O. G. P. U.). The poor old man had been already arrested many times before and he ought to know that in Soviet prisons there are neither beds nor anything else but he was so horrified by the blasphemy (desecration of the Sacraments) that he forgot all about himself and took with him only his episcopal staff. At the prison before being led to a cell he was asked to take off his episcopal cross. "As a servant of Christ I dare not take off His cross," replied he. "If you dare not, we'll do it ourselves," was the answer, and the cross was torn off.

He was led to a cell where there were only criminals. The O. G. P. U. often resort to that in order to frighten the clergy. But they are greatly mistaken. They expect to see the spirit broken, as a result of being among thieves and murderers. But the criminals behave very decently toward the clergy and the counter-revolutionists.

The cells, in which the Archbishop was locked, contained three bedsteads of canvas. They were occupied by seven prisoners. Five were criminals; the sixth was a worker who had, when the worse for drink, abused the Soviet government, and the seventh was a soldier of the Red Army who related that he was in prison for having refused to shoot people. (Later, however, it appeared that he had simply stolen while working as head-manager of a canteen. He had been transferred to this cell that same day in order to spy after the Archbishop; later on he contrived to steal from him all his linen.) The criminals offered to sell the Archbishop a place on the canvas bed for bread, or tobacco, but when they got to know that he had nothing they gave it to him without payment.

Archbishop Macarios was called for questioning after five or six days, and it lasted for seventeen hours, without interruption. It was conducted by several officials. During that time he was given salted herring without bread, but they refused to give him water. The coroner accused him of being the head of an anti-Soviet organization, that helped the counter-revolutionary element, the exiled clergy. The accusation was absurd, and both the accused and the one who accused, knew it. First, all the exiled clergy were registered in the O. G. P. U. and had to report once a week. Secondly the fact that the Archbishop had a few times taken in for the night some of the exiled, who had else to stay over night in the cold street, could not be considered an anti-Soviet crime. As to giving them material help, the clergy stood at the church door and begged quite openly for alms and all who were able helped them. The Archbishop was then asked to give an answer in writing to the following three questions: (1) his view of the position of the Church in Soviet Russia; (2) What future the Church had, and (3) if he desired an overthrow of the Soviet government. His answers were: (1) that he considered the position of the Church very trying, but at the same time, as a God-sent grace; (2) the future of the Church would be glorious through the martyrdom of its saints, as in the first centuries after Christ. To the third question he replied that he daily prayed to the Lord that he should pardon them their sins and soften their hearts and cause them to relax their power without bloodshed.

Thus finished the first questioning and the Archbishop was led back to his cell.

The first three months of the prison life were easier in jail; prisoners were allowed to receive three times a month food and clothes from home, a doctor who visited the cells once a month, although not very learned in medicine, still provided the prisoners with the simplest medicines. The Archbishop received large parcels of food, being very respected and loved in the town, but he took for his own use only some biscuits, clean linen, and a piece of soap. All the rest he left to his fellow prisoners. He even tried to share with them the poor prison food, black bread, two teaspoonfuls of brown sugar, a plate of soup, made of fish bones, and some millet porridge, cooked with water, without any oil, or fat. Although old and ailing, he was still always brave and cheerful. He suffered his long imprisonment in one cell deprived of books, fresh air, and not summoned to any questioning after the first one, with a patience and high moral strength not to be compared with any of his fellow-prisoners.

The most demoralized was the worker; sometimes he was abusing the Soviet government, sometimes he was in black despair, crying and sobbing passionately. The criminals did not like him and used often to beat him, when the Archbishop slept. They consisted chiefly of very young people, who had committed crimes, having lost all principles and traditions, as a result of the present education. But the Archbishop they soon worshipped. By and by he began to talk to them about the Gospel, that was completely unknown to those modern heathens; in the nights he used to kneel in the darkness and to pray. Gradually his strength began to fail. So passed February, March, the Passion-week—when he ate nothing, but a few crumbs of bread with water—and Easter approached. Three and a half months after the first questioning the Archbishop was summoned for the second time. The same absurd accusation was repeated. The examining official shouted at the old man, pointed at him with a revolver, insisted that he should confess. "Your Eminence shall rot in prison until you confess." At the same time he offered to liberate the Archbishop, if he consented to enter the Secret Service of the O. G. P. U., but to no result. That was the Archbishop's second and last interrogation.

He was not brought back to the same cell, but conducted to a separate cell of the new prison building. Summer was beginning, and with it the heat. The white-washed walls, erected in winter, got soft and damp and were soon covered with moisture and mould. White drops ran down to the floor. At the same time all sending of parcels from home was prohibited, and prisoners were practically left without any linen, soap, or even food. Almost all had only one set of underclothes, as they had sent the rest home to be washed. Visits of physicians were stopped, as well as were the hair dressers, who used to shave the prisoners twice a month. That lasted from May to August. Into the cell where the Archbishop was kept, were brought five peasants from Little Russia who had escaped from camps. There was no place for them all to lie down. The air was thick with perspiration

of six unwashed human bodies, the odor of damp clay walls and of a stinking pail with excrements, that stood in a corner as one was not allowed to leave the cell except twice a day. Of ventilation there was none. One glass of water was given twice a day to each prisoner and the people suffered dreadfully of thirst.

They were so exhausted by heat, thirst, and lack of air, that they were not only unable to move, but even to speak, and they sat for hours in silence on the floor, leaning against the wall and breathing heavily with open mouths, like fishes on the shore. Their linen had mouldered and their bodies were covered with a few dirty rags, the hair had grown long. Lice bit under the skin and covered them. But the numerous fleas were perhaps worse. On the damp walls appeared fat white worms. Disease was fast spreading. Teeth fell out, arms and legs began to swell and to be covered with red and blue spots.

Some of the peasants, who were with the Archbishop, also fell ill. Their wounds, received in the war, opened afresh. One of them died, not having any medical help, and the body was not taken away until the next evening. To his place in the cell was at once brought a young boy of 19, the son of the deceased. The Archbishop, being old and stout, was too weak to lie on the canvas bed; he lay underneath on the floor, where the parasites did not attack him so fiercely. He hardly ate anything, but suffered dreadfully from thirst; but no one had, alas, the moral strength to give him his own portion of water.

Worms crawled in his beard, entered the mouth, nose, and ears, until at last some of his fellow prisoners took them out. From time to time he seemed to lose consciousness then he called out, or cried, but else he only prayed. Days dragged on, the door was daily opened in the morning, the bread rations were put on the floor. At last one day an exiled bishop was brought to the same cell. He heard his confession and absolved the dying Archbishop Macarios. A few days later the newly arrived bishop was interrogated. "Have you seen His Eminence? That is the way we shall make you rot too," announced the coroner. The Bishop refused to answer all questions, as long as Archbishop Macarios was not brought to a hospital. But his protest was of no avail. The death of the Archbishop had been decided upon by the Presidium of the O. G. P. U. At last he caught dysentery, which had infected one of the peasants first. The first days the Archbishop had heavy losses of blood, but in spite of the supplications of the fellow-prisoners, he was kept in the same cell. His fever rose. He was so weak that he could not move. At last it seemed fit to transfer him to the hospital of the town prison. He could not understand where he had come to and only repeated: "Please, don't beat." A few hours later he crossed his arms on the breast, murmured prayers and died.

News about the Archbishop's end spread quickly through the town. The clergy addressed itself to the O. G. P. U. with the prayer to let them bury the dead Archbishop. But their prayer was refused. A telegram was sent to the Attorney of the Republic, Catanjan, but no answer was received. Late in the night the Archbishop's naked body was buried without a coffin by the soldiers in the churchyard. Two women,

who had been by turn watching the prison gates, followed from afar. After the Archbishop's death there was a sudden change in the prison régime—food parcels from home were permitted, as well as ten minute walks, and medical help was given.

In the only remaining church of the town a solemn service was held for the dead. The church was half-dark—electric wires had been cut off in all churches of the U. S. S. R., and candle-mills had been confiscated. In the middle of the church stood the little table on which service for the dead is celebrated. On it were put the Archbishop's mitre, and tall wax candles that are carried by the Bishop at Church celebrations. All the church was decorated with flowers. Exiled priests sang the service. They began the chant: "Let us come and give the last farewell." And the folk came streaming to the vestments and fondly kissed all that remained of their Archbishop. Many sobbed and wept.

But that is not yet the end. The thought that the body had been put to earth without prayer tormented the clergy. What could be done? Summer was gone, autumn was at the door. One cold November night an old monk, accompanied by three persons came to the churchyard with a small lantern. They had taken with them the episcopal vestments, a coffin, and a spade in order to bury the Archbishop according to the rites of the Eastern Church. They dug out the body—which showed no traces of decomposition—clad it in the vestments, and after putting the body into the coffin, lowered it again into the earth.

*The Living Church.*

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### **The Waning Belief in Heaven and Hell**

**Questionnaire Sent by Northwestern University Professor to Pastors  
Reveals Large Numbers Who Take No Stock in the Devil  
the Judgment Day or the Bible's Infallible Accuracy**

Hell holds no terror and heaven no hope for a number of Chicago ministers. Some of these midwestern preachers of the Gospel deny the Virgin Birth and the Resurrection. They do believe in God and that evolution is the method of creation. On one point the Chicago ministers are almost unanimous. This is that "People who belong to our church are no better Christians than those who belong to another."

That is a sign that rigid sectarianism is breaking down. But the expressed disbelief in the cardinal doctrines of the Christian faith indicates that modernism is still creeping into the pulpit and that the Protestantism of tomorrow will not recognize the Apostles' Creed. That is, if these few pastors are at all representative of the score of thousands of Protestant preachers who will ascend the pulpit on Easter to proclaim the triumph of the Cross. For even the open disbelievers and the "doubting Thomases" continue to celebrate the two outstanding events on which the Christian faith is founded. To the man in the pew it is, perhaps, all very perplexing.

These findings are the result of a questionnaire sent out by Prof. George H. Betts, head of the graduate research in the school of educa-

tion at Northwestern University. Five years ago (*The Literary Digest*, May 4, 1929), Professor Betts sent out a somewhat similar questionnaire to 1,500 Protestant ministers, of whom 700 answered. Of this number 200 were students in theological seminaries. The majority of the active ministers still clung to the ancient tenets which had brought them to the pulpit; the majority of the student pastors doubted or rejected them. But all professed belief in God, and a majority of all believed in His omnipotence, that His relation to man is that of Father and that the idea of evolution is consistent with belief in God as Creator.

#### IS THERE A DEVIL?

Professor Betts's latest questionnaire was designed to show what the pastors think should be taught to Sunday school children. "There is no devil," agreed 54 per cent of them, and they opposed the teaching of doctrines based on a belief in Satan. On the other hand, 60 per cent said they believed in angels. A large majority did not want children taught that earthquakes, fire and flood are visited on man as punishment for his sins, and 80 per cent opposed the teaching of the conception of hell "as a place of burning." Forty-one per cent were sufficiently doubtful of the existence of heaven to ask that it be eliminated from Sunday school teaching.

As to judgment day, 48 per cent said they believed in it; 39 per cent said they did not and 13 per cent were undecided. Eight per cent expressed a disbelief in immortality. On one point all of them were virtually agreed—that God "runs the world." But 26 per cent of them denied the divinity of Christ. Seventy-two per cent believed that Christ was God.

While 99 per cent of the clergy questioned would have children taught the value of prayer, 95 per cent said they did not want children taught that prayer would help them to pass examinations if they failed to study. By a two-thirds majority the clergy said they were opposed to teaching children that "if we pray enough we shall be good all the time."

"Joining a church does not make salvation certain," agreed 99 per cent.

An analysis of the replies showed that Congregationalists and Episcopalians are the more modernistic in their views and that Lutherans and Baptists cling most closely to traditional forms of belief. All the Lutheran pastors declared their belief in the devil, and a majority of more than two to one said they believed in a burning hell. But 44 per cent of the Congregationalists, 45 per cent of the Episcopalians, 70 per cent of the Methodists, 59 per cent of the Presbyterians and 24 per cent of the Baptists declared they do not believe in the devil. As to a burning hell, 96 per cent of the Episcopalians said they do not believe in it, and this was practically matched by the Congregationalists. The Baptist vote was nearly fifty-fifty, while Presbyterians voted eighty-five to fifteen and Methodists ninety-two to eight against belief in fire and brimstone.

The Lutherans said they were certain of the existence of heaven. But 44 per cent of the Congregationalists said they did not believe in its existence. In this they were joined by 26 per cent of the Episcopalians, 35 per cent of the Methodists, 28 per cent of the Presbyterians and 22 per cent of the Baptists.

Concerning the authenticity of the Bible, Episcopalians, by a ratio of ninety-six to four, denied that "everything the Bible tells about really happened just the way it was told." Eighty per cent of the Lutherans, 63 per cent of the Baptists, 20 per cent of the Presbyterians and 9 per cent of the Congregationalists are convinced of the Bible's accuracy.

To those who ask whither Protestantism is drifting the results of this questionnaire may give the reply. For if the doubts and denials indicate a trend Easter will have no meaning.

*Literary Digest.*

## Book Review

(When ordering books, please mentions this Magazine.)

NOTE—Reviews, when not signed, are by the Editor.

**The New Church and the New Germany.** A Study of Church and State by *Charles S. MacFarland*. New York, The MacMillan Company, 1934. 209 pages, \$2.25.

The struggle for the "totalitarian" state waged by Hitler has been successful to an extent that seem almost miraculous. The political parties, so long the battle ground of opposing interests and antagonistic world views, were swept aside almost over night. More than that, the governments and institutions of the German states that had so long enjoyed at least semi-independence, lost their parliaments and were reduced to the status of ordinary "provinces." The general election that was to decide the people's opinion on the politics of the government resulted in a triumphant victory for the "Fuehrer." And all this without a trace of friction or opposition on the part of anybody.

Least of all was such opposition expected of the German Protestant Church. Church-men had with unanimity endorsed the policies and struggles of Hitler. Besides, the German Church, Lutheran almost throughout, had always contented itself with the cultivation of the spiritual life. The ordering of the public life was the domain of the state. The Church owed the state obedience here. The Weimar Constitution had indeed given the Church more freedom, but then the Church felt no love for the "republic" forced upon the land by Socialists. She would rather have tolerated a mild interference from the "Summus Episcopus" than no interference from a socialistic government.

Wonder of wonders, therefore, when of all the interests and organizations that might have objected to the "Gleichschaltung" of the national life, it was only the Church that found the courage to protest. Still, the anti-Semitism of Hitler, his heavy emphasis on purity of blood, on the necessity of making the race question supreme, was so opposed to the belief in God as the father of all and in divine grace, not human nature, as the door to the Kingdom of God, that Christians could not well let "Gleichschaltung" enter the Church. Remember, their opposition was not directed against Hitler and his state, but against applying his standards to the Church. The "Aryan paragraph" in particular, which excluded Jewish Christians from membership in the Christian Church and, especially, from places of leadership as pastors, was the bone of contention. Thousands of pastors rose in arms about it. It was finally given up by the Reichsbischof Mueller, but at once decreed back in force again by Goebbels, the representative of the

state. It is not only this one paragraph over which the pastors are getting excited. The interference of the state in the internal affairs of the Church, its administration and even its faith (in the Old Testament for instance, and its revelation value) is something they feel cannot be tolerated. Rather a Free disestablished Church with all its insecurity, than a church used by the state as a useful instrument for its policies.

The Church of the Christian world is waiting with breathless interest for the outcome of the struggle. The German Church is a part of the ecumenical Church. If the extreme Hitlerites were to be victorious the bond of fellowship between the German Church and the Church of the world would be severed. It is here, where Mr. MacFarland's book comes in. He, as a former executive of the Federal Council of American Churches, takes an ecumenical viewpoint. He has been familiar with German conditions for many years. And in October and November, last year, he paid Germany another visit, interviewing people in responsible positions on both sides of the contest. He tries to explain the situation to the outsider. He does his best to prevent a rupture between Germany and the rest of the Christian world. In his opinion it would be most deplorable and unwise to cut the table cloth between the two. If the other Churches retain their fellowship with the German Church it may have a favorable effect on the issue of the struggle.

Of course the ruthless treatment of the Jews is by far the most serious scandal to the sense of justice and fairness—not to say the Christian conscience—in the non-German mind. Also the state-absolutism that will not allow the Church to lead its own life and order its own affairs in an atmosphere of freedom. Fortunately the picture is not entirely dark. The German pastors, when forced to make a choice between fear of God and fear of man, have risen to the occasion. At this time (Jan. 25) seven thousand are among those who protest against the un-Christian elements of the government's policies and the fanaticism of the "German Christians." There are professors of theology who try to defend the government's anti-Semitism, like Wobbermin and Hirsch in Goettingen, but there is also one who more than anybody else thunders a no! to all attempts at intimidation and compromise: Karl Barth. The trouble is that his theology is so profound and his style so weighted with paradox that it is hard to convince an ordinary audience that he is an authority worth listening to.

The situation at the present time is still intense and full of dynamite. We trust that the government will see that it cannot use extreme measures against the Church without disastrous consequences. It would be a great thing if the opposition of the Church would cause the government to reconsider its anti-Jewish program. It is almost too much to hope, but it certainly would be suicidal for the government to try to penalize seven thousand pastors for their loyalty to conscience and faith. Mr. MacFarland deserves credit for the impartial and benevolent spirit with which he has dealt with this difficult and momentous question.

### **The Interpretation of St. Mark's and St. Luke's Gospels**

by *R. C. H. Lenski*. Lutheran Book Concern, Columbus, Ohio, 1934. 486 and 471 pages, \$4.50 net.

Again Dr. Lenski surprises us with a book of over twelve hundred pages, containing commentaries on St. Mark's and St. Luke's Gospels. He has preceded this with a commentary on St. Matthew and one on St. John, which we reviewed at the time, and with an interpretation of the Eisenach Gospels.

We then already expressed our admiration of the tireless industry of the author, of his love for the work and his devotion to the task of a scriptural exegete. We said that probably the Lutheran Church is the only one where such large-scale commentaries on the books of the Bible could be expected and produced today. It is perhaps also the only one where the pulpit utterances are so largely homiletical, i. e., expositions of scripture texts. All this we could repeat as we turn to the two commentaries the author puts in our hands with this new large volume. The commentary on St. Luke alone numbers 761 pages, closely printed! We doubt whether there will be a great many who will take this book and wade through its many hundreds of pages from start to finish. Reviewer used to do that kind of commentary study thirty or more years ago. But even in the Lutheran Church, we suppose, that is today done only seldom. Scripture commentaries are more *books of reference* now. When the minister prepares for a sermon he wants to study his text with the help of a reliable, faithful commentary. He finds that kind of book in Dr. Lenski's works. Lenski does not overload his commentaries with too much critical ballast. Still he keeps in touch with scriptural scholarship. We do not always agree with his exposition. For instance, in his treatment of the thirteenth chapter of Mark, which contains the Lord's discourses on the coming destruction of Jerusalem and the end of the world, he naturally is struck with the observation that the Lord, after describing the tribulation connected with that Jewish catastrophe, passes over immediately to the signs indicating the end of all things and the second coming of the Son of Man. Lenski will not admit that the Lord expected the end so soon to come, in other words that he was mistaken. Still there is his word, "This generation shall not pass until all these things will be finished." To get out of this difficulty the author makes this to mean: this "type of Jews" (unbelieving and unspiritual) will not pass . . . . We hold this to be an impossible exegetical twist.

In order to get the full benefit of the commentator's service, one ought, of course, to be in general harmony with his theological position and his view of the Scriptures. The Scriptures are to him inspired and therefore without error. Jesus was the Son of God and so it is out of the question that he should have been mistaken on anything. If he drove demons out of a man they were demons and it was not a case of ordinary insanity. The author is decidedly not of the opinion that we have no use any more for the term *supernatural*; that everything that happens takes place in a natural way even if we are unable as yet to prove it. To him the angels at Christmas were real

angels and their singing was real and heavenly and not only put there by the poetical imagination of later gospel writers. Jesus did not only perform miracles, he was a miraculous person himself. The "acids of modernity" have not been able to affect the spiritual armor of the author.

At times, his scripturalness begins to grate on our nerves, e. g. in the discussion of the parable of the Rich Man and Poor Lazarus: "The fire in hell was not physical fire but had the power to produce intensest pain. He whose tongue daily tasted the finest wines and most delectable cooling drinks now burns with ceaseless flame. Pitiless are the final judgments of God." No matter what the scriptural words seem to imply, how could one square eternal pains with the idea of a loving father, and what purposes could it serve to have millions of human beings in intense and never ceasing torment? Perish the thought! It is unworthy of a Christian conception of a good and wise deity.

So, here and there, we disagree with the author on details, but otherwise we have the greatest admiration for his work and wish him and it all the success he and it deserve.

**The Sensible Man's View of Religion**, by *John Haynes Holmes* with an Introduction by Stephen S. Wise. Harper and Brothers Publishers, 1932. 126 pages.

Mr. Holmes, the pastor of the Community Church of New York, is a man universally respected for his courage of conviction and his sympathy with the lot of the common man. As a religionist he occupies a very radical position. Stephen Wise, the great rabbi of New York City and a close friend, calls him, in the introduction, the "most religious of the humanists and the most humanistic of the religionists." In the first one of these sermons Holmes endeavors to give his view of religion. He says, "it is not God, for religion may exist, as it has existed, without any definite belief concerning the nature of ultimate spiritual reality. It is not the immortality of the soul, for religion may or may not be interested in the question of survival after death. It is not the soul itself, for at least one great religion has denied that there is a soul and has sought as its end and aim deliverance from all existence," etc. It is not necessary to say that reviewer disagrees with everyone of these statements.

The religion of the sensible man is, according to Holmes, that of an open-minded, tolerant, unprejudiced man. But as a realist such a man discovers that religion is as old as history, it has had a most remarkable survival value. It is as wide as humanity, a natural part of the experience of mankind. It is not a bestowal of God upon man, but was developed from within. It is man's vision and spiritual achievement. Religion in its essence is about the same everywhere. There are many religions, but only one religion. It has done much evil but also much good. If it has not conceived morality, it has endowed it with its grace. Therefore we must cleanse it from the bad and develop the good, but must not discard it.

Is the universe friendly? This question first raised in this form by Haeckel, is the title of another sermon. Man used to think the universe was hostile and he tried to placate it by sacrifices and prayers. Then he came to think it was friendly (ruled by a Father God). Science has taught us that it is *indifferent* to the fate of man. But at the same time, that it can be trusted in its processes and laws, and that it can be used for the good of mankind. Fire and water may be destructive forces, but they are or can be made the most useful servants of man. The world is ready to save us if we are willing to be saved. To a large extent man is now the maker of his own future.

In a sermon "If Christians were Christians," he says, in that case there would be no churches, no creeds nor dogmas, no sects, no denominations in the Christian world. There would be no anti-Semitism. If Jesus should stumble by any chance into a synagogue, he would find himself happily with his own brethren. He would be perfectly at home there (!) Race prejudice, nationalism, private wealth, poverty, war, etc., would all vanish. To a great extent what Holmes says here, is true. He forgets to consider that men will never be all Christians and that the world in which we live will never be perfect.

He is at his best when he lets the Unknown Soldier speak on Armistice day. "In the Sunday School we learned from Isaiah: 'And they shall beat their swords into ploughshares, and their spears into pruning hooks. Nations shall not lift up sword against nations, neither shall they learn war anymore.'

"That's what I died for or thought I died for; but look at things now. The same world now, the same armies and navies, the same insecurity and fear, the same hatred and suspicions and preparations for war, and the same superstition in the hearts of men that it is noble to fight and heroic to kill for one's country. Kill, mind you, not die! We soldiers were drafted by the nation not to die, but to kill. The dying was accidental, the killing intentional."

Holmes was one of the very few ministers who refused during the war to support the government. He would not let his pulpit be made into a recruiting station. He practiced what he preached even if it led to universal ostracism. Such a man deserves to be heard, and if we can't accept his conception of religion, we can give respectful hearing to his philosophy of life and benefit by the manful exposition of his humanism. His religion is a kind of pantheism ("We are part of the universal spirit, part of our 'oversoul'"). As often happens, those that are correct in their creed are shamed by the consistent living of those whom they would call heretics.

**The Re-Interpretation of Jesus in the New Testament**, by Carl Everett Purington, Ph. D., Professor of Religion in Adelphi College. Charles Scribner's Sons, New York, 1932. 217 pages.

The author shares with many the view that Jesus must be re-interpreted to every new age. As the "intellectual climate" changes, so must the thoughtforms in which the gospel of Jesus is presented adjust themselves to the viewpoint and needs of time. He holds that

this conviction is substantiated by the interpretation of Jesus as found in the various books of the New Testament. Paul whose epistles are the earliest sources of the person and teachings of Jesus we have, differs in treatment from the writers who came after him. Each synoptic author varies his message according to the different audience he has in mind; and the gospel according to John is in an entirely different class from the Synoptists. Thus the New Testament itself suggests to us that he who wants to make a more effective way for the Christian message must re-interpret it in conformity with the thoughts and needs of his time.

Mark presents Jesus as the man of power, the "heroic man." Matthew's is the teaching gospel, the "New Law." Luke's gospel gives us the "humanitarian" Jesus, the friend of every class and race, of the downtrodden, the outcast. The infancy stories in Matthew and Luke are not literal facts, they are beautiful poetry, symbolical, of deepest emotional effect, even if oriental fondness for dramatic setting is well understood. The healing miracles of Jesus are in part explained by the influence of a strong personality upon the mind, and therefore the body, of a weakened, nervously upset and disintegrated individual. Nature miracles and the raising of the dead cannot by us be accepted as literal facts.

A serious lack of the author's presentation of Jesus is the fact that to him he is the teacher and example (the one who tells us "what God is like"), not the Savior. His life story ends with the cross, the manifestation of his love and the love of God, and his loyalty to his mission. The resurrection and later his ascension are things impossible of belief for us who have given up the idea of a "three-storied universe." And yet the writer admits that the disciples did experience something very great and very powerful. They came to believe that Jesus was alive; and on Pentecost they received an overpowering impression of the presence of Christ (which they interpreted as a coming down of the Holy Spirit). So we see the writer had to grant the irresistible power that in some way their belief in the resurrection exerted upon them, but he is unable to explain it in the way they did, in spite of their unanimous testimony, and in spite of 1 Cor. 15, and the place the resurrection fact has had in all Christian teaching and living.

The chapter on John's gospel is very interesting. The author is, the writer says, some elder, living in Ephesus. It is not a real historical source like the Synoptic gospels; still the writer firmly believed that he was giving actual facts. It is more a treatise on the "essence of the gospel," that it is light, love and life. The discourses are not Jesus' actual words; they are put in his mouth like the orations in Thucydides because "they seemed proper to the occasion." The fourth gospel is primarily a portrayal of the Christ of Experience.

The re-interpretation of Jesus the author has given is that of the liberal school. In very vital respects to us it is not a satisfactory re-

valuation of the Lord. Nevertheless what he says about the difference of viewpoint in the gospel writers is very good and helpful.

He suggests a new creed, based on 1 John 4 and Romans 8, stressing the love of God and the love of the brethren: beautiful sentiments, often proposed but in some way not found capable of displacing the old creed.

**What Is Modernism?** by the *Rev. H. P. V. Nunn, M. A.*, St. John's College, Cambridge, London, Society for Promoting Christian Knowledge; New York: The MacMillan Co., 1932. 291 pages.

This book was produced in England by an Anglican scholar, one who sees in Modernism a menace to the Christian faith. In this country we rather avoid the discussion of such subjects as are suggested by the modernistic issue. Some years ago there was for a time a situation that seemed to threaten a parting of the ways between Modernists and Fundamentalists. But it was decided that it would be better to take a conciliatory attitude and not disrupt the Church by the taking of sides. Had we not so many other difficulties on our hands and was it not more useful to work together in bringing about a new social order, a better industrial system, the outlawing of war and the gradual coming of the Kingdom of God? So Modernism was, for the time being at least, ruled out of court and we left it to the scholars on the other side to keep up the fight for the faith "once delivered to the saints."

In the book before us this is done in a remarkably strong fashion. The author is not a Fundamentalist contending for the literal inspiration of the Bible; but he occupies a conservative position in Bible criticism and in the specific questions Modernism has raised.

Modernism, as he sees it, holds that the spiritual values enunciated by Jesus are a sufficient basis for the Christian religion. It teaches that Jesus by his personality revealed God (showed us "what he is like"). It believes in the elimination of ideas and doctrines that do not appeal to the modern mind. The slogan of English Modernism is not "back to Jesus," or "forward from Jesus,"—but "forward *with* Jesus."

The particular subjects treated in the book are indicated in the chapter titles: the Virgin Birth, the Resurrection, the Life of Christ, and Modernism and the Fourth Gospel. The task that the writer sets himself is to examine the Bible text and see in each case which interpretation of the facts has the greatest probability. Absolute certainty, he thinks, we cannot obtain; we must be satisfied with the most reasonable.

The Modernists, in their study of the New Testament, distinguish between the Jesus of faith and the Jesus of history. What we have in the New Testament is not all equally historic fact. It is in part the idealization of the person of Jesus that took place in the minds of his believers. So e. g. the events of his birth as told in the first and third

gospel are the "work of artists, not of historians." They are stories "belonging in the picture book" of revelation. Everyone knows how the lives of great heroes grow to superhuman dimensions when the hand of worshipful adoration begins to work on them. But when the "negation of the supernatural has become a dogma of all educated people" (Renan), we must strip off what is evidently the work of an overheated imagination.

The author shows that the story of the virgin birth originated in a Jewish community among people to whom the idea that God could have a natural son would have been an abomination, and that what Jesus later became seems to have a natural basis in what the gospel stories tell about his origin. Belief in it was general, no trace being left that Jesus was ever regarded as the natural son of Joseph. The argument of silence on the part of one gospel proves nothing. Pre-existence of Jesus as taught by Paul and incarnation as found in John are strongly on the side of the universal belief. So we have no reason to doubt the accuracy of the narration of the birth stories unless we reject them as being miraculous.

The writer then takes up the resurrection of Jesus. With great skill and thoroughness he proves that only a real resurrection of the crucified Jesus could solve the problem of how the Church originated. The disciples after the death of Jesus were completely upset. Visions, subjective (result of their excitement), or objective (wrought by the spirit of God) must be ruled out as inadequate. Only a real coming to life of the departed Savior can explain the rebirth of their faith and the founding of the Church. What raised Jesus from death was not love (Bethune Baker), namely the undying love of the disciples for their Lord. Nor can it be brought against the resurrection claim that God does not interfere in the orderly course of nature. Without such interference the Christian religion cannot be explained. It does not suffice to look upon Jesus as a spiritual genius. Here is the universal testimony of the Christian Church in its youth. Of course, only faith can enable us to be assured of it. But such faith in the disciples was the *effect* of the resurrection fact, not the *cause* of it.

To the Modernists Jesus is first an ordinary man, who by the spirit of God was made the greatest of the prophets. So unique was he in his faith in God and love for man that he rose way above all we otherwise know of godly leaders. It may be said he *became* for us divine. The spiritual experience the disciples had of him meant so much to them that they read their larger faith into his earthly life. They put it in historic form and we have the result in the gospels. However, against this explanation we must set the epistles of Paul. They are earlier than the gospels; and in them we have a Jesus who did not become God but was the Son of God already in a pre-existent state. In this Paul's teaching agreed with Peter's (see Galatians 2). So it was not "faith truth" which we have in the gospels, i. e. the larger truth that revealed itself to the believers as a result of spiritual experience but historic truth, that produced such larger faith in the believers.

The difficulties that present themselves in ascribing the fourth gospel to John, the son of Zebedee, are very great and hard to surmount; especially the discourses of Jesus in this gospel are so different from the simple style of the Synoptics that many have claimed that they could not be attributed to the same man. But the historic, outward evidences for the genuineness of the gospel are very strong. Besides, "the difficulty of imagining an author who had at once the spiritual capacity to write such a book, the intellectual dishonesty to pass off the record of his own spiritual experiences as being a true account of the life and words of Jesus, and the cleverness to get his book universally accepted as such" are still harder to overcome.

The book is a strong indictment of Modernism of the French type (Loisy, especially), the English (Griffith, Major, Pringle-Pattison, Bethune Baker, Gardner). It is written very convincingly. The author has a preference for long sentences (we counted one of twenty lines); still its chief goal of attempting to show that the Modernistic view of the life and person of Jesus has no footing in the historic record, is splendidly achieved.

As we said above, the book with its tendency to crowd off the Modernists from the biblical platform cannot count on a very favorable reception in the present spiritual climate of this country. Nevertheless, we say for ourselves it performs a task worthy in itself and performs it consistently and successfully.

**Humanism States Its Case**, by *J. A. C. F. Auer*, Ph. D., D. D., Professor of Church History in the Theological School in Harvard University and Professor in the Crane Theological School, Tufts College. The Beacon Press, Inc., Boston, Mass. 1933. 154 pages, \$2.00.

The author in discussing Humanism does not take sides. He lets Theism state its case as well as Humanism, offers some mild criticism, and in a closing chapter, entitled the "Future of Humanism," ventures the opinion that Humanism will slough off its shortcomings and one-sidedness and carry on its quest for practical truth in common with Theism. Their methods will differ but in seeking to safeguard the best and highest human interests they will be at one.

In painting the historical background, the writer points out that Humanism is not simply a recent product nurtured in the rich soil of American optimism. There has always been a Godward and a manward movement in theology, he says. In medieval times the Godward movement had crowded out the manward one; but with the Renaissance, the awakened interest in Greek civilization, the manward interest came powerfully to the fore. The whole development of Protestantism centered around God and his revelation to man. Its theology was framed *sub specie aeternitatis*, as it were. The Rationalism of the eighteenth century proves the one exception, for it was plainly a movement in which reason came down from the lofty heights of theological speculation and interested itself in the human scene. The Humanism of our day and country shows its close relationship to that Rationalism. It shares its optimistic attitude, its emphasis on the supremacy

of reason and its neglect of the emotional. The interpretation of human experience is the primary concern of all philosophizing, according to Humanism. Man's own affairs are its paramount interest and it believes that he is capable to deal with them without the aid of cosmic powers. It can well understand how theism developed. The gods were born of human needs. Man in the battle of life felt the inadequacy of his own powers and so turned to, or groped after, those elements that he dimly felt were surrounding him. He invested them with the human qualities of love and mercy, he found the pattern for his over-beliefs in the relationships of the family.

In course of time these human qualities moved into the background. Man felt the need of raising God above human limitations; he clothed him with omniscience, omnipresence and almighty power. As a result the Godhead seemed too remote to interest itself in the small affairs of man. So a God man was needed, a "second person" in the Trinity, who shared in the nature of the deity but at the same time, having part in the human nature, could mediate between man and God. The author follows this "humanizing" process in religion down to the intercession of Mary and the Saints, and finds its last phase in the development of contemporary Humanism.

Humanism is not interested in metaphysics; instead of pure being we ought to concern ourselves, it says, with the function of being. Philosophy, in order to be useful, should stay close to the source from which it came, human experience. Philosophy and religion run away from the field where practical problems arise. Let us come down again to where the Stoics could lead us and cultivate the love of wisdom. Ultimate Reality is for ever removed from our grasp, so let us be satisfied with definite, concrete, limited Reality.

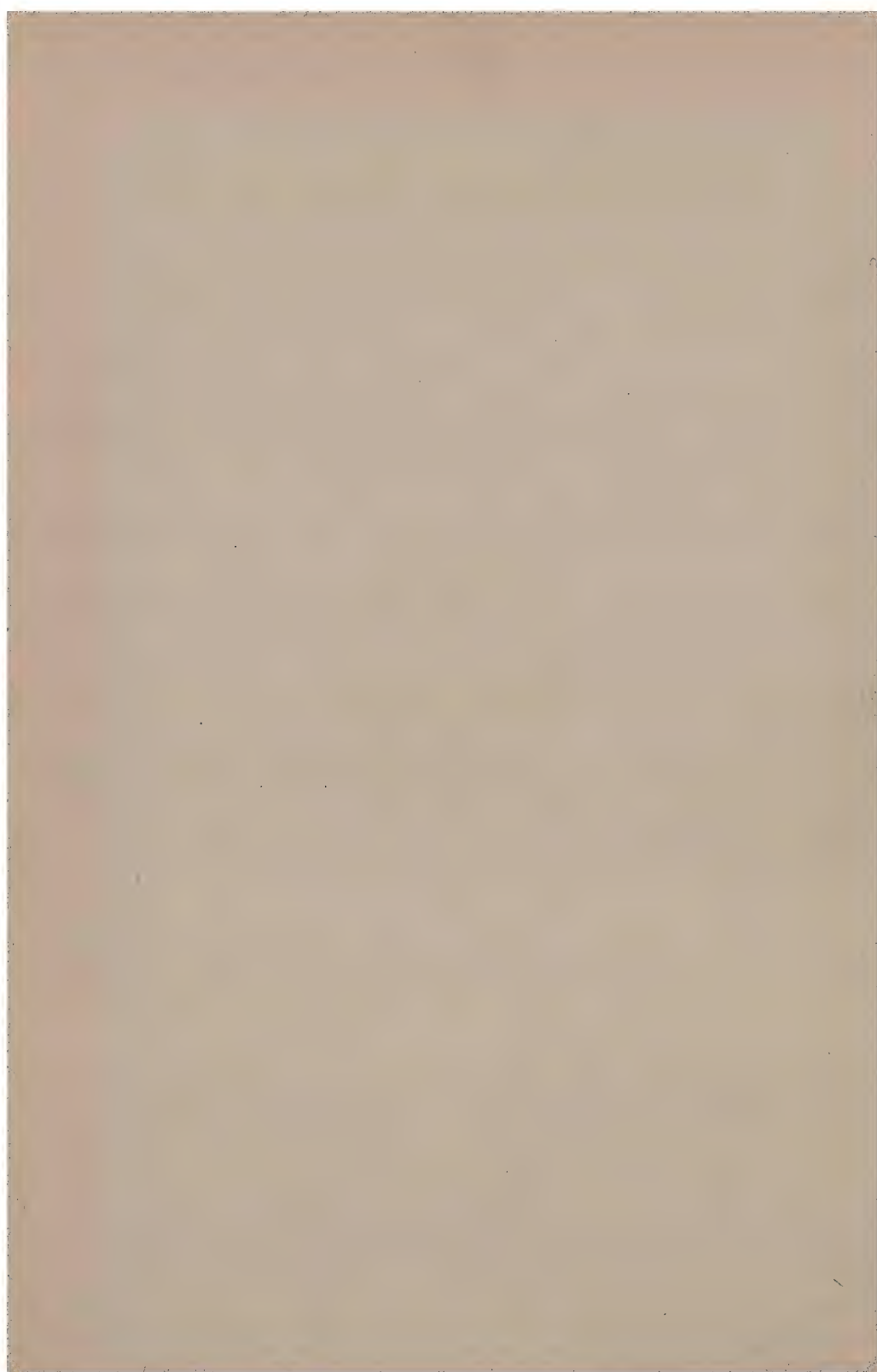
Can man be good without God? is the next question. Is morality solidly based only on faith in God or can it be reached by human striving and the pull of human ideals also? Humanism concedes that faith in a God who over-rules everything for good and has the power to solve all problems, has done great things in the past. But such faith is only an assumption, it cannot be proved. So man is forced to rely on his own resources. And he finds that if he uses them fully he will be greatly surprised how far they go, although he cannot reach perfection.

Can Humanism be called a religion when God is left out? Not all Humanists disbelieve in God. Huxley indeed calls it a tremendous relief when the faith in a personal God responsible for everything is discarded. But taking it all in all, Humanism contends only that God's existence cannot be proved; therefore he ought to be put in second place. Man cannot draw on him for reinforcement in the moral struggle. Doubtless, says the writer, the Humanist loses in the emotional, in the field of worship. He cannot worship God, he worships only divine qualities, goodness, love, forgiveness. Since these qualities reside also in man, he really worships man, he is forced to self-adoration. He wants the effects of religion, but how can he expect them when the content of religion is so grievously depleted?

The "Criticism of Humanism" finds that it appeals to reason only but starves man's emotional nature; that it lacks the sense of sin, so conspicuous, heretofore, in all great religious leaders; that it is unwilling to admit the value of the "over beliefs." All it has to draw upon are the human resources. Will they help in sorrow, death, great catastrophes, long protracted illness? Will Humanism fill its churches? Can it preach a gospel of joy, victorious faith when it has no God to build its faith on?

The author thinks that Humanism in the future will develop a sense of sin, a greater cultivation of the emotions, a greater faith. It needs such faith so much for it takes a daring faith to believe in the success of its program. True enough, we say, but where will such faith come from? We are wholly unable to see on what such faith in a brighter, successful future of Humanism is grounded. It can only, in our opinion, have something better to look for if it sees the *fundamental mistake* of its viewpoint. Its chief supporters are the Unitarians. The Unitarians, although they can point to great minds and talents in their ranks, are only one of the smallest denominations in the country. They might find comfort in Goethe's word: "Verstand ist stets bei wenigen nur gewesen." But with "Verstand" alone you can't build a church. It takes something more, and the Humanists don't have it. Professor Auer means well by them, but he can't give them what they don't have.





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Πάντα ὑμῶν ἐστίν, ὑμεῖς δὲ Χριστοῦ.

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### NEW LIFE IN JAPANESE BUDDHISM

BY THEOPHIL MENZEL

Many people, when they hear of something pertaining to the Orient, shrug their shoulders complacently and repeat Kipling's misleading dictum that "East is East, and West is West and never the twain shall meet." The fact of the matter is that our own interests are so provincial that the East and the West are never related to each other in our minds. Our system of education almost ignores the fact that the larger portion of the earth's population lives in the Orient. When we study philosophy we are unaware of the fact that the oldest philosophers originated in the East. When we study theology we forget the fact that every one of the world religions were born in Asia. If we turn to current events we eagerly read about Lloyd George, Huey Long, Adolph Hitler and Mussolini. But when the history of our century is written, some of the names that shall be written in large letters because of their permanent importance, are names from the East like Gandhi, Kagawa, Sun Yat Sen, and Hu Shih. Asia is becoming an area of striking personalities.

It is a symptom of small-town mindedness to assert that East and West shall never meet. If Kipling meant that East and West were failing to understand each other, then it might be said that it is high time that we attempt to understand each other for the same things that strike the West are striking the East, and if we are experiencing an acute attack of social indigestion, the East is even more sorely stricken by the difficulties of facing up to a new type of life. We groan about the difficulties of adjusting our thinking to the changes in science during the last generation. Yet Asia has a much more difficult ordeal. The Orient has had to face more adjustments in two generations than we have had to face in the entire period since the Renaissance of the 15th century. Our sci-

ence has merely moved on in a logical progression—Asia's science must be entirely reconstructed on a new basis. We think that we are to be pitied because our social institutions are suffering growing pains—Asia's social institutions are in many cases collapsing—and a gigantic task of social construction stares the Orient in the face. We become excited when the Democrats succeed the Republicans, but what would we say if we, like the people of China, had to make a sudden adjustment after the collapse of a political system which had existed for several thousand years? The East and West are different—not because they are facing different problems, but because the problems of the East are much more accentuated than our own.

In another respect East and West are not nearly so far apart as we usually assume. The world has become a neighborhood. All religions have become neighbors. Christianity has sent messengers to every section of the Orient. But Asia is beginning to reply. Every Oriental religion has its ambassadors in America and Europe. Buddhist monasteries have been erected in Switzerland, Germany, America and other countries. The Mohammedans are doing a missionary work among the American negroes which shall one day make us take notice. Hindu swamis speak over our radios. In less noticeable fashion the East is speaking to the West through syncretistic cults such as Christian Science, Theosophy, Spiritualism, the Rosicrucians, Bahaism, etc. And no doubt direct missionary work will be carried on as never before by genuine Oriental religions who have more of value than the syncretistic cults which have spread in the past generation. And let us not assume too easily that these religions are only making a last stand before a hopeless collapse. The course of history is strewn with the wreckage of defunct religions but we, who are neither prophets nor prophetic sons, cannot say in advance whether a religion is finished or not. Some remarkable rejuvenations have taken place in history. We have often assumed that certain religions will collapse because of a lack of moral content. Yet it is surprising to see how nearly all of the leading religions are unearthing untapped moral resources. Just as Christianity has partially awakened to the social evils which we face in a competitive capitalist society, so the Oriental religions are in some spots showing a surprising awareness of social evils which have received scant attention in the past.

The Laymen's Report is perfectly correct when it reminds us that all of the religions are facing some common problems. They are all waging a battle on two fronts. The masses in all countries are asking whether religion can do anything to help them in their struggle for existence. Or shall the masses be utterly crushed by a competitive social order? Can religion do anything to insure

a more just distribution of bread? But there is another battle-front, seemingly the opposite, and yet also the same in its search for a more abundant life. All religions are challenged by an attitude which says that man can live by bread alone. We frequently call this "secularism." If our generation becomes convinced that the universe is a machine propelled by blind forces, without purpose or spiritual meaning, then all religions, whether Christian or Buddhist or Mohammedan, will have about as much significance as last year's calendar has for us today.

Japan made its first contact with Buddhism in 522 A. D. when a Chinese monk came to Japan and built a temple there. In 552 a Korean king sent a Buddha-image to the Japanese emperor and from that time on Buddhism gained an increasing hold upon Japanese life. If Shintoism seems crude and dangerously nationalistic to us, let us not forget that there is another side of the religious life of Japan, the side presented by Buddhism. Japanese Buddhism is one of the most interesting and charming areas of the religious life of mankind. One of the great promoters of the growth of Buddhism was Prince Shotoku who reigned in the last half of the sixth century A. D. He is often called the Constantine of Japanese Buddhism. Like most rulers who have promoted the growth of some faith, Shotoku was interested in finding out what this religion could do for the nation. He regarded Buddhism as a pillar of the state and as a means for harmonizing and unifying the social life of the people. Others too soon regarded Buddhism, not merely as a religion for the lonely individual, but as a religion possessed of great potentialities for social solidarity. This new religion did not entirely crowd out Shintoism, but was accepted as an additional insight. Buddhism usually enters a culture, not as a thing which supplants an older religion, but as a supplement to it. In this respect it is quite different from Christianity which has always tried to eliminate the previous religion. Yet it must not be thought that Buddhism was only a secondary annex to Japanese life. It seems to have played the same role in the growing civilization of mediæval Japan as Christianity played in the civilization of the crude peoples of Europe. If Christianity placed an indelible stamp upon the whole culture of Europe, Buddhism did no less for Japan. Buddhism became the sponsor of education, the inspiration of Japan's superb painting, sculpture, and poetry, and the producer of great religious personalities who are an interesting parallel to the great saints, scholars, and reformers of Europe. Like Christianity in Europe Japanese Buddhism also developed a great variety of theologies, it separated into many denominations representing as wide an assortment of religious types as Christianity can show in her denominations. Japanese Buddhism can show its

Quakers and Unitarians, ecclesiastical legalists and thundering reformers, emotionalistic and high-brow intellectual sects, and recently also its fundamentalists and modernists. Thus it is quite as difficult to say anything about Japanese Buddhism which applies to all of its branches as it is to make sweeping statements which apply to all Christian Churches.

No doubt much of Japanese Buddhism is apparently unchanged, especially in the more isolated rural sections. And if you look at the older clergy it will seem quite static. But that is not the whole story. Since the War so many changes have been begun by the younger element that Japanese Buddhism is the most rapidly progressing Buddhist branch in the whole world. There is hardly a thing that Christian groups are doing that has not also been launched in Japanese Buddhist circles in the last decade or two. Much of it is in a crude elementary state, but the energy with which it is undertaken shows that it may revolutionize the whole temper of Buddhism.

Take the matter of the education of the clergy, for example. Pratt ventures the prediction that when the present generation of students reach middle age, the Buddhist clergy of Japan will be on the whole a well educated and intelligent body of men. The intellectual adjustments within Buddhism have not been so difficult as one might expect. If modern critical studies explode many Buddhist traditions concerning the historicity of certain events like the details of the life of Buddha, etc., they are not especially disturbed. If their scriptures are proven to be much later than was supposed, they do not fear for the future of their religion for it never placed much weight upon history or upon a conception like verbal inspiration. And if one author did not write them, then another enlightened man did. The results of the study of comparative religion do not disturb them. Buddhism has always been extremely friendly to other religions and never speaks of others as "false" religions. It has not hesitated in adopting many of the modern methods of work employed in Christianity.

In 1926 there were 6 Japanese universities with departments for the training of priests with 621 students, 16 seminaries of college grade with 1400 students, and 81 other training schools. Let us look for a moment at a modern Buddhist seminary. It is supported by the sect founded by Shinran Shonen, often called the Martin Luther of Japanese Buddhism. This school, which is in Kyoto, has an endowment of 1 million yen and is well equipped. The entrance requirements are as high as those of any seminary in America. There are special students who do not meet the requirements but they are put into a department which is a separate school. Among the courses taught are the history and doctrine of Bud-

dhism, the history of religion, the history of European philosophy, psychology, ethics, pedagogy, sociology, Indian and Chinese Philosophy and literature, European literature, language and economics. The library contains a great number of books that are used in our Western seminaries. The school has over 600 students, 38 full-time professors and 53 part-time instructors from the University of Kyoto. The younger instructors have all had a modern education and many have studied abroad. The faculty members have published some notable studies. Student life is enriched by outside activity very much like the varied life of an American student, with athletics, musical organizations, debating clubs etc. A school of this kind is not a solitary example. To be sure it is one of the best, but 6 other denominations also have schools on this level. And the whole program of theological education is going forward rapidly. Certainly this is going to have a great effect upon the Buddhism of tomorrow.

Another side of an educational revival is the fact that many new editions of the Buddhist scriptures are appearing. A very scholarly edition is being published in 55 volumes. Buddhism is becoming a literate religion for the people.

It is only to be expected that methods of work are rapidly changing. Some of the sects whom we might call "Protestant" in their world-view are beginning to place a great deal of emphasis upon preaching, not only in the temples, but also in prisons, slums, and in the streets. The Sunday school is rapidly becoming an important institution in modern Buddhism. Pratt visited a number of them and reports that they are decidedly modern and efficient in their equipment. Of course it is only the more modern-minded Buddhists who have gone into Sunday school work. In Tokyo more than half of the Buddhist temples had Sunday schools in 1928. In 1920 there were 800,000 pupils in Buddhist Sunday schools and no doubt there are many times that number today. The proportion of male teachers is much greater than in American Sunday schools. Some of the denominations have secretaries of religious education, some of whom have specialized in religious education in the United States. Many Sunday schools have recreational activities linked up with them. In fact, Addison claims that they seem to be more concerned about amusing the children than anything else. But, he adds, we cannot criticize them for that for we even fail to amuse children in our Sunday schools.

Pratt in "The Pilgrimage of Buddhism" writes: "A Buddhist Sunday school is a very pretty sight and interesting. In the Shingon Sunday school on Mount Koya which we visited there were about one hundred and eighty children present, varying from four to fourteen in age: and with their brilliantly colored kimonos, their

black hair, their sparkling eyes, their sunny gladness, they made a sweet picture. They all sat together in the center of the hall, and (of course) on the floor, with no teachers or other grown-ups among them. The teachers stood around the walls and the children were left to listen and sing, to whisper and play, or to get up and go out as they liked. No effect at discipline was made, but none seemed greatly to be needed. The Japanese Sunday school depends for order upon the good manners of the children and the interest the speaker can inspire in them."

Many of the songs used in their schools are adaptations of our Sunday school hymns.

A Buddhist Salvation Army has been organized.

The Young Men's Buddhist's Associations are a going concern in Japan, but instead of being inter-denominational in character, each Buddhist sect has its own. One of the larger sects alone claimed a membership of 100,000 in its Young Men's Buddhism Association in 1928. They have branches in most college centers, and carry on a program of evangelism and social work similar to that of the Christian organizations. There is also a strong Young Women's Buddhist Association.

A surprising thing is that the Christian festival seasons have become widely known in Japan. Buddhists are advocating that they also celebrate events of the life of Buddha at the same times that Christians celebrate Christmas and Easter. Thus a Buddhist writing in the *Young East* says: "The commemoration of Our Lord Buddha's holy vigil beneath the Bo-tree during the December holiday period will enable us all, especially the young people, to participate in the social activities and delights about us, without abandoning our position as followers of the Lord Buddha. Let us welcome, then, this Bodhi season and celebrate it in our homes. Let us set up our symbolic tree and adorn it with lights and ornaments, not forgetting to place at its foot a statue, or at least a picture of Him whom in this festival we honor. Then let us gather around it with our little ones and tell again the wondrous story of Him who, in His boundless love for suffering mankind, renounced all that men hold most precious in order to find the true way of eternal salvation. In order that the full spiritual value of this celebration may be realized by them, let us carefully point out to the children the inner significance of the trees, the lights and the ornaments, as well as the Bodhi-gifts we present to them. So shall we lay an excellent foundation of religious truth in their young impressionable minds for the teaching they will receive in the Sunday school during the ensuing year." In 1897 there was begun the festival of Buddha's birthday, the Lumbini festival. It falls on April 8th. Braden in his recent book "Modern Tendencies in World Religions"

writes: "A writer in the *Young East* notes, among other features of the three day celebration in 1926, an evangelistic campaign in various sections of the capital, series of lectures on Buddhism by noted scholars, a radio broadcast of a life of Buddha for children, chorus singing of hymns of praise to Buddha, the dropping of lotus petals made of paper over the city from aeroplanes, the publication and distribution of special books and pamphlets commemorating the event. All the most modern up-to-date means available are being employed in the interest of their faith."

Buddhism in Japan is not lacking in agencies which promote social welfare. Recent statistics show that Buddhists in Japan maintain: 211 institutions for education and fostering children, such as orphanages, etc., 147 for helping working people to obtain a higher education, 139 institutions for giving advice and other assistance, such as exchanges; 47 hospitals and 20 schools for the blind and deaf. In 1919 they maintained 462 institutions for the care of ex-convicts (this is especially important to Buddhists). There are also social settlements, for example, one in Tokyo under the direction of a Buddhist priest who has studied social work in America. He has 7 full-time assistants and 28 part-time volunteer workers. The settlement has a domestic science school for girls, and an elementary school for boys and men, a free dispensary, a baby clinic with instruction for prenatal care, an employment agency, clubs for boys and girls, etc.—a sort of Hull House. There are also temperance societies and organizations to combat prostitution.

Buddhists are greatly concerned about the secularization of modern education. They have several hundred elementary schools of their own in addition to 10 colleges and 4 universities. Libraries and reading rooms are also maintained. In Japan about 200 books on Buddhism are published each year, as well as 219 monthly and 23 weekly Buddhist periodicals. There are 31 Buddhist publishing houses.

In the past Buddhism in Japan has been split into denominations much like Christianity in America. But here too there is an increasing tendency toward solidarity. Many institutions and schools are run on a union basis. Closely allied to this is a renewed sense of the world mission of Buddhism. The claim is repeatedly made that only Buddhism can save the modern world from its strife and bewilderment. The Buddhists too have been "rethinking" their program of missions. Here is what a writer in the *Young East* says about the approach which Buddhists ought to make to peoples of Western nations: "What should be the attitude of the Buddhist missionaries toward Christianity in Europe? Should they be hostile and exclusive, or should they appreciate and assimilate all that

is good and noble in Christ? In my opinion, the Buddhist missionaries should also study the Bible and the history of Christianity very thoroughly . . . A Buddhist must first adopt and adapt all the good points of Christianity, and then proceed to criticize the errors of the Christian Church. If he only denounces and ridicules Christianity without studying it, he will make exactly the same mistake as the purblind and ignorant Christian missionaries in China, Japan, and India committed for a hundred years. The Christian missionaries in India, China and Japan do not study and assimilate Hinduism, Confucianism and Buddhism: and they only denounce and criticise our great teachers and our sacred books. The result is that we do not listen to them at all, and we regard them as fools and fanatics. The Buddhists in Europe should not follow such a suicidal policy."

"A missionary is a guide and a leader for his congregation. He must decide many practical questions, and advise his disciples in their daily lives. It is a tremendous task. A Buddhist missionary who has not studied all the aspects of European civilization thoroughly, cannot help his disciples at all. Europe must solve labor problems, international problems, women's problems, ethical problems, religious problems, social problems, problems of all kinds in ever-increasing numbers. How will the Buddhist missionary deal with these educated and ambitious working men? How will he advise these clever, free, and idealistic women with short hair, and short skirts, and bare arms? If he applies the simple old rules of the venerable Tripitaka to these conditions, he will fail in his mission. The Buddhist missionary must himself become very modern and progressive in spirit and temperament. Then he will be able to guide and mould these active, inquisitive, daring, earnest and idealistic young men and women of Europe and America, in whose lily-white hands lies the future of the human race."

Of course these movements in Buddhism are taking place only in the progressive wing, and mostly in the large centers. Many rural sections are quite untouched as yet. Yet it seems that the future will bring an increase of such activity. Nowhere in the world does Buddhism seem so alive as in Japan.

## FACING THE TASK OF PREACHING

ROBERT C. STANGER — Bethel Evangelical Church, Detroit

The work of the ministry in the modern day is exceedingly complex. The intricate machinery of the religious organization demands constant attention, and the demands made upon the leaders of the church are great and varied. Yet it will hardly be denied that the work of preaching is still one of the greatest jobs of the minister, and it cannot be dealt with too seriously. Every conscientious pastor is greatly concerned about the task of preaching. The day in which we are living is a great day for the preacher, because he is meeting greater competition than ever before. Everybody is preaching today; our editors in their newspaper columns, our novelists in their latest books, our educators in their programs, our government leaders and technicians in their pronouncements. Our radios deluge us with their variegated offerings. It behooves the modern preacher to look well to his work, and to be at his best. "Never take yourself too seriously," said a great sage, "but remember that you can never take your work seriously enough." Readers and students of the writings of Karl Barth will recall the awe with which he approaches the preaching function. "Who dares, who can preach, knowing what preaching is? What are you doing, you man, with the word of God upon your lips?" Something of that note of seriousness needs to grip us if our preaching is to be effective. A college woman, writing recently in the "Christian Century," complains of the triviality and the shallowness of some of the preaching to which she has listened, and quotes the words of Milton as aptly describing the situation in which many find themselves: "The hungry sheep look up and are not fed." Who has not been disturbed by the response or lack of response to our preaching today? How can we make our preaching more effective?

In facing the task of preaching today we had better begin with *self-analysis*. Let us ask ourselves, then, what are the besetting sins of the average preacher? It is necessary, in answering this question, to look at the work of preaching quite objectively. We cannot escape the impression that one of our besetting sins is a spirit of cock-sureness. It is perfectly amazing at times to hear or to read the pronouncements made by preachers on any number of subjects with an air of finality. Great and weighty problems are analysed, criticized and "solved." The peril of cock-sureness is caused or at least aggravated by the peculiar position of the man in the pulpit. There is never any "come-back" to his statement. He speaks from the sheltered position of the pulpit, and the decorum of public worship makes it highly improper to register any dissent

or any objection. And if such an objection should become vocal, as happened a year or so ago in the Cathedral of St. John, the Divine in New York under the preachment of Bishop Manning, the offender will be promptly removed from the scene by the staff of efficient ushers. Then again a certain respect for the clergy makes criticism after the service difficult, unless the preacher has touched upon too personal a theme. Some pastors are trying to remedy this situation by having forum periods or question periods in which the reaction of the listeners may find expression. One of the most wholesome exercises for any minister is to try to present the subject and substance of a pulpit discourse to an individual in private conversation, with the opportunity for rebuttal involved, and to see how entirely different the situation becomes. In criticising the "cock-sureness" we do not mean to minimise the element of conviction which ought to enter into our preaching. Preaching without conviction is like salt that has lost its savor; but real convictions are arrived at by a method of critical realism.

A second besetting sin of the preacher is the habit of *generalisation*. This also is an exceedingly pernicious habit, and is induced in part by a hasty attitude of mind, and a superficial preparation. It is the danger into which a person falls who has a great subject to discuss and has had little time to prepare it or little inclination to dig deeply into the matter. Much of it is due to the haste and hurry which is a part of modern life, and which the minister shares. How often have we heard discussions on war dismissed with the phrase: "the use of force is not in harmony with the spirit of Jesus." Sometimes it is, and sometimes it is not! The whole problem of violence is exceedingly intricate. Or again, we have a sermon on the economic issues of our time, and the whole sermon never gets beyond the phrase: "business should be guided not by the profit motive, but by the service motive." Just what do we mean by the service motive? Certainly we need to be more specific. What would the service motive imply in this industry or that, in this business or that? The economic problem will not be solved by generalisations. Our sermons have so long informed people that "we are all poor sinners" that this generalisation is taken for granted and, in fact, the average congregation is greatly comforted thereby. But woe to the preacher who becomes specific and points out the kind of sins embodied in the people in his congregation! If we need anything today it is preaching that is specific.

Let us add to our list of the besetting sins of the preacher that of *sentimentalism*. Religion very easily degenerates into lovely sentiment, far removed from the hard actualities of life. We face here one of the most insidious dangers in sermonising, all

the more dangerous because it is so hard to recognize. We deal here with an element of wishful thinking, and of flight from reality. It is tragic because it is so well-meant, and yet so ineffective. How often has the pulpit said: "If we only had the spirit of Jesus, then all of our problems would be solved." Certainly that is what we need, but just what does the "spirit of Jesus" mean in relation to the problem of unemployment or race prejudice? Or recall the sweet sentimentality of the phrase: "we need the spirit of love in all of our human relations." There is no word in the Christian vocabulary so abused and misunderstood as the word "love." The point of our discussion here is that we need a more realistic approach to the problems of life and of society, if our preaching is to be effective. Nothing is quite so refreshing as the note of robustness, the frank facing of the realities of life, the clear perception of the sinister hold of greed and selfishness on human life, which characterises much of the newer preaching. Only so can we lay hold on the vital reality of God and of spiritual forces.

Another sin "which doth so easily beset" the preacher is that of *provincialism*. A minister's reading tends to confine itself to the theological field or to the subject of religion, rather than to the broader field of human culture. His interests tend to confine themselves to the field of the church and of ecclesiastical organizations. Not only is his life distinctly narrowed thereby, but his influence is greatly limited. Often he does not know "how the other half lives," nor how the other half thinks. As a result he comes to the conclusion that the concerns of religion and theology are the primary and only concerns of mankind. He is greatly shocked when he finds that there are many really good and intelligent people who do not seem to be at all concerned about the things that concern him, and do not seem to become excited about matters that seem to him to be problems of real moment. There is something saddening about the cultured isolation of many preachers, so genuinely sincere and earnest, and yet so far removed from the place where people actually live. For many a preacher membership in a "book-of-the-month club" and subscription to a good secular journal have been both an eye-opener and a life-saver.

## II.

In facing the task of preaching we can profit by a study of the work of the great preachers of our day. Homiletical magazines and current volumes of sermons reveal certain definite trends in modern preaching. The writer would heartily recommend Dr. Edgar DeWitt Jones' interesting book "American Preachers of Today" for illuminating insights into the work of the great church leaders of our time. Harper and Brothers have been publishing

for the past year or two a series of sermon books, issued at the rate of one a month at the price of one dollar, giving the best product of our outstanding preachers, and have offered samples of high quality. One is impressed among other things, with the fact that preaching today is topical rather than textual. In many cases the text serves as a pretext. The older type of sermon was essentially the exposition of a Bible passage. The modern sermon jumps into the midst of life and its problems, comes back to the Bible, and to the prophets, and to Jesus for resources as the thought proceeds. How can we account for the vogue of topical preaching today? It is due very largely to the practical nature of the American citizen who sits in the pews. He wants practical help and advice, and lacks the patience necessary for attention to an expository sermon. We must remember also the lack of a background of Biblical knowledge on the part of the average church member, which makes expository preaching exceedingly difficult. It is an unusual preacher who can make an expository sermon "interesting." It is being done and it can be done, and one would wish for more preachers who would explore the possibilities of expository preaching. It is only natural that in many quarters we note the disappearance of the text, which is perhaps the really honest thing to do, whenever the sermon is no longer an exposition of the thought of the text. Incidentally, many sermons do not seem to lose in power and effectiveness by the omission of a text, because they do embody a profound spiritual experience.

One is struck also by the *timeliness* of these sermons. Modern preaching has a contemporaneous quality which is refreshing. A certain church in Chicago claims that it presents religion "as new as the morning light and as fresh as today's newspapers." This may be carrying the matter to an extreme; yet we admire the fact that many modern preachers are dealing not with the Jebusites and Amorites who are safely buried, but with the living issues of our time, in the midst of which people live, and by which they are so often baffled and crushed.

The effective preachers of our day are realistic in their approach to life. They deal in their sermons, not with generalities, but with specific issues. They seem to come to grips with real life, and in doing so they come upon the resources of religion, as a living reality. Vital religion is always born out of a struggle and a tension. The living God is found as we face living issues. People find a strong appeal in a sermon that has the tang of reality about it.

One feels also that there are great and glaring defects in the contemporary preaching. Sometimes our very virtues betray us. Some sermons are so timely, that they neglect the *timeless* element.

They embody as a rule, well reasoned arguments, careful analysis and diagnosis of our present ills. They are "intellectually respectable." But often the note of *proclamation* is missing. The great prophets of religion and the great preachers of truth were little concerned about intellectual respectability or about harmonising their message with the latest findings of science. "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power," said St. Paul; and the great days of preaching are those days of "fine, careless rapture" when the impulse of the message is: "This saith the Lord!" In the last analysis, men are not persuaded by religion, but they are compelled by it. As the crisis in religion and in the world at large deepens the note of proclamation will become stronger.

### III.

Can we set up *some aims or ideals for our preaching*, as we face our task today? Here the matter must be stated in the form of a paradox. Our preaching must be *timely*, but also *timeless*. The danger of contemporaneity is that its influence passes with the day. Really great personalities, for instance, have this quality of timelessness about them. Lincoln addressed himself to the pressing problem of the hour, and yet there was something about his work that rightly moved Stanton to say, as Lincoln lay dead: "Now he belongs to the ages." In a surpassing degree that was true of Jesus! we study the ministry of Jesus, and note how he dealt with the problems of his time and sought to help people in their immediate situation, and yet he dealt with the problems of all time. Jesus lives, and his gospel continues because it is not only timely, but also partakes of the timeless and the eternal. The preacher finds his inspiration here. Somehow the sermon, if it is to be effective, must be timely, so as to help people living under the pressure of an immediate situation; and yet it must bring these problems into relationship with the eternal verities.

Our preaching must be *realistic, and yet idealistic*. The danger which the realist faces is that he may become a hopeless pessimist. He faces life with absolute candor, and sees its meanness, its brutality and ruthlessness, and often he does not get beyond this. Dr. Lynn Harold Hough, in commenting on the mood of realism among the younger religious leaders, says: "Realism does not consist in simply telling unpleasant truths. After the anti-septic honesty which comes from facing the goods.—The realists are already on the way to a great belief.—The very mood of terrific honesty which characterizes the best young men among us has in it, a promise of a new discovery of God." ("Contemporary Religious Thinking" p. 101 and 103.) The Old Testament prophets were

realists, and yet it was their very genius because of their utter realism to see an ultimate hope. Doom is never the last word in religion, neither is it despair, but it is hope. Our preaching must be realistic. It must face the facts. But it must face all the facts! And the ultimate fact is God, and the moral spiritual order in which we "live and move and have our being."

Finally, our preaching must be *positive and yet tolerant*. The only effective preaching is that which is based on conviction. And yet how often our convictions make us bigoted, and breed intolerance of the convictions of others. Great preaching somehow combines a real positive declaration, fearless and unashamed, with an open-mindedness and a largeness of heart that recognizes the values in other points of view. We are not greatly concerned as to whether the preacher is a conservative or a modernist in his opinions, but as to whether he has positive convictions. Our people do not care greatly about the things we do *not* believe; they do care supremely about the things we *do* believe. Perhaps one reason for the sickness of liberalism in many quarters today is to be sought in the fact that its emphasis was often negative rather than positive, and that it sometimes substituted smartness for conviction. But we are living in a day of crisis, and there is no help for us except in positive convictions tolerantly held.

These are great days for preaching, and difficult days. Lord, who is equal to the task?

## CHILDREN'S SERMONS

BY M. MANRODT, TH. M.

### 1. THE LORD CALLS CHILDREN

"Jehovah came, and stood, and called as at other times, Samuel, Samuel. Then Samuel said, Speak; for thy servant heareth." 1 Samuel 3: 10.

Today I shall tell you a story about a little boy who was only about three years old when his mother brought him to church. They did not call it "church" in those days, but "temple," as the Jews do to this day. This boy—his name was Samuel—did not only come to attend Sunday school, however, he stayed there all of the time. He lived in a room right in the temple with the priest, whose name was Eli, and he helped the priest in opening the doors of the temple, and cleaning the temple, and taking care of the lamps and the candle-sticks, and many other things, which the old priest Eli had to attend to.

One night, several years after he had first come there, Samuel heard a voice calling "Samuel." Samuel jumped up in his bed and wondered who had called him. It must have been Eli, the priest! So he went to Eli and said: "Here I am; for you called me." But the priest said: "No, I didn't call you; go back to bed." After a while Samuel heard the same voice again, calling "Samuel." Again he went to Eli and again he was told to go back to bed. But when all of this happened the third time, Eli began to think and he said to Samuel: "Samuel, the Lord is calling you, and when you hear the voice again, say: Speak, Lord, for thy servant heareth." And that is how it happened: Samuel did hear that voice a fourth time and he answered: "Speak, Lord, thy servant heareth." Then God told him all the things that were going to happen to Eli and his family and to the whole country, because Eli was weak and his sons were bad, and the whole country was negligent. God told all these things to the boy because He wanted him to be priest in Eli's place and wanted him to be a better man and make the people obey God and find happiness. And Samuel not only listened to the words of God, but he took them to heart and the things God wanted him to do and he grew up to be a great man. The people called him a prophet of the Lord, but he really was king and judge and general and priest for the whole nation of Israel.

Times have changed since Samuel, but God still calls men and women, and He is calling boys and girls. To be sure, He calls them in different ways, but He has work for all of them. Some of you are still very young, so very little, that you know practically nothing about this great old world of ours and you may ask won-

dering: "But what can we do?" God has a task for you just because you are young, because you still are new in the world, because you are young, because you still are new in the world, because you still wonder about so many things which you can not understand. They look different to you today than they do to the older people. Just because of that God needs you.

Let me explain to you how that is possible. Many years back I came to a church that had a pair of large green doors leading into the church proper. I don't know why they were painted that way. It would have been nice for a garden, but they looked terribly out of place for a church. I knew those doors had to be changed if we wanted our church to look like a church. But there was no painter in the church to paint them differently, and we had no money to hire a painter, and I did not have the courage to paint church doors, and so the doors stayed green! After a while I didn't even notice it any more that these doors were green; they looked as nice to me as any other church doors. I had become so used to them that I didn't even care any more to have them changed. Then another man came to that church and as he saw those doors he said: "That looks terrible for a church." Then I remembered that once upon a time I had said so myself and we painted them right quickly before the other man would get used to them and not see the green paint any more either.

Now let us look further. There are many things in the world that are terrible, but I don't see them any more; I am used to them. And other men and women don't see them any more. We all think that's the way the world is and that's how it has to be. But you don't think so. When something goes wrong, you still wonder why it should be that way. You are offended when somebody hurts you. You take notice and rebel and want things changed. There may be other green doors somewhere else. There may be ways about our church that are not so good. Look around, take notice, think it over, and then help us make this a better church. There may be things about our Sunday school that could be improved. Make up your minds today that, when you grow up, you are going to give the children better Sunday school teachers and find better ways and methods. You may meet parents who are gruff and unpleasant; take it to heart while you notice it and when you grow up you act and talk differently. There may be ways in business which are not right; people don't even see it any more. They are like the old priest Eli. His eyes were weak and he did not see the half of it, and of the other half he thought it could not be changed. His own boys were bad and they had by this time grown up to be men. We grown-ups are quite often just like Eli:

We take everything for granted. We believe everything is just nice and right as it is and the best we can do is to leave good enough alone and not create a disturbance. That's why we need Samuels, who are still young, whose eyes are keen, who listen to the Lord, and who make up their minds to do differently when they grow up.

The next morning after God had talked to Samuel, Eli wanted to know what the Lord had said. Of course, Samuel didn't like to tell him, but when Eli insisted he frankly told him every word. Then Eli said: "It is the Lord: He will do what seems good to him." Not all people are like Eli in this respect. More people will tell you that you are too young to know anything. There is some truth in that because you do not know everything and make mistakes at times in your judgments and also in your ideals. You must be very careful and slow to condemn other people, but you must never be slow to stand up for that which is right! You must never be slow to make up your mind to do the work God shows you today and which he is calling you for. If God calls you into His service, answer boldly like Samuel: "Speak, Lord, thy servant heareth," and know that God is going to stand by you and help you through.

In the year 1700 a boy was born in Germany whose name was Nicholas, Count of Zinzendorf. His father was a wealthy nobleman and prime-minister at the court of the king of Saxony. At that time a wave of irreligion spread over the whole continent of Europe and the boy Zinzendorf felt that the world lacked the strengthening faith in Jesus Christ. While still in school he therefore formed a prayer circle among his friends and made plans to spend his entire life in God's special service. His father died while he was still young and his guardian did not believe in Nicholas' ideas and thought the boy would get over his religious notions. So he sent him to a different school, but the boy never did change. When only a little more than twenty years old, he founded a colony for persecuted Protestants on one of his estates. He converted them to his views and they sent missionaries to all the poor and neglected of the earth they heard about. They sent them to Greenland, to Labrador, to West India, to North America. Zinzendorf himself came to America and preached to the Indians. Here was a boy with an ideal and he lived up to it all his life and with all his possessions. To be sure, he made mistakes, Zinzendorf had many a foolish notion which he came to realize in the course of time, but he never wavered in his faith and never swerved from the ideals which he formed while he was a boy.

God is still calling. He is calling you today. He is calling you in the church, through your Sunday school teacher, through

your fathers and mothers, He is calling you through the experiences in the world. And when God calls, don't lie down and sleep and forget all about it, but sit up and say: "Speak, Lord, thy servant heareth." Be a real Samuel and a servant of God!

## 2. A LESSON FROM THE CRAB

"Finally, be ye all likeminded, compassionate, loving as brethren, tenderhearted, humbleminded: not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing." 1 Peter 3: 8-9.

Some time ago I told you about the wonders of God's creation. Whether we lift our eyes to the sky above or study one of God's tiniest creatures here below, we find that He has prepared all things wonderfully. This holds true not only about their bodies and forms, but also about their ways and character.

Today I would have you learn a lesson from the crab. How many of you like crabs? How many of you have ever gone crabbing? But I wonder if any of you have ever tried to see life from the side of the crab?

The life of the humble crustacean is not an easy one. If you need a new coat your father and mother will go to the store and buy one. Or mother will take your measurements and she will make you a new one out of some nice piece of goods. And when it's all done you can take off the old coat and put on the new. But if a crab needs a new coat, and he does so whenever he has grown a little and the old one has become too tight, he has to shed the old and then sit in a corner all by himself until the new one has grown on his body.

It's just as bad for him when he is hungry. He likes good things to eat, but he has to take the bad too. You wouldn't want that salted eel you put on your crab-line, or that piece of left-over pork. But he has to take it as it comes.

Now the remarkable thing about the crab is this: In spite of all the hardships and disappointments in his life, the crab does not get bitter or sour, but he is all lovely food, he transforms all he gets into sweet, delicious crab-meat!

That has brought to my mind a word from the apostle Peter (the text). And now I want to ask you a few simple questions:

1. If life is hard on you, what do you do? The crab simply withdraws and makes a bigger coat for himself. But people grumble! They even accuse God! They say that, if there were a God, He would not let life become so hard, He would always make it easy for them. Saint Peter wrote the words of our text to Christians who had to suffer because of their Christian faith. Some of them lost their homes, others were put in prison, their very lives were in

danger. They had reason to grow bitter, and Peter challenges them to be loving and tenderhearted and humbleminded. That's God's way and I wonder if we can't learn it also.

2. If some one does you wrong, what do you do? You try to go him one better! I read a story of a man who had been thrown into prison for no wrong he had done and when he came out he had only one ambition: To take the sheriff's life who accused him falsely. That's human, but God teaches us differently. What did Jesus do when His enemies hated and troubled Him and finally had Him nailed to the cross? He prayed: "Father, forgive them." Therefore, we see in Him fulfilled that wonderful chapter 53 of the prophet Isaiah about the Lamb of God that takes away the sins of the world. When some one does us wrong, we want to add more to it, but the Christian way is to overcome it.

3. If some one speaks evil of you (for that is what reviling means), what do you do? You try to call him worse names and tell worse stories about him. In the first book of Samuel, the tenth chapter, we read the story about the choosing of the first king of Israel, Saul. Samuel the prophet announced him to the people as God's choice and asked them to follow him. But some of the people sneered at him and despised him. And what did Saul do? "He held his peace." Later on, when Saul won a mighty victory over the enemies of his people, the Ammonites, his friends urged him now to take revenge against the men who had despised him, but Saul would not do it and rather thanked God that He had established his kingdom.

Now, when you think these things over, don't you think that the humble crab is a pretty good Christian? Consider also the flowers of the field, even the humble dandelions, the thistles, the violets? What do they get? Black or brown soil, "dirt" we call it. And they gladden the heart with their cheerful colors and some of them give sweet perfume.

But you will object: God made them all that way. God gave the crab shears to cut hard and tough things, and a stomach to digest them. And the flowers have roots that know how to extract good things from the soil, and they have leaves that can use the sunshine to work wonderful transformations.

That's true. But we also have power. Peter says: "Hereunto were ye called." God has given us the power of His Holy Spirit. He has given us strength of faith, Jesus has promised us even the right words to say in difficult moments.

The story is told of a man who was loving and forgiving as Peter asks us to be. When his friends talked to him about it one day he pointed to the Lord's command to love even our enemies and then told them about a dream he had had once upon a time.

In his dream he saw an angel in heaven over a great, big book. And every time somebody did something evil to somebody else, the angel wrote it all down against that man and it filled a whole page. But whenever somebody overcame the evil then the angel shouted for joy: "Well done." Ever after that, said the man, I felt sorry for the people who do wrong and am happy every time I can overcome evil.

It is easy enough to go to Sunday school and come to church, but if you want to be real Christians you should be loving and forgiving and bring sweetness and sunshine into the world, even if the world treats you differently.

### 3. FENCES

"Great peace have they that love thy law; And they have no occasion of stumbling." Psalm 119: 165.

Once in a while on nice Sunday afternoons I drive over to Druid Hill Park and walk around or play with the children. I wonder how many of you go there also? Can you go in at any time? Yes, it's there for the people. I have seen a number of signs there which start "This is your park. . ." Do they let you walk across the lawns too? Yes, it doesn't seem to hurt the grass and you can play any place you want to.

But near the western end of it I have found an old cemetery. Do you think it would be nice to walk over the graves? That's why they have put a fence around it.

There are a number of places where the gardeners have planted all kinds of beautiful flowers. You would destroy them if you stepped on them. So the gardeners have placed rocks all around and sometimes low fences to remind you and keep you off.

You also know the big lake where the city has gathered water for us to drink. Would it be safe for children to play on the rocks along the water's edge? What therefore did they do? They built a high iron fence around it.

But one of the most interesting spots of the whole park is the zoo. Do you like to see the animals? Would you like to play with the monkeys and the bears, the lions and the tigers? So that the children may not forget they have put a railing around, and for the animals to keep at a safe distance they have put them in cages. And what is a cage but a strong fence all around?

Why then do you think that people put up fences? (Let the children answer).

Suppose now that a child insisted on having his own way and climbed over the fence? He would get hurt. You probably read the story in the paper the other day where a little girl crawled into the bear's den and the bear began to maul her arm until one of

the keepers came to her rescue. Some fences also have barbed wire along the top and any boy who'll venture over will tear his clothes.

But suppose that you saw some boys climb over and they told you that it was all right and they pulled you after them? You would get hurt just the same. But the blame would be on you both.

Druid Hill Park is a wonderful place and we go to enjoy ourselves there, but some boys and girls get themselves into trouble, whenever they are left to go by themselves.

Now I want you to lift up your eyes and see a much greater and even more beautiful park. Look as far as you can see: the wide country and the green woods, the shining rivers, the big cities in between. See it reach way into the sky: During the day the big bright light and at night the millions of little lamps. Isn't it a wonderful place? The people are the flowers in this park. Are they beautiful like the flowers in our gardens? I think so. At least God has made them in a wonderful way. Some of them are spoiled and some of them are soiled. But the gardener Jesus can make them right again.

But what about the fences? Are there any fences in this vast park of God's creation? And what are they? There are fences of all sorts: some are little, some are mere signs, but mainly there are ten fences and we call them? The Ten Commandments! And what will happen if you climb over the fences? You will get hurt!

Take the first commandment. "I am the Lord thy God. . . Thou shalt have no other gods before me." If you do you will get yourself into trouble. The heathen do and they live in fear of their gods. The Athenians of Paul's day were philosophers who tried to find God according to their own minds. But they were not at ease. They built an altar "To the unknown God" for fear lest they had overlooked some deity. In our day some people think more of their money than anything else and you can see their worries deeply engraved in their faces.

Remember the third Commandment. "Thou shalt not take the name of the Lord Thy God in vain." If you do the name of God becomes meaningless to you; it becomes hard for you to pray. Men become foul-mouthed and their friends have to be ashamed to be seen with them.

It is the same all through the commandments. There is danger or filth on the other side. You tear and soil the beautiful lives God has given you. An old Evangelical pastor tells in his reminiscences of a young woman he had met in the early part of his ministry. She wanted to be free, to enjoy life, go wherever she pleased without restraint. So she went with bad company and took sick. She repented and God helped her to a new and clean start, but

she went back again to her evil life and he finally found her again in a hospital with a poisoned body, covered with sores, and dying.

But the worst is when people climb over the fences and take others after them. Occasionally I call on a young man, who is weak in body and weak in mind, spending his days in a state institution. His father was a heavy drinker, he disregarded God's laws. Is God to blame for all this misery? He put up the fences and He warned them too.

Now let us go back to the park once more. How many of you like to go to Druid Hill Park? And who sees more of it and enjoys it the better? The boys and the girls who play on the grass and stop at the fences, or those who stop at the first place, climb over the fences and tear their clothes? The first will go home with happy memories and happy stories; they will bring others and make them happy also.

I wonder, whether you know the ten fences God has put up in His beautiful creation? (Let them recite the Ten Commandments). Let us thank God for the fences and pray for strength to live according to His holy will and thus find joy and beauty in this life.

#### 4. THE WORTH OF THE HUMAN SOUL

"What doth it profit a man, to gain the whole world, and forfeit his life? For what should a man give in exchange for his life?" Mark 8: 36-37.

I wonder how many of you have a little brother or sister at home? If I gave you a thousand dollars, would you sell your baby sister or brother to me? If I made it ten thousand dollars? A number of years ago, when our children were small, a lady offered me a million dollars for a little boy. I think she was joking, but she did have a lot of money and she would have liked to have a little baby boy. But I would never have been happy again all the days of my life, if I had sold my own little boy.

Life is more precious than all the possessions of the world. Jesus said: Your life is worth more than all the world. These words of our text are among the most precious things Jesus has said about our lives. No matter what sort of a body a person has, whether he is still a child or a grown-up, whether he is rich or poor, it doesn't even make any difference whether he is healthy or crippled. All the world is not worth as much as the life of one person! That's why Jesus said: "Whosoever shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea."

Now, most people agree to this and would never take a life, but they will destroy the soul little by little! Most people would never think of selling the life or the soul of a little child, but they will sell a little of its innocence or purity for as little as five cents. I have heard fathers and mothers lie about the age of a little child so that they could save one trolley car fare. They saved five cents, but the child wasn't as pure and as innocent any more after he had heard father or mother lie about him.

Most people would never think of selling their own lives or souls, but they will sell a little of its purity or innocence. They do or say many things that they must be ashamed about, boys and girls do and say things that they must hide from their fathers and mothers. But life is too great, too valuable to be spoiled by foolish talk or jesting!

I always tell the Confirmation Class to ask themselves at the end of a Sunday: What has been the profit of the day? We all should ask ourselves at the end of every week: What has been the profit of the week? What have I learned? What have I earned? And what have I given up? Have I given a piece of my soul? Have I become a little poorer at heart? Many men are successful in business but they lose their hearts in return. Was your profit worth the expense?

You would probably never deny the Lord like Peter did, but you may do it in a small way! When you don't go to Sunday school or church on a Sunday, when you have no prayers at home, when you act as though you never had heard about God, then your neighbors and friends see it written all over you: That boy or girl does not know or does not want to know the Lord Jesus.

The lesson I want you to remember is this: There are certain things which you do not want to sacrifice, but you think nothing of it to give up one little bit after another. We do not want to give away our lives or their holiness, or our fellowship with the Lord, but we neglect them little by little. It is like trying to save the dollars and throwing away all the pennies. Eventually the pennies will make dollars.

I have known many, many people, who were sour and disgusted with life, who did nothing for God and less for their neighbor. They had never wanted to be that way! Yet they gave up little by little of that beautiful Christian spirit which God has given us to foster and to enjoy.

I have known people who think nothing of taking some trifle that doesn't belong to them in the places where they work or live. Others, who tell the truth today and tomorrow have a slightly different story. They are not really thieves or liars, and yet they are

never really honest; in fact, they have broken up that sterling Christian character which God had blessed them with.

When I was a child I read a story in our reader about a little mouse that was very, very hungry. So she went into the kitchen of the house, where she lived and looked around. Sure enough, there was a nice, little piece of meat. But the little mouse knew that the meat had been laid out for her and poisoned. But she was very hungry and said: "One little bite isn't anything." So she took one little bite and didn't feel anything either. But now she felt hungrier than before. So she took just another little bite. And then another until she fell over dead. She would never have eaten the poisoned meat, but she thought nothing of taking a little bite, and then another little bite.

Many boys and girls really want to be good Christians, but they think nothing of doing one bad deed and saying an evil word, and gradually their tender lives grow harder and harder. They poison their lives little by little. And what do they do it for? A little money, a little satisfaction, a little pleasure, and all the world is not worth the lives they lay down for it!

We would be Christians, and we are glad that Jesus told us that our lives are worth so much in the eyes of the heavenly Father! We'll try to take care of them and grow in purity and holiness and strength of faith. We'll pray God to keep us from foolishly wasting our lives and to lead us in ways of Christian service, doing the things that are pleasant in His sight. Our example and leader, yea our God and Lord is Jesus, and of Him the Bible tells us that He "advanced in wisdom and stature and favor with God and with men" when He was a boy here on earth.

## Zur kirchlichen Krisis in Deutschland.

Von D. Dr. Otto Dibelius.

Die Vorgänge in der evangelischen Kirche Deutschlands werden in der ganzen Welt mit Aufmerksamkeit verfolgt. Es ist dabei gewiß viel politisches Sensationsbedürfnis im Spiel. Ueber die eigentlichen politischen Vorgänge ist so wenig zu berichten. Die vollziehen sich nicht mehr wie früher in der Oeffentlichkeit der Presse. Die kirchlichen Auseinandersetzungen stehen nicht unter derselben strengen Zensur. Wenigstens in den kirchlichen Blättern darf darüber mit beschränkter Offenheit geschrieben werden. So greift man danach. Und da der größte Teil der ausländischen Presse dem neuen Deutschland unfreundlich gegenüber steht, so versucht man, aus den kirchlichen Vorgängen Material gegen das herrschende Regime zu gewinnen.

Aber hin und her, namentlich in der kirchlichen Presse des Auslandes, begegnet man doch einem tieferen Verständnis. Man fängt an zu begreifen, daß es sich in diesen kirchlichen Kämpfen um eine Entscheidung handelt, die für alle christlichen Länder und für alle Kirchen der Welt von ungeheurer Bedeutung sein wird. Man fängt an zu begreifen, daß der Kampf darum geht, ob das Christentum in Deutschland Geltung behalten soll oder nicht, ob insbesondre das reformatorische Verständnis des Evangeliums im Land Martin Luthers weiterhin verkündigt werden wird. Deutschland — das hängt mit seiner geographischen Lage, aber es hängt auch mit der grundsätzlichen Einstellung der deutschen Geistesart zusammen — kämpft die großen geistigen Entscheidungen in der Regel durch für die ganze Welt. Das geschieht jetzt wieder. Es handelt sich heute darum, ob der christliche Glaube, getragen von dem Bewußtsein der Absolutheit und Ausschließlichkeit der Offenbarung Gottes in Jesus Christus, seine Weltmission behalten, oder ob die einzelnen Völker und Rassen „Die große Heimkehr“ vollziehen sollen zu einer Rationalreligion, jedes nach seiner Art.

Diese Dinge sind geistesgeschichtlich und kirchengeschichtlich von einer solchen Bedeutung, daß der Verfasser dieser Zeilen sich der Bitte nicht hat versagen wollen, den amerikanischen Freunden ein Wort darüber zu sagen, so schwierig es aus begreiflichen Gründen ist, jetzt schon zu diesen Fragen in der Oeffentlichkeit das Wort zu nehmen.

### 1.

Dreimal hat sich seit den Tagen der Reformation der autonome Mensch gegen das Christentum erhoben und hat eine neue Religion proklamiert.

Das erste Mal im Zeitalter der **Aufklärung**. Damals erklärte sich die Vernunft für das Forum, vor dem alles sich rechtfertigen sollte, was es zwischen Himmel und Erde gibt. Die Vernunft kritisierte und erschütterte die Grundlagen des christlichen Glaubens. Sie begann die Kritik der Bibel. Sie erklärte alles, was über die Welt der fünf Sinne hinausging, für müßige Phantasie. Sie riß die Menschen mit sich fort in dem Glauben, daß nun eine neue, bessere Welt angebrochen sei. Daß während der französischen Revolution die „Göttin der Vernunft“ unter dem Jubel der Masse sinnbildlich auf den Thron gesetzt wurde, bezeichnete die Stimmung der Zeit. Großes hat die Aufklärung geleistet. Vielleicht nirgends Größeres als in Deutschland. Was wir den deutschen Idealismus nennen, die philosophischen Schöpfungen Kants, Fichtes, Hegels, die Dichtungen Goethes, Schillers, Herders, das steht alles auf den Schultern der Aufklärung.

Noch heute spüren wir die Wirkungen jener Zeit. Die deutsche Revolution von 1918 war von den Idealen jener Zeit erfüllt. Jetzt erst schien der volle Sieg der französischen Revolution auf deutschem Boden zum Durchbruch zu kommen. Von den ländlichen Schulhäusern entfernte man jetzt die frommen Sprüche. Wo bis dahin gestanden hatte: „Lasset die Kindlein zu mir kommen!“ da las man jetzt: „Wissen ist Macht!“ Noch heute herrscht in religiösen Fragen weithin die Einstellung der Aufklärung. Wie stark sie in andern Ländern noch wirkt, auch in Amerika, das braucht hier nicht ausgeführt zu werden.

Der zweite Vorstoß geschah im Zeitalter der **Technik**. Jetzt erhob sich der materielle Mensch. Er erklärte alles für unwirklich und überflüssig, was man nicht anfassen könne. Das Leben sei ein Kampf um Futterplatz und Futtermenge. Einen andern Sinn habe es nicht. Technischer Fortschritt und Lösung der durch das kapitalistische System entstandenen sozialen Frage, das allein sei die Aufgabe der Zeit. Alles Geistige sei nur ein Produkt des Materiellen. „Der Mensch ist, was er ißt!“ Religion sei nichts weiter als ein „ideologischer Ueberbau der kapitalistischen Wirtschaftsordnung.“ Der entschlossene Sozialismus fügte hinzu: sie sei Opium fürs Volk, weil sie die Massen hindere, sich ihre Freiheit zu erkämpfen.

An die Stelle der Religion sollte nun der Sozialismus treten. Er sollte dem Menschen alles geben, was er bis dahin bei der Kirche gefunden hatte: Feierstunden und geheiligte Symbole, die ihn über den grauen Alltag emporheben; eine Gemeinschaft, die den Einzelnen trägt; ein großes Ziel, für das es sich lohnt, zu leben und zu sterben.

Wieder gingen die Massen begeistert mit. Es schien, als ob in Deutschland wirklich so etwas wie eine sozialistische Ersatzkirche

zustande kommen würde. Sowjet-Rußland schien die messianische Idee des Sozialismus zu verwirklichen. „Mit uns geht die neue Zeit!“ — so sang die sozialistische Arbeiterjugend in Deutschland.

Der Traum ist zerronnen. Aber der Materialismus als geistige Macht wirkt noch heute mit Gewalt. Man spürt ihn in der neuen „Sachlichkeit,“ die vielfach die seelischen Werte des Menschenlebens leugnet; man spürt ihn in der Einstellung der Massen zum Leben, in dem allgemeinen Rückgang der Geburten und in vielen andern Dingen mehr.

Und jetzt erhebt sich der autonome Mensch zum dritten Mal. Er erhebt sich als **völkischer Idealismus**. Es geht wie eine Welle durch ganz Europa. In Italien hat es begonnen. Dann kam die Umwälzung in Deutschland. Und jeder weiß, wie die Ueberzeugung, daß die parlamentarische Staatsform sich überlebt habe, daß von internationalen Verständigungen nichts mehr zu erwarten sei, daß nichts anders übrig bleibe als eine diktatorische Regierungsweise, die alle Kräfte der Nation zusammenfaßt und sie in den Dienst der nationalen Selbstbehauptung stellt — wie diese Ueberzeugung im Vordringen ist. In Polen, in Oesterreich hat sie gesiegt. In der Schweiz, in Schweden, selbst in England ist sie im Vormarsch. Niemand kann sich mehr der Erkenntnis entziehen, daß ein neuer Abschnitt in der Geschichte der Menschheit angebrochen ist.

Dieser völkische Idealismus erhebt sich nun gegen das Christentum. Jedenfalls in Deutschland. In den andern Ländern, in denen er sich bisher siegreich durchgesetzt hat, ist die Stellung der katholischen Kirche so stark, daß man sich hier den Verhältnissen hat anpassen müssen. Daß aber die Tendenz auch in diesen Ländern die gleiche ist wie in Deutschland, ist vor aller Augen. Wir entsinnen uns der schweren Zusammenstöße, die Mussolini mit dem Vatikan gehabt hat. Und wer sich einige Zeit in Italien aufhält, beobachtet mit aller Klarheit, daß das Verhältnis zwischen dem Faschismus und zwischen der katholischen Kirche zwar korrekt, aber doch überaus kühl ist. Es sind eben zwei verschiedene Welten, die hier zusammenstoßen. In Polen ist es genau so.

In Deutschland ist nur ein Drittel der Bevölkerung katholisch getauft. Die evangelische Kirche aber steht zum Staat grundsätzlich anders als die katholische. Infolgedessen fehlen hier die Bindungen und Hemmungen, die dort zur Rücksicht zwangen. Der geistige Kampf konnte hier mit der ganzen Klarheit vorgetragen werden, die dem Wesen des Deutschen entspricht.

Die Forderung des völkischen Idealismus ist die, daß jede Rasse zu ihrer eigenen Religionsform zurückkehren müsse. Das Konstitutive im Wesen des Menschen sei das Blut. Echtes, gesundes Leben sei nur da, wo das Blut sich seine artgemäße Kultur schaffe, einschließlich einer artgemäßen Religion. Blut, Rasse, na-

tionales Ehrgefühl und nationale Freiheit — das seien die obersten Werte im Leben des Menschen. Sie müßten als das Absolute und schlechthin Maßgebende alles bestimmen, was in der Seele des Menschen sein Leben hat.

Das Christentum ist artfremd. Denn es kommt aus der semitischen Völkerwelt. Selbst wenn Christus nicht Jude gewesen sei, sondern, wie die „Deutschgläubigen“ sagen, ein Arier, geboren in dem „Galiläa der Seiden,“ wo nach dem Exil das Judentum nicht mehr Fuß gefaßt habe, so sei doch das Christentum unter dem Einfluß des Paulus derartig in semitische Geistesart geraten, daß es eine semitische Religion geworden sei. Die semitische Art aber sei das Verhängnis der nordischen Völker. Namentlich für das deutsche Volk sei sie die Ursache der Entartung. Eine deutsche Zukunft könne es nur geben, wenn das semitische Element aus dem deutschen Blut und aus dem deutschen Geistesleben radikal ausgeschieden werde. Darum müsse auch das Christentum verschwinden!

Das sind die drei großen Vorstöße der letzten zweihundert Jahre gegen die Geltung des Christentums. Jeder dieser Vorstöße hat sich an einer Stelle mit einer politischen Macht verbunden. Die Aufklärung mit der französischen Revolution. Der Materialismus mit dem Sowjetsystem. Der völkische Idealismus mit dem Nationalismus in Deutschland. Und diese Verbindung mit einer politischen Macht hat die Wirkung des Vorstoßes so groß gemacht. Zwar ist jedesmal die Zeit gekommen, in der der Vorstoß als abgeschlagen gelten konnte. Aber jedesmal ist für die Geltung des christlichen Glaubens die Basis im Leben der Völker schmaler geworden. Vielleicht nicht zum Schaden für die Echtheit und den Ernst des Glaubens. Aber das Wort von der „kleinen Herde“ hat mit jedem Mal größere Bedeutung gewonnen. Und das ist nicht zuletzt dem Umstand zuzuschreiben, daß durch die Verbindung mit der politischen Gewalt an einer Stelle die Auswirkung der neuen Ideen verstärkt und verlängert wurde. Es wird diesmal nicht anders sein.

## 2.

Wer von dem Wesen dieses völkischen Idealismus und von seiner Stellung zum Christentum eine Vorstellung haben will, wird zu dem Buch von **Alfred Rosenberg** greifen müssen: „**Der Mythos des 20. Jahrhunderts.**“

Rosenberg selbst und viele einflußreiche Persönlichkeiten der nationalsozialistischen Bewegung legen Wert darauf, daß dies Buch nicht eine offizielle Schrift der Partei sei, sondern eine persönliche Arbeit des Verfassers, sodaß also die Partei mit seinen Anschauungen nicht identifiziert werden dürfe. Aber das ist in unserm Zusammenhang nicht wesentlich. Es handelt sich für uns um die

Bewegung des völkischen Idealismus in ihrer Gesamtheit. Der deutsche Nationalsozialismus ist zwar auf deutschem Boden die stärkste, wüchtigste und seit der Uebernahme der staatlichen Macht auch einflußreichste Erscheinungsform dieser großen geistigen Bewegung. Aber die Bewegung erschöpft sich nicht in ihm.

Für die Bewegung aber ist Rosenbergs Buch ohne Zweifel eine klare und charakteristische Manifestation. Und da Rosenberg die Leitung aller großen, weltanschaulichen Arbeiten der Partei übertragen erhalten hat, so dringen seine Anschauungen auf tausend Kanälen auch in ihren Einzelheiten in das deutsche Volk von heute ein. Das Buch selbst hat eine Auflage von weit über 100,000 Exemplaren. Und auch im kirchlichen Kampf hat es sich oft genug um Behauptungen und Formulierungen gehandelt, die dem Buch von Rosenberg entnommen waren, ohne daß das gesagt wurde — ein Beweis dafür, wie stark der Einfluß des Buches heute in Deutschland ist.

Wir skizzieren kurz den Inhalt des Buches, soweit er für die kirchliche Auseinandersetzung von unmittelbarer Bedeutung ist.

Die Geschichte der Zukunft, so heißt es in der Einleitung, wird nicht mehr Kämpfe zwischen Massen oder Religionen bringen, sondern Auseinandersetzungen zwischen Blut und Blut, zwischen Rasse und Rasse. Das aber bedeutet ein Ringen von Seelenwerten gegeneinander. Bisher waren die Werte der Rassenseele noch nicht lebendiges Bewußtsein geworden. Jetzt muß und wird das geschehen. Es „ist die Aufgabe unsers Jahrhunderts, aus einem neuen Lebensmythus einen neuen Menschentypus zu schaffen.“ Für die nordische Rasse muß eine neue Rangordnung der Werte herausgearbeitet werden. Und zwar diejenige Rangordnung, die dem Wesen dieser Rasse entspricht. Jede Rasse züchtet letzten Endes nur **ein** höchstes Ideal. Dieser eine Höchstwert bedingt eine ganz bestimmte Gruppierung der andern Lebensgebote. Er bestimmt den Daseinsstil der Rasse.

Nun ist es die Tragik der nordischen Rasse gewesen, zu der die Deutschen gehören, daß ihr rassennmäßiges Ideal durch das Christentum erstickt worden ist. Gerade in dem Augenblick, als Wotan zum Sterben ging, als also die alte germanische Religion ihre Kraft verloren hatte, da kam das Christentum. Die germanischen Völker hatten keine Gelegenheit mehr, sich eine neue Religion zu schaffen. Rom schlug sie alle in seinen Bann. Es zwang ihnen einen Glauben auf, in dem der jüdische Geist lebendig war. Luther hat einen großen Schritt vorwärts getan, der Wiedererlangung der Freiheit entgegen. Er hat der Priesterherrschaft ein Ende gemacht. Aber er ist auf halbem Weg stehen geblieben. Weder vom Alten Testament, noch von Paulus, diesem „materialistischen Rabbiner“ (S. 13) hat er das deutsche Volk befreit.

Nun ist freilich die deutsche Art, Gott zu suchen und zu finden, trotz der Herrschaft des Christentums nie ganz erloschen. Sie ist z. B. in der Mystik des Meisters Eckhart durchgebrochen, der Gott in seinem Innern suchte. Auch in Friedrich dem Großen und in Paul de Lagarde, dem Göttinger Professor am Ausgang des 19. Jahrhunderts, der in seinen „Deutschen Schriften“ an Paulus und am Protestantismus herbe Kritik übte. Jetzt soll die alte deutsche Art endlich wieder zum Sieg kommen.

Der oberste Lebenswert der Germanen ist die Ehre. Neben der Ehre steht die Freiheit der Nation. Diesen beiden obersten Werten müssen alle andern sich unterordnen. Das Christentum hatte die Liebe an die erste Stelle gerückt. „Heute ist es jedem aufrichtigen Deutschen klar, daß mit dieser, alle Geschöpfe der Welt gleichmäßig umfassenden Liebe ein empfindlicher Schlag gegen die Seele des nordischen Europas geführt worden ist.“ (S. 155.) Vor allem dadurch, daß sich diese Liebe zu dem „Kirchlich-christlichen Mitleid“ entwickelt hat, gegen das sich heute die germanischen Völker mit Recht empören. Denn „eine Nation, deren Mittelpunkt Ehre und Pflicht darstellte, würde nicht Faule und Verbrecher erhalten, sondern ausschalten.“ So muß denn der Hochstellung der barmherzigen Liebe, diesem „einheitslüsternen rasselosen Schema, gepaart mit ungesundem Subjektivismus“ (S. 169) ein Ende gemacht werden.

Also: Ehre und Freiheit stehen zu oberst. Dann kommen, daraus sich unmittelbar ergebend, Mannestreue und Gefolgschaftstreue. „Wir erkennen heute, daß die zentralen Höchstwerte der römischen und der protestantischen Kirche als negatives Christentum unsrer Seele nicht entsprechen, daß sie den organischen Kräften der nordisch-rassisch bestimmten Völker im Weg stehen, ihnen Platz zu machen haben, sich neu im Sinn eines germanischen Christentums umwerten lassen müssen. Das ist der Sinn des heutigen religiösen Suchens.“ (S. 215.)

Alle Gebiete des Lebens haben sich dieser Umwertung zu unterwerfen. Keine der überlieferten Vorstellungen von Recht und Sittlichkeit darf aufrechterhalten werden, wenn der Bestand der Nation etwas anders fordert. So z. B. die Ehe. Gewiß müsse die Ehe geschützt und beibehalten werden. Aber wenn es sich um die Beurteilung der unehelichen Geburten handle, dann dürfe man nicht vergessen, daß die unehelichen Kinder einen Kräftezuwachs für die Nation darstellen, den diese im Zeitalter des katastrophalen Geburtenrückgangs bitter nötig habe. „Wir gehen den größten Kämpfen um die Substanz unsers Volkes entgegen; wenn aber diese Tatsache festgestellt und die Folgerungen aus ihr gezogen werden, so kommen dann alle geschlechtlich gesättigten Moralisten und Präsidentinnen unterschiedlicher Frauenorganisationen, die für Regier

und Hottentotten Pulswärmer stricken, die für die Mission der Zulu-  
kaffern eifrig Geld spenden, und eifern gegen die Unsittlichkeit,  
wenn ein Mensch erklärt, die Erhaltung der zu Tode gefährdeten  
Substanz sei das Wichtigste, etwas, vor dem alles andre zurück-  
zustehen habe: und dies erfordere Aufzucht des gesunden deutschen  
Blutes.“ (S. 595.)

Aus solchen Voraussetzungen formt sich nun für Rosenberg  
das Bild einer kommenden deutschen Religion. Dieses Bild ist ge-  
genwärtig erst noch Sehnsucht. Bisher ist das religiöse Genie  
noch nicht da, das aus der Sehnsucht die Erfüllung machen könnte.  
Deshalb darf auch „kein verantwortungsbewußter Deutscher die  
Forderung auf Verlassen der Kirchen an jene richten, die noch  
gläubig an ihnen hängen.“ (S. 599.) Aber eines Tages wird  
der religiöse Genius da sein und mit ihm die neue deutsche Reli-  
gion. Dann wird zunächst das Alte Testament der Vergessenheit  
überliefert werden. Aus den vier Evangelien des Neuen Testa-  
ments wird man ein fünftes machen. Da wird Jesus gedeutet  
sein als der gewaltige Prediger und als der Bütnende im Tempel,  
der Mann, der sie alle mitriß und dem sie alle folgten, nicht mehr  
als das Opferlamm der jüdischen Propheten, nicht als der Ge-  
kreuzigte. Wenn der Versuch scheitert, ein solches Jesusbild zu  
gewinnen, nun — „dann sind auch die Evangelien gestorben.“  
Paulus hat in der neuen deutschen Religion natürlich kein Daseins-  
recht. Ueber der Forderung der Nächstenliebe wird die Forderung  
der nationalen Ehre stehen. Um Dogmen wird man in der kom-  
menden deutschen Nationalkirche nicht streiten. Man wird nur for-  
dern, daß die Menschen die großen Werte der deutschen Rassenseele  
anerkennen und sich zu eigen machen.

Hand in Hand damit geht die Umgestaltung des Kultus. Die  
Kruzifixe werden aus den Kirchen und von den Dorfstraßen ver-  
schwinden. Neben der Siegergestalt des „heldischen Jesus“ wird  
der „Gott mit dem Speer“ wieder erscheinen, also Wotan. Bil-  
der und Sprüche des Meisters Eckehart und anderer großer deut-  
scher Prediger werden die Gotteshäuser schmücken. Und nicht mehr  
um Mariensäulen, sondern um Standbilder der deutschen Held-  
grauen wird das Dorf sich Sonntags versammeln.

Soweit Rosenberg.

Das umfangreiche Buch ist kein wissenschaftliches Werk. Es  
ist das Buch eines vielseitig gebildeten Dilettanten, wie es einst  
G. St. Chamberlains „Grundlagen des 19. Jahrhunderts“ auch  
waren. Und es ist ein Bekenntnis. Es hat daher gar keinen  
Wert, sich mit den Einzelheiten auseinanderzusetzen. Wer irgend-  
ein Gebiet wissenschaftlich kennt, wird Angriffspunkte in Fülle und  
Fülle finden. Auf dem Gebiet des Neuen Testaments und der

Kirchengeschichte wird man die Urteile besonders schmerzlich empfinden, die offenbar auf Mangel an Sachkenntnis zurückgehen. Aber wie gesagt: das Buch ist ein Bekenntnis. So muß es genommen werden. Man wird mit ihm nur fertig, wenn man ein eigenes Bekenntnis dagegen stellt und wenn man sich klar macht, welche Wirkungen von dem Buch ausgehen, wo man daher seinen Einfluß zu fassen bekommen muß, wenn man sich mit ihm auseinandersetzen will.

## 3.

An drei Stellen wirkt der Geist des Rosenbergischen Buches sich aus — wobei noch einmal daran erinnert werden muß, daß dies Buch der Ausdruck einer geistigen Bewegung ist, die nicht Rosenberg geschaffen hat, sondern deren Repräsentant er ist.

Die erste dieser Stellen ist die „**Deutsche Glaubensbewegung**,“ die das vorweg nehmen will, was Rosenberg dem kommenden religiösen Genius der Deutschen vorbehalten wollte: die Schaffung einer deutschen Religion und einer deutschen Kirche. Zu dieser Deutschen Glaubensbewegung haben sich verschiedene Kreise zusammengeschlossen, die sich jedesmal um eine bestimmte Persönlichkeit gruppieren. Es sind die Kreise um den Tübinger Professor Sauer, um den Prähistoriker Hermann Wirth, um den Grafen Reventlow, den Herausgeber des „Reichswart“, und um den Leipziger Professor Bergmann.

Man tut dieser Bewegung zu viel Ehre an, wenn man sie ernst nimmt. Sauer ist gewiß eine ernste Persönlichkeit, aber ein Eigenbrödlar. Hermann Wirth, der eine ganze prähistorische Welt nebst dem versunkenen Erdteil Atlantis rekonstruiert, ist trotz mancher wertvoller Ergebnisse seiner Arbeiten ein Phantast. Bergmann schreibt Bücher von einer Oberflächlichkeit, die dem Stande der deutschen Universitätsprofessoren nicht zur Ehre gereichen. Und Graf Reventlow ist Journalist und Politiker, nicht ohne Kraft und Frische. Eine religiöse Persönlichkeit ist keiner unter ihnen allen. Und eine neue Religion nebst Kirche zu gründen ohne religiöse Persönlichkeiten — nun ja, das ist ein Zeichen der Zeit, aber kein Zeichen für eine Zukunft.

Die zweite dieser Stellen, an denen die Gedankenwelt Rosenbergs dauernd begegnet, sind **die weltanschaulichen Arbeiten der Partei und des Staates**. Der Nationalsozialismus will eine Weltanschauung sein. Die Durchsetzung dieser Weltanschauung ist ihm ein entscheidendes Anliegen. Ueberall, in den Arbeitslagern, in den Schulungskursen für Beamte und Parteifunktionäre, in der Presse und im Rundfunk, überall wird weltanschauliche Bildung von Staatswegen getrieben. Und diese weltanschauliche Unterweisung geht im Geist Rosenbergs.

Hier ist nun der Punkt, der zum Verständnis der kirchlichen Kämpfe in Deutschland fest im Auge behalten werden muß. Der Nationalsozialismus will eine Weltanschauung sein. Im Mittelpunkt dieser Weltanschauung stehen die Gedanken über Volk und Staat. Es handelt sich also um eine durch und durch politisch bestimmte Gedankenwelt. Und der Staat sieht es als seine vornehmste Aufgabe an, die großen Gedanken, die da lebendig geworden sind, aus der Welt des reinen Ideals herauszunehmen und sie zu praktischer Wirklichkeit zu machen. Die nationalsozialistische Weltanschauung gilt ihm daher als ein Bestandteil der Staatspolitik. Was dieser Weltanschauung entgegen ist, empfindet er als gegen den Staat gerichtet.

Im Einzelnen und Konkreten gibt es da zwar keine feste und einheitliche Linie. Aber im Großen und im Ganzen ist die Gedankenwelt, um die es sich hier handelt, klar und bestimmt.

Die Religion soll grundsätzlich nicht in den Bereich dieser vom Staat vertretenen und mit staatlichen Machtmitteln geförderten Weltanschauung gehören. Sie soll frei sein. Immer wieder, auch bei Rosenberg, begegnet die Verwahrung gegen jede Machtpolitik in Religionsfragen. Im nationalsozialistischen Staat könne jeder nach seiner Façon selig werden. Nun aber erhebt sich die Frage: Was ist Religion und was ist Weltanschauung? Wie weit muß lebendige Religion auch „Weltanschauung“ bilden?

Man braucht nur ein paar praktische Beispiele zu nehmen: Hat die Kirche vom Standort des Glaubens aus etwas zur Sterilisation der Verbrecher, zum Arierparagraphen, zur Beurteilung der unehelichen Geburten zu sagen oder nicht? Nach unwidersprochener Zeitungsmeldung hat der brandenburgische Oberpräsident Rube — übrigens der eigentliche Begründer der „Deutschen Christen“ — einen Pfarrer in das Konzentrationslager bringen lassen, weil er bestritten habe, daß der Glaube aus dem Blut komme, also eine Sache der Rasse sei; in einer solchen Frage, habe der Oberpräsident gesagt, könne der Staat nicht mit sich spaßen lassen, während er sich in konfessionelle Angelegenheiten grundsätzlich nicht einmische.

Wenn man das überdenkt, so sieht man, wie schwierig die Abgrenzung zwischen der Interessensphäre des Staates und zwischen den Lebensäußerungen der Religion sein muß. Es kann gar nicht ausbleiben, daß die staatlich und politisch Empfindenden etwas für politisch erklären, wovon die Kirchen und die religiös Lebendigen sagen, es sei eine rein religiöse Angelegenheit.

Tatsächlich ist die Pflege der Rosenbergischen Anschauungen, selbst wenn sie dem, was Rosenberg unter Religion versteht, aus dem Weg geht, gegensätzlich gegen das Christentum eingestellt. Man kann eben nicht eine neue Werttafel schaffen und die Werte des Christentums dabei an die zweite Stelle drücken, ohne mit dem

christlichen Glauben in Konflikt zu kommen. So ist es denn auch durchaus folgerichtig, wenn es zwischen staatlich-politischen Stellen und zwischen kirchlichen zu Reibungen und zu Schwierigkeiten gekommen ist. Diese Reibungen könnten nur dadurch aus der Welt geschafft werden, daß über die Abgrenzung der staatlich-politischen und der religiösen Sphäre eine praktische Verständigung gefunden würde, die aber sehr anders aussehen müßte, als es Rosenbergs Anschauungen entsprechen würde.

Die dritte der Stellen, an denen Rosenbergs Gedankenwelt begegnet, ist die Kampforganisation der „Deutschen Christen.“ Von diesen muß nun noch im Besonderen die Rede sein.

#### 4.

Die „Deutschen Christen“ traten zum ersten Mal im Herbst 1932 in die Erscheinung, als Wahlen für die kirchlichen Körperschaften bevorstanden. Damals trat ein kleiner Kreis von kirchlich interessierten Nationalsozialisten zusammen, unter ihnen der junge Pfarrer Gossenfelder, um mit Hilfe besonderer Kandidatenlisten die kirchlichen Körperschaften für den Nationalsozialismus zu erobern. Auf Wunsch Adolf Hitlers erhielten diese Listen den allgemeineren Namen „Deutsche Christen,“ weil der Parteiname im kirchlichen Kampf vermieden werden sollte.

Als dann Ende Januar 1933 der Reichspräsident die Führung der Staatsgeschäfte an Adolf Hitler gab, erhielt die Bewegung einen ungeheuren Auftrieb. Sie wurde von der stürmischen Machtentfaltung der Partei mit fortgerissen. Sie forderte die Kirchenleitung für sich. Als ihr Kandidat, der Wehrkreispfarrer Müller, von den Kirchenregierungen nicht zum Reichsbischof bestimmt wurde, griff der preußische Staat im Sinne der Deutschen Christen ein. Für den Wahlkampf, der den damals entstandenen Konflikt beenden sollte, stellte die Partei ihren gesamten Apparat in den Dienst der Deutschen Christen. Der Führer, Adolf Hitler, hielt am Vorabend der Wahl selbst eine Rede für die Bewegung, die über alle deutschen Radiostationen verbreitet wurde. So errangen die Deutschen Christen in den meisten kirchlichen Körperschaften die Mehrheit. Sie entfernten fast sämtliche alten Bischöfe, Generalsuperintendenten und Mitglieder der obersten kirchlichen Behörden und ersetzten sie durch Männer ihrer eigenen Bewegung. Heute beherrschen sie die evangelische Kirche, abgesehen von Bayern und Württemberg, so gut wie absolut.

Erst allmählich klärte die Bewegung sich in sich selbst. Sie hatte im Anfang, um schnell an die Macht zu kommen, alles an sich gezogen, was zur Mitarbeit bereit war. Sie hatte in stürmischem Durcheinander allerlei Ziele mehr oder weniger revolutionärer Art proklamieren lassen. Sie hatte sich ihre Aufgabe unter dem

Eindruck der gewaltigen Aufwärtsentwicklung immer umfassender gestellt. Sie wollte ein „artgemäßes Christentum“ ausprägen. Sie wollte dem deutschen Volk eine neue, männliche Frömmigkeit schenken. Sie wollte die Predigt des Evangeliums „volksverbunden“ gestalten. Und immer wieder hörte man das Ziel hinstellen: die Zusammenfassung aller Kirchen Deutschlands zu einer deutschen, christlichen Nationalkirche.

Dann kam der 5. November 1933. Bei der großen Versammlung der Berliner Deutschen Christen erklärte der Gauleiter in Anwesenheit zahlreicher deutsch-christlicher „Prominenter“, daß man nun endlich verwirklichen müsse, was Rosenberg gefordert habe. Er nannte den Namen Rosenbergs nicht, bediente sich aber der von ihm geprägten Sätze, wortgetreu nach dem „Mythus des 20. Jahrhunderts.“ Das Alte Testament sei das Buch der Zuhälter- und Viehtreiber- geschichten und müsse verschwinden. Das Kreuzifix müsse andern Symbolen Platz machen usw. Die große Versammlung — etwa 20.000 Menschen — nahm das alles mit stürmischem Beifall auf, ohne Widerspruch von irgendeiner Seite.

Nun aber brach der Sturm auf der Gegenseite los. Die Folge war, daß jener Berliner Gauleiter mit seiner Anhänger- schaft aus der Bewegung aus- schied und eine eigene Bewegung auf- tat, und daß die Deutschen Christen, nachdem der Pfarrer Hoffenfelder von der Führung zurückgetreten war, sich wieder auf die ursprüngliche Auf- gabe einstellten, die Nationalsozialisten in der Kirche zu sammeln, nicht aber eine neue Form des Glaubens zu vertreten.

Wer aber begriffen hat, was es um den Nationalsozialismus ist, wie schwer es ist, die Grenze zwischen nationalsozialistischer Welt- anschauung und zwischen christlicher Religion zu ziehen, wie sehr andererseits der Nationalsozialismus darauf besteht, nicht eine belie- bige Parteibewegung zu sein, sondern eben eine Weltanschauung, jene Weltanschauung des völkischen Idealismus, die einen neuen Abschnitt der Geschichte einleitet, der wird auch verstehen, daß sich mit dieser Umstellung im tiefsten Grund nichts geändert hat. Nach wie vor sind die Deutschen Christen eine Gemeinschaft von National- sozialisten, die es für ihr Auf- gabe halten, die evangelische Kirche für das Gedankengut des Nationalsozialismus zu erobern und sie der Staatsführung als getreue Mitarbeiterin an den großen völk- ischen Aufgaben der Zukunft zur Verfügung zu halten. Sie sind dabei überzeugt, daß sie auf diese Weise den Kontakt mit der gro- ßen Masse des deutschen Volkes gewinnen werden, daß die Gefahr einer Isolierung und Verknöcherung der Kirche in einer Zeit der deutschen Wiedergeburt dadurch vermieden werde, und daß nunmehr eine Volksmission größten Stiles einsetzen könne. Die alte An- schauung, die in der Kirche etwas Eigenständiges neben dem Staat

sieht, lehnen sie ab. Sie sehen Staat und Kirche als Einheit, weil beide demselben Volk dienen.

Ein Ideal ist freilich praktisch bereits zu Grab getragen worden. Man hatte im Anfang in den Reihen der Deutschen Christen viel von der „Totalen Kirche“ gesprochen, die das Gegenstück zum totalen Staat bilden werde. Also eine Kirche, die jeden Deutschen erfassen und das gesamte Leben des Volkes ergreifen oder wenigstens umrahmen werde. Um dieses großen Zieles willen wollte man allerlei Einbußen in Kauf nehmen in Bezug auf Lehre und Freiheit der Kirche. Nicht mehr ein Nachlaufen hinter den Einzelnen her! Sondern die gesamte deutsche Jugend tritt des Sonntags zu kurzer Feierstunde zusammen. Die großen Volksfeste eingeleitet durch religiöse Feiern für die Gesamtheit, und so fort.

Staat und Partei haben erklärt, daß an dergleichen nicht zu denken sei. Es müsse jeder nach seiner Fassung selig werden. Und in der Tat: die „Totale Kirche“ wäre nur denkbar, wenn es eine einzige Kirche in Deutschland gäbe. Noch hängen einige Deutsche Christen, so z. B. der Thüringer Zweig, diesem Gedanken nach. Und von Zeit zu Zeit hört man es auch von politischen Stellen erklären: der Nationalsozialismus werde, da mit Protestantismus und Katholizismus nichts anzufangen sei, von sich aus die einige deutsche Kirche schaffen. Aber im Ernst glaubt niemand mehr an dergleichen. Der Katholizismus hat sich auch in den Stürmen dieser Monate als ein Faktor erwiesen, den man nicht einfach beiseitewischen kann.

Der Ausgangspunkt der Deutschen Christen ist jedenfalls der staatspolitische. Sie sind nicht eine religiöse, sondern eine staatspolitische Bewegung innerhalb der evangelischen Kirche. Hier liegt ihre Leidenschaft. „Wir sind vom Nationalsozialismus gefressen!“ sagte der Landesbischof Koch in Dresden.

Hier setzt nun der Widerspruch der Gegner ein. Sie sagen — und berufen sich dafür auch auf ein bekanntes Wort von Adolf Hitler —, daß es verfehlt sei, eine Kirche vom Politischen her umformen und reformieren zu wollen. Sie sagen, daß ein solches Unterfangen notwendig zu einer Ueberfremdung der Kirche mit politischen Gesichtspunkten und zu einer Verfälschung des Evangeliums führen müsse.

Sie weisen dafür auf die zahllosen Kundgebungen der Deutschen Christen und der neuen Landesbischöfe hin, in denen biblische Texte politisch umgedeutet werden. Also etwa das Wort des Paulus, daß Gott uns den Sieg über Sünde und Tod gegeben hat, 1. Kor. 15, in einen Dank über den Sieg des Nationalsozialismus. Oder daß zu Ostern von der Auferstehung des deutschen Volkes geredet wird und in der Passionszeit von dem Passionsweg Deutschlands bis zur Rettung durch Adolf Hitler.

Sie weisen auf die Uebertragung politischer Machtmethoden auf den Raum der Kirche hin. So wird z. B. auf den Synoden eine Aussprache nicht mehr gestattet, auch wenn es sich um Dinge von entscheidender Bedeutung für Glauben und Kirche handelt; das entspreche nicht dem Geist des neuen Deutschlands. Die Minderheit hat zu schweigen, wenn die Mehrheit bestimmt.

Sie weisen auf den Arierparagraphen hin, der ebenfalls aus dem Raum des Staates in den der Kirche übernommen worden sei, obwohl er in der Kirche aus religiösen Gründen nicht getragen werden könne.

Sie sagen vor allem, daß die Deutschen Christen, selbst auf das Stärkste von Rosenbergischen Idealen beeinflusst, außerstande seien, den Entscheidungskampf um die Geltung des christlichen Glaubens zu führen, der die geschichtliche Aufgabe der Kirche von heute auf deutschem Boden sei. Die Deutschen Christen seien parteimäßig gebunden und könnten schon deshalb einem Mann wie Rosenberg nicht entgegentreten — was auch tatsächlich nie geschehen ist. Sie seien so einseitig politisch bestimmt, daß sie religiös nur destruktiv wirken könnten, niemals aber für eine positive Leistung in Betracht kämen.

##### 5.

In der evangelischen Kirche Deutschlands ist nun eine Gegenfront entstanden, die aus den bekennnistreuen Pfarrern — das ist die große Mehrheit der Pastorenschaft — aus den kirchlich lebendigen Kreisen der Gemeinden und aus den beiden einzigen noch nicht „gleichgeschalteten“ Landeskirchen, nämlich Bayern und Württemberg, besteht. Diese Gegenfront sieht es als ihre Aufgabe an, in dieser schweren Krisis die Frage nach der „Substanz“ der Kirche mit neuem Ernst zu stellen. Was nütze es, Bischöfe mit großen goldenen Kreuzen zu haben und Versammlungen im Sportpalast mit 20,000 Menschen, wenn das, was in der Kirche verkündigt wird, mit dem Christentum des Neuen Testaments kaum noch etwas zu tun habe. Es gelte eine Erneuerung der Kirche von innen her. In einem großen Kampf der Geister dürfe man nicht vorschnell Kompromisse schließen, sondern man müsse das Panier aufwerfen und den Glauben bekennen. Was daraus werde, das werde Gott beantworten!

Es beginnt eine Sammlung von „Kerngemeinden“ um die Bibel. Der Obrigkeit will man Gehorsam leisten. Aber Gehorsam gegen das deutsch-christliche Kirchenregiment in Glaubenssachen lehnt man ab. Man schließt sich in freien Bekenntnissynoden zusammen. Theologisch folgt man weithin den Gedanken von Karl Barth.

Die Kraft dieser kirchlichen Gegenfront liegt in ihrem Martyrium. Die führenden Geistlichen haben fast alle Pensionierung,

Amtssetzung, Disziplinarverfahren durchgemacht. Auch körperliche Mißhandlungen sind vorgekommen. Sie haben alle Machtfaktoren in Staat und Kirche gegen sich. Sie können allein auf ihrem Glauben stehen.

Was sich im Uebrigen aus dem ganzen Kampf entwickeln wird, ist noch nicht zu sagen. Es geht das auch über die Aufgabe hinaus, die sich diese Zeilen gestellt haben.

Nur soviel darf zum Schluß noch einmal gesagt werden: Es geht um eine Entscheidung von geschichtlicher Größe. In dieser Entscheidung wird nur das wirksam werden, was ganz echt ist. Die evangelische Kirche ist vor die Probe gestellt, was von ihrer Arbeit noch echt ist im Sinn des alten Evangeliums. Daraus wird eine große Reinigung kommen. Und das Ende wird, wenn nicht alle Zeichen trügen, eine neue Erweckungsbewegung sein, wie sie unsre Väter vor hundert Jahren erlebt haben. Und diese Erweckungsbewegung, die aus dem neuen biblischen Ernst der Notzeit geboren ist, wird das Antlitz der evangelischen Kirche für die kommenden hundert Jahre bestimmen.

## Pastorale Seelsorge in der Jetztzeit

Dr. G. Fr. Schuebe.

Die pastorale Seelsorge ist das Schmerzenskind alles pastoralen Wirkens. Wer hätte nicht in ihr seine schwersten, und doch auch wiederum seine schönsten Stunden erlebt! Nie wird sich der treue Seelsorger so niedergeschlagen und so traurig gestimmt gefühlt haben, als wenn er von Seelsorgergängen heimkehrte. Andererseits aber wird er auch niemals so freudig gestärkt worden sein, als in der Ausübung dieses schwersten Theils unsers Berufes. Die Seelsorge ist allerdings der schwerste Theil unsers pastoralen Wirkens.

Die Predigt läßt sich ja mit der Seelsorge gar nicht vergleichen. Wer seine Homiletik wohl studiert hat, der muß imstande sein, seine Gemeinde einmal in der Woche, ja auch zwei oder dreimal, mit der Verkündigung des Wortes Gottes zu erbauen. In der Katechetik, dem Konfirmandenunterricht und der Sonntagschule, sind die Schwierigkeiten gleichfalls nicht mit denen der Seelsorge zu vergleichen. In allen diesen Funktionen deckt uns die Autorität, die hinter uns steht, die Bibel, das offenbarte Wort Gottes, der Heiland selber, von dem wir Zeugnis ablegen. Freilich, wer Jesum noch nicht im Herzen erfahren hat, für den ist das Predigen und Lehren entsetzlich schwer. Dessen Wort ist oft nicht mehr als ein tönendes Erz und eine klingende Schelle. Aber um noch so viel schwerer wird solchem Seelsorger die Seelsorge sein. Auch für ältere Geistliche wird die pastorale Seelsorge, selbst wenn sie langjährige Erfahrungen auf diesem Gebiet gesammelt haben, immer eine schwere Aufgabe, eine schwere Gewissenslast sein. In der Seelsorge steht nämlich der Mann auf sich ganz allein; wenigstens in der Ansicht so sehr vieler Gemeindeglieder, weil er da nicht im Chorroß amtiert und nicht im Gotteshaus redet. Darum sieht man so oft in ihm nur den Menschen, nur zu oft den bezahlten Angestellten, und nicht den Botschafter an Jesu Christi statt.

Darin besteht nun gleich die erste zu überwindende Schwierigkeit, unsre lieben Schäflein dahin zu bringen, daß sie es einsehen, daß ihr Seelsorger nur auf Befehl und im Namen Christi zu ihnen redet, daß es nicht ihr himmlischer Beruf ist, mit Stoßen und Beißen Böcke zu sein, sondern daß sie Schäflein des guten Hirten sein sollen, für den wir nur Unterhirten und Stellvertreter sind. Wenn irgendwo, so redet der Seelsorger am Krankenbett, oder wohin sonst ihn die Ausübung der Seelsorge rufen mag, nicht als Mensch, nicht als Privatperson, sondern als Botschafter, als Apostel Jesu Christi an die leidende Menschheit. Unser Lehren, Trösten, Mahnen und Strafen ist da gerade so sehr, wenn nicht noch mehr, Gottes Wort wie auf der Kanzel. Noch eins kommt dazu, um die

pastoralen Hausbesuche so schwer zu machen, daß sich nämlich der Besuchte stets als den Hausherrn fühlt und in dem Seelsorger den, nur zu oft unwillkommenen, Gast sieht, dem er, wenn ihm seine Rede mißfällt, auch den Stuhl vor die Tür setzen kann. Es wäre gar kein so sehr übler Gedanke, seelsorgerische Besuche nur im Talar zu machen. Nur eben, daß wir uns nicht, wie Kinder hinter die Schürze der Mutter, hinter den Amtsrock („sit venia verbo“) verkriechen dürfen. Vielmehr steht es in der jetzigen Zeit so, daß unsre Person unsern Rock stützen muß, daß unser Amt um unsrer Person willen geachtet wird. Unsre Person wird nicht mehr von unserm Amt getragen. Die Zeiten sind unwiderruflich vorbei, in denen der Pastor, ganz abgesehen von den ethischen Qualitäten des Mannes, um seines Amtes willen geehrt wurde. Vorbei die Zeit, da alles, was sich decken konnte mit dem Worte: „Der Pfarrer hat es gesagt,“ als Evangeliumswahrheit galt. Dazu hängt unsre Zeit leider viel zu lose an Gott. In der Jetztzeit steht es vielmehr so, daß man dem Pfarrer nur dann Glauben schenkt, wenn der Mann im Pfarrer als vertrauenswürdig erfunden ist.

In der jetzigen, modernen Christenheit läßt man sich den Besuch des Seelsorgers eben nur gefallen, wenn man ihn auch nicht gerne sieht. Gar weit verbreitet ist die Ansicht, daß ein Kranker rettungslos aufgegeben, ein sicherer Kandidat des Todes ist, wenn der Pastor zu ihm ans Bett tritt. „Steht es denn so schlimm mit mir, daß der Pastor kommt?“ Auch wenn man dem Pastor gnädigst den Zutritt zum Krankenbett gestattet, so geschieht es nur zu häufig nach einer eindringlichen Vermahnung an denselben, er möge doch nicht mit dem Kranken beten, oder vom Tod und Sterben mit ihm reden. Das rege ihn zu sehr auf und möge seiner Genesung schaden. Ja aber, was soll denn der Pastor am Krankenbett, wenn er nicht Seelsorger sein darf? Wir glauben, nicht mit Unrecht diese krankhafte Abneigung gegen pastorale Krankenbesuche dem Umstand zuschreiben zu können, daß es den Leuten viel mehr um die Gesundung des Leibes als um die Rettung der Seele zu tun ist. Die Menschen von heute sind weltfelig und nicht eschatologisch eingestellt. Es fehlt der lebendige Osterglaube. Und darum dürfen wir wohl ohne Widerspruch behaupten, daß die Seelsorge in der Jetztzeit unter dem Zeichen steht, dem widersprochen wird.

Aber das darf uns nicht abschrecken, gerade auf diesem Gebiet treue Haushalter über Gottes Geheimnisse zu sein; denn das Ziel aller Seelsorge ist doch die Ausdehnung des Gottesreiches in der Gemeinde. Wir gehen nicht an die Krankenbetten, um die Kranken auf den Tod vorzubereiten, sondern auf das Leben. Wir kommen ja auch nicht mit dem Wort des Todes, sondern mit dem Wort des Lebens. Noch viel weniger dürfen wir unsre geistliche Aufgabe darin sehen, geistliche Pflasterchen auf die Wunden der Sünde

im Gewissen zu flehen, sondern, wo es notwendig ist, müssen wir auch an Krankenbetten mit der Johannespredigt stehen: „Tut Buße und bekehret euch“ und der andern: „Es ist nicht recht, daß du dies oder das tust.“ In allem unserm Reden muß das unsre Haupt- sorge sein, daß die Herrschaft Jesu Christi im Herzen des Besuch- ten gestärkt werde. Unsre Besuche haben nicht den Zweck, dem Kranken das Sterben zu erleichtern, sondern wir wollen ihn auf das Leben vorbereiten, auf ein neues, besseres Leben, sei es in dieser Welt, oder im ewigen Leben.

Zu diesem Zweck darf vor allen Dingen der Pastor sich nicht auf das Niveau dieser Welt herabziehen lassen. Stellet euch nicht dieser Welt gleich. Die Weltförmigkeit wird ja wohl im Augen- blick gern gesehen, wird aber später bei gegebener Gelegenheit un- fehlbar dem Pastor vorgeworfen, am liebsten in dem Vorwurf: „Der Pastor ist ja gar kein Christ.“ Die guten Leuten sind na- türlicher durchaus nicht berufene Richter, die über des Seelsorgers Christenstand ein Urtheil fällen können, noch dürften. Sie tun es aber doch. Und so ist dem Pastor oft die Gelegenheit zum weiteren segensreichen Wirken für die Zukunft abgeschnitten. Da entsteht nun noch die Frage: Soll der Pastor jedesmal am Kran- kenbett beten? Der Ton liegt auf dem jedesmal. Ich halte nicht dafür. Wohl soll er jedesmal Zeugnis ablegen von der Hoffnung, die in uns ist. Aber das muß nicht jedesmal in der Form eines Gebetes geschehen. Das richtet sich ganz nach den Umständen. Ist der Kranke und sind die Angehörigen nicht in der geistlichen Ver- fassung, daß man mit ihnen zum Thron Gottes treten kann, so lasse man es lieber, als daß man das Gebet entweiche.

Besonders gräbt sich der Pastor selber eine Grube, in die er früher oder später sicher hineinstürzt, wenn er dem Verlangen der Angehörigen nachgibt und dem ohne Buße dahinfahrenden Sünder eine Leichenrede hält, die ihn in den Himmel lobt. Einem Säu- fer wurde einst auf das Verlangen der Witwe eine Leichenrede ge- halten über den Text: „Ich habe den guten Kampf gekämpft, ich habe den Glauben gehalten usw.“ Und dabei starb der Mann im „Delirium tremens.“ Schon während der Textverlesung stießen sich die Leute gegenseitig an, und mit des Pastors Segenswirken war es für alle Zeit in der Gemeinde vorbei. Da lobe ich mir einen Bruder — er ist jetzt längst entschlafen — der einst solchen kniff- lichen Fall hatte. Seine Leichenrede bestand aus den Worten: „Richtet nicht, so werdet ihr nicht gerichtet, verdammt nicht, so wer- det ihr nicht verdammt, vergebet, so wird euch vergeben.“ Das sagte er dreimal langsam und nachdrücklich, sagte Armen und ver- ließ die Kanzel. Diese kurze Rede wirkte mehr als irgendeine lange Predigt. Sie strafte die Neugierigen, erweckte die Ungläu- bigen zum Nachdenken und tröstete die wirklich Frommen.

Der Pastor muß zu schweigen wissen, wenn er nicht reden kann. Kann er mit gutem Gewissen über den Toten nichts Gutes reden, dann schweige er lieber ganz über ihn und beschränke sich auf eine allgemeine Rede über den Tod und die Auferstehung. Vorher aber ist es angebracht, an den Angehörigen ernstliche Seelsorge zu üben, ihnen die Unmöglichkeit des Lobes offen darzulegen und, falls sich die Leute nicht weisen lassen wollen, lieber das Begräbnis ganz abzulehnen als unwahr zu sein. Noch einmal, die Weltförmigkeit ist das größte Hindernis für die erfolgreiche Seelsorge. Zwar werden die davon Betroffenen zuerst gewaltig über den Pastor herziehen; aber letzten Endes werden sie ihm doch die Achtung nicht versagen und seinem Worte williger Gehör schenken, als wenn er ihnen ihren Willen tut und im weichlichen Befolgen des weltlichen Spruches: „De mortuis nil nisi bene,“ der Wahrheit Gewalt antut.

Darum noch ein Bedenken: Die Weltförmigkeit des heutigen Pastors, in die er durch die vielen Vereine hineingezwungen wird, wo er der gute Mixer und berühmte „After-Dinner-Speaker“ sein muß, werden ihm in der Seelsorge manchen Stein in den Weg werfen. Wer in der Woche sich an drei oder vier Banketts beteiligen muß und darum nicht gefunden werden kann, wenn er zu einem Krankenbett gerufen wird, von dem denken die Leute, manchmal nicht mit Unrecht, daß er für Kranke und Leidende kein Herz hat, und dann kommt wieder der Spruch: Der Pastor ist ja gar kein Christ.

Einen in langer Praxis erprobten Rat möchte ich meinen Lesern empfehlen: Gehe nicht zu einem Krankenbesuch, ohne dich vorher gründlich mit Gebet auf denselben vorzubereiten. Es tut kein gut, am Krankenbett aufs Geratewohl die Bibel aufzuschlagen und irgendein Bibelwort der Seelsorge zu Grunde zu legen. Auch macht es einen schlechten Eindruck, wenn der Pastor lange erst in der Bibel herumbblättert, ehe er etwas Passendes findet. Das soll er zu Hause tun, und nicht erst am Krankenbett. Freilich sehr oft wird man dabei bemerken, daß alle unsere Vorbereitung verkehrt war, daß es in den Herzen des Kranken und der Angehörigen ganz anders aussieht, als man erwartet hat. Dann allerdings muß uns der Heilige Geist geben, was wir reden sollen. Das aber befreit uns nicht von der Verpflichtung, uns auf unsere Besuche gründlich vorzubereiten.

Zum Schluß möge es mir erlaubt sein, etliche positive Forderungen für eine erspriessliche Seelsorge kurz zu rekapitulieren:

1. Seelsorge muß geliebt werden. Jesu Befehl „Weide meine Schafe“ läßt uns keine Möglichkeit, diesen Befehl zu umgehen.

2. Am notwendigsten ist die Seelsorge an Krankenbetten. Gerade in Zeiten irdischen Uebelergehens ist das christliche Herz am besten vorbereitet, den Samen des göttlichen Wortes zu empfangen.

3. Der Pastor muß benachrichtigt werden, wo Seelsorge nötig ist. Die Kranken können nach dem Arzt senden, warum denn nicht auch nach dem Seelenarzt? Wenn der Pastor erst durch das Wochenblättchen erfährt, daß dieser oder jener ins Hospital gegangen ist, so ist das eine Verachtung des Botschafters an Christi statt und damit des Heilandes selber, die wiederum Gegenstand ernstester Seelsorge sein muß.

4. Die Seelsorge darf sich nicht auf das Trösten allein beschränken. In Fällen, wo die Angehörigen sehnüchtig auf den Tod des Kranken warten, darf nicht von Trost die Rede sein. Da muß es heißen: So demütigt euch nun.

5. Auch bei den Kranken selber darf der Bußruf nicht fehlen. „Und danach das Gericht“ muß dem kranken Sünder die so gern sich schließenden Augen öffnen, daß unser Gott ein eifriger Gott ist.

6. Erst nach dem Gesetz kommt das Evangelium. Wie in der Bibel das Alte Testament vor dem Neuen Testament kommt, so in der Seelsorge der Bußruf vor dem Heilsruf.

7. Das Gebet ist das beste Mittel aller Seelsorge, vor, während und nach dem Krankenbesuch.

## EDITORIALS

### ONCE MORE, THE MERGER BETWEEN THE EVANGELICALS AND THE REFORMED

While I am writing this, the consummation of the union of our Church with the Reformed is still a matter of the future. When this comes before the eyes of our public it will be a historical fact. Naturally, the question, will it be a success? is in the minds, if not on the lips, of all of us. The Editor does not hesitate to say that he has no doubts about it.

In the first place, the union movement in American Protestantism has already produced some very worth-while consolidations in the United States and in Canada. The hope some had, right after the War, of a union of all the Protestant Churches of our country, was short-lived. The Methodists were the first to pour water into the heady wine of such idealism. But the organic union of Churches of kindred faith and tradition has come to pass in a number of instances. And what Churches have more in common than the Reformed and the Evangelicals? Their kinship is not based only on spiritual grounds, but even on the unity of race. It is true that the split between Lutherans and Reformed occurred already in the very birth period of Protestantism. Still, in the four centuries since then we all ought to have come to see that while there ought to be unity in essentials, there may be liberty in non-essentials.

Some of us have a vague recollection that the Reformed many years ago summed up their faith in the *Five Points of Calvinism*. It was the Synod of Dort that did this, more than three centuries ago. The five points were: the doctrines of absolute predestination (not dependent on any human act prior to faith), particular redemption, total depravity, irresistible grace, and the perseverance of the saints. We are pretty sure that the Reformed of today are not "sold" on these doctrines in the same extreme manner as were the fathers at Dort. The Heidelberg Catechism, as far as we know, does not lay down any hard and fast pronouncements on any of these five points. Besides, the Synod of Dort in its controversy, had to do with the Arminians, not with the Lutherans.

The Reformed, however, did, and do today, differ from the Lutherans in regard to the sacrament of the Lord's Supper. It is on this doctrine, as everyone knows, that Luther in 1529 (at Marburg) broke with Zwingli. But the Evangelical Synod, from its

very beginning, does not impose a Lutheran conception of the Lord's Supper on its members. It welcomes to the Lord's Table all penitent and believing Christians whether they subscribe to the Reformed interpretation or the Lutheran. As a daughter church of the Prussian Union of 1817, its very constitution aims to make it possible for Lutherans and Reformed to both feel at home in her. I remember well a conversation I had with a pastor of the United Lutheran Church (of this country), quite a while ago, about this. When I explained to him our policy in this particular matter, he replied, with a note of scorn in his voice: "Then your Synod hasn't any definite opinion on the Lord's Supper?" To him it was an unforgivable mistake on the part of the *Evangelical* Synod not to speak where the Word had spoken, and an attempt to harmonize at the expense of truth. To us it was, and is, the only way how a "mild" Lutheranism and a "mild" Calvinism could come together. The Reformed in their teaching about the Lord's Supper emphasize the fact that the sacraments are signs and *seals* which *assure* us of our real part in the grace of God. That is an important feature of the sacramental act and ought to be made use of by us.

The experience of the Church in Germany, now reaching back over more than a century, ought to show that it is well possible for Evangelicals and Reformed to go together without any violence to the dictates of conscience. Circumstances have now even compelled the different Landes- (or provincial) Kirchen of the fatherland to merge in a "Reichskirche," with a "Reichsbischof." The differences between Lutheran and Reformed at this time seem a small thing to them as the State, or government, lays its heavy hand on its administration and—perhaps soon—its inner life.

We are, in this editorial, dwelling mainly on the doctrinal aspect of the union and are finding no reason to fear that the brethren on the one side or the other will in the future be threatened with any sacrifice of conscience. Besides, let us not forget that doctrines and especially, doctrinal rigor, do not today command the attention they were given in the past. That does not mean that we are to think lightly of what the Word says of Jesus and the way to the Father. However, the Church is challenged everywhere today as to its guidance in the ethical questions. Can she produce a social ethic that will help to solve the burning questions of the moment? What contribution can she make to the economic problems that weigh so heavily on all of us? With these things in view, it seems preposterous to let small things stand in the way of a greater unity. If it is still true that there is strength in unity, then our merger is a step in the right direction.

There may be questions of organization, of institutions and

enterprises along various lines that need coordination; financial problems may give great concern. All this will require time, study, patience. Those of us who have been able to get in touch with the Reformed, as we have here in Cleveland, haven't a doubt that we shall get along nicely with these brethren. We suppose that the Reformed in other cities, states and sections are about the same people we have here. If this assumption is correct we look forward to the future without great apprehensions. They are pretty much flesh of our flesh and bone of our bone. The Reformed in the Eastern states who have been there a long time may be more "Americanized" than we are, having retained less of the German language and viewpoint than is still to be found in our Synod. Still, we are all in the melting pot, may we not give up too soon what deserves to live, and may what has real survival value endure and win out.

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### SHOULD CHRISTIANITY "SHARE" WITH OTHER FAITHS?

In these latter years religious discussion has often operated with a new term: Sharing. The term is used to designate the attitude towards other world views and religions. It is claimed that even the Christian religion should be willing to deal with other religions in the spirit and readiness of sharing. This sharing implies that Christians should not only try to communicate to other religionists their own treasures of truth but also assimilate from them the rays of light contained in their faith. Missionaries should not so much seek to make converts to save them from damnation; they should aim to make the heathen participants in the "abundant life," and in this process do justice to whatever other world religions contribute to full-orbed religious knowledge.

The Oxford Group (or "First Century Christian Fellowship") uses the "sharing" term very familiarly. But with them it has a different meaning. It is part of the religious technique which they employ. In one of the first stages the religious worker in trying to put the man he is seeking to influence in a receptive mood, will perhaps tell of a sin he—the worker—himself committed at one time, and so induce the other person to tell of similar faults he has been guilty of. They call it a "sharing of sin," and the object is to lead the seeker to accept forgiveness of sin. Thus the sharing in this case has nothing to do with mutual sharing of religious truth.

When, however, we turn to the "Fellowship of Faiths," recently organized, the sharing feature is quite obvious. It is an association of Christians, Jews and any kind of religion or even

non-religion. By coming together, they want to establish friendly relations between the different groups, and the idea is that they meet on a basis of equality and that each faith represented in the group may benefit the other and be benefited by it. The Jews seem especially interested in this organization. We, at least, heard a talk by a Jewish Rabbi on it and he recommended the movement very highly. This writer told the Rabbi that Christians considered their religion the only true one and that we could never grant, therefore, that religious equality that seemed to be the tacit presupposition of the organization. The majority of the brethren present, though, appeared to side with the Rabbi. Of course, it really was more polite to say yes to the Rabbi than no.

Owing to Hitler's rabid Anti-semitism and its disastrous consequences, just now the *Jews* enjoy considerable sympathy and good will in non-German countries. People feel that we have a good deal in common with them and that this should rather be stressed and not that which separates. The "Christian Century" has always been very friendly to the Jews. In a recent issue it pleads for a free meeting of the two religions on the basis of respect and equality and sees a solution of the religious problem in the willingness of Judaism "to share its most precious goods of the spirit with the Gentile culture with which it is surrounded." Fancy our surprise when in the Christian Century's issue of April 25 there now appears a reply to this pro-Jewish editorial by a Jewish student. In this reply he says Christianity can never be willing to meet the Jew on a basis of equality. But more than that. He says, "I know of no goods of the spirit which the Jews have kept behind bar and lock fearing to expose them to the world. To hope that if the Jew shares this God-knows-what with Christianity, there is ground to believe that in this direction lies a solution, is simply good natured Utopianism." "The vast majority of Jews," he goes on to say, "do not remain Jews by choice. Basically, the Jew hates his Jewishness, and bewails its fate. The only force that stiffens his neck and makes him glory in his Jewishness is the opposition of the outside world." The Anti-semitism of the past and present has kept the Jewish religion and race alive. If persecution and violence and ostracism cease, there will be no more Jews in America. Inter-marriage will be the solution. "The Jews know that spiritually they are a people without a country, ships without an anchor. At the moment they are standing at the very brink of the Rubicon—waiting to see whether they will be welcome on the other shore." It remains to be seen what will be the reaction of Judaism to this young man's interpretation.

The "sharing" idea has recently been given a prominent place in the *foreign mission* field. It is now more than a year that the

Laymen's Foreign Missionary Inquiry was carried out and put in book form under the title of "Rethinking Missions." The theological portion of that report provoked a great deal of opposition. It took the position that the heathen religions would continue to remain and that we should have to reckon with that fact. Each religion should stimulate the other in growth, towards the ultimate goal, "unity in the completest religious truth." Here then the "sharing," discussed in this editorial, would be given its natural and rightful place. Missionaries should not so much combat the other religions, but should, in conjunction with them, combat secularism. The "Christian Century" correctly said that Modernism had found expression in this report, and asked: Is Modernism ready to take over the missionary enterprise?

We knew that Modernism was not ready, we knew that Modernism had never done much for Missions and would not in the future. As Dr. Speer points out with such a super-abundance of evidence in the book discussed by us in May, the Christian faith back of the missionary movement in all periods of the Church's history, has always been the faith in Jesus, the Son of God and Man, our Savior, Redeemer and Lord. There has never been any Syncretism with other religions in this world-conquering and transforming faith. The Church was always willing to share its faith with heathen nations and to make them disciples of Christ. But it has never tried to share with heathen religions the task of leading the world to the truth. There is nothing of truth in any heathen religion which is not also, and in a fuller way, in Christ. We should fight secularism in conjunction with the heathen religions, say some. Why, the very attempts of the secularists in heathen lands are called forth by the corruption of truth and life brought about by their teachers and teachings of religion.

So let us get this idea of sharing right. We are ready to learn from and assimilate the racial and natural characteristics of the nations we come in contact with, such as subtlety, sense of law, gift of beauty, depth, acumen, practical sense. We are eager to learn their history, viewpoint, traditions. We avoid controversy as much as possible, but the way to life and truth is Christ, and every other religious teacher has to sit at his feet. Sitting there, he may first see in him a teacher only, as Nicodemus did, but in time Calvary and Easter will open his eyes and he will greet him as Redeemer and Lord of life.

## Verjöhnung von Glaube und Wissen

Es ist wahr, daß für manche eine Themafassung wie die obige etwas altmodisch erscheint. Unsere Zeit und die Kirche in der Zeit befaßt sich fast ausschließlich mit praktischen und ethischen Dingen und nicht mit Theologie. Das soziale Evangelium nimmt das Interesse so sehr in Beschlag, daß für das individuelle Evangelium, seine Probleme und Werte kaum Zeit und Kraft übrigbleiben. Es erfordert wirklich eine gute Portion Mut, wenn ein Mann wie Barth sagt, es sei eine moderne Kinderkrankheit, sich der Theologie zu schämen, und er sei über diese Schwäche hinaus.

Das Verhältnis von Glaube und Wissen, von Theologie und Wissenschaft ist ein so fundamentales Problem, daß es fast von Anfang der Kirche an die Geister beschäftigt hat. Der Herr sagt (Matth. 11): „Was du verborgen hast den Weisen und Klugen, hast du geoffenbart den Unmündigen.“ Aber sobald das Evangelium in die Welt hinausdrang und die Oberschicht der Gebildeten erreichte, erstanden solche, die das Evangelium und den Glauben auch vor dem Verstand und der Philosophie zu rechtfertigen suchten. Wir nennen nur von der Reihe der Apologeten Justinus Martyr und den glänzenden Katecheten Origenes. Als die Kirche die Welt erobert hatte und ihre Lehre mit unumstrittener Autorität verkünden konnte, unternahmen es doch ihre Scholastiker zu zeigen, daß zwischen Kirchenglaube und Philosophie (besonders der des Aristoteles) die schönste Harmonie herrsche. Zwar seien manche Lehren der Kirche über die Vernunft hinaus, aber keine seien gegen die Vernunft.

In der katholischen Kirche behauptete der Kirchenglaube stets sein Übergewicht gegenüber dem Weltwissen.

In der protestantischen Kirche kam die Zeit, wo der Glaube mehr und mehr zurück gedrängt wurde. In der Periode der „Aufklärung“ wurden dem Protestantismus nur noch drei Vernunftwahrheiten gelassen, nämlich Gott, Freiheit und Unsterblichkeit. Das spezifisch Christliche warf der Rationalismus als vernunftwidrig über Bord. Kant räumte mit den Gottesbeweisen auf und konnte nur einen Gott „postulieren,“ der den Tugendhaften in einer bessern Welt den Lohn der Tugend gebe. Ein persönliches Verhältnis zu diesem Gott kannte er nicht. Er betete nicht, weil er nicht an den Einfluß des Gebets auf das Weltgeschehen glaubte.

Es war Schleiermacher, der die Religion einigermaßen von der Philosophie loslöste. Er wies ihr den Sitz nicht im Verstand an, sondern in den Tiefen des Gemütes; sie sei das Gefühl der unbedingten Abhängigkeit. Natürlich war damit die Schwierigkeit nicht behoben. Ritschl, zu seiner Zeit, versuchte eine Lösung,

indem er den Begriff des „Werturteils“ in die Diskussion einführte. Dem Christen ist Christus göttlich, er hat für ihn den Wert Gottes. Der Gläubige gibt damit kein „theoretisches“ Urteil ab, er bezeugt nur seine eigne Schätzung.

Selbstverständlich konnte eine solche Lösung keine wirkliche Lösung sein. Ist das Dasein Gottes oder die Göttlichkeit Christi theoretisch zweifelhaft, was nützt dann unsre persönliche Schätzung?

In unserm Land hat sich der Glaube, oder der Theologe in allgemeinen wenig mit Philosophie befaßt, mehr aber mit der Naturwissenschaft. Die Evolutionstheorie hat eine weitgehende Aufnahme gefunden und dadurch eine Zeitlang die religiöse Auffassung stark erschüttert oder doch wenigstens modifiziert. Es ist eine tiefe Kluft zwischen Modernismus und Fundamentalismus; aber man läßt es nicht gern zum offenen Bruch kommen. Die Kirche ist zu sehr mit den Fragen der sozialen Ethik beschäftigt. Gibt das Neue Testament uns Richtlinien an die Hand, nach welchen wir eine bessere Gesellschaft und ein besseres ökonomisches System aufbauen können? Das scheint die Hauptfrage zu sein.

Immerhin, es gibt ein noch wichtigeres und grundlegenderes Problem. Gibt es einen Gott, wie die Schrift ihn lehrt und wie die Menschen ihn brauchen? Zu dieser Frage führt Diskussion und Bedürfnis immer wieder zurück. Die alten Beweise werden immer wieder, in neuem Gewande, vorgeführt. Besonders beliebt ist dieses Argument: Das Höchste, was es im Menschenleben gibt, ist Persönlichkeit. Da sie ein Produkt — und das höchste — im Entwicklungsprozeß ist, so muß es hinter diesem Prozeß Kräfte geben, welche Persönlichkeit hervorbringen, also Gott in irgendeinem Maße **persönlich** sein.

Bei diesen Argumenten bestrebt man sich, **nicht** von **Autoritäten** zu reden, weder von der Bibel, noch von Christus, oder von sonst etwas. Nach unsrer Ansicht ist das ein Fehler. Gottesbeweise bringen zu wollen und dabei von Bibel und Christo abzusehen, erscheint uns absurd. Wir bauen auf unsre Erfahrung. Was wir von der Bibel und von Christo erfahren haben, bezeugt uns, daß beide zuverlässig, daß sie Autoritäten sind. Warum denn in einer Sache, wo es wesentlich ist, sein eigenes Erfahren und Wissen durch höhere Autoritäten zu schäßen und zu ergänzen, diese Autoritäten nicht zu Wort kommen lassen?! Eigene Erfahrung, Erfahrung der Kirche, Gottes Wort und Jesu eigenes Zeugnis. Auf alle diesem baue man seinen Glauben auf. Dann sehe man sich um, was die Wissenschaft zu sagen hat. Es kann **nur eine** Wahrheit geben. Wenn Wissenschaft und Glaube in Streit liegen, so mag entweder die eine oder der andre schuld sein. Wer aber wohlbegründeten Glauben hat, läßt sich nicht leicht von skeptischer Wissenschaft irre machen.

# The Christian World

## The Catholic "White List" of Books

Some time ago Cardinal Hayes, of New York, appointed what has come to be known as the Cardinal's Literature Committee. This Committee publishes every quarter a list of recommended books for Catholic readers. It has come to be known as the "White List" and is printed in full in all of the New York dailies as well as in all the diocesan papers. The Committee publishes it first in a paper of their own called "The Book Survey" which is sent to all pastors with request that they give it careful study and get the list of books recommended, before their people. The spring list has just been published and I want to comment on it a little this week instead of taking up some particular book. But before saying a word about the list I would like to quote a few lines from the instructions sent out with the list. They are worthy of rather careful reading, and is there not much truth in them?

"It is no exaggeration to say that many of the evils from which we are at present suffering were produced by books—books which have weakened faith, corrupted taste, undermined morals and left most of the world floundering in despair. Today even Catholics read with equanimity books that not only picture but create these conditions, but it is high time that Catholics ceased to regard these conditions as natural phenomena for which they have no responsibility and which they are powerless to change, high time they realized that unless they exert themselves in some positive fashion to offset them they are indeed morally responsible for them.

"The duty of the individual Catholic is clear. It is solemnly incumbent upon him first of all to be certain that he himself is truly Catholic in these matters. This he can ascertain by examining his attitude toward literature in which moral issues are compromised or flouted. If his attitude is one of indifference or complaisance or approval, then the sooner he makes it a matter of conscience the better. He is almost certainly violating those principles which the Catholic Church has laid down for the spiritual safety of her children and from which no individual Catholic is free to exempt himself.

"We have lain too long under the literary dictatorship of the powers of darkness. It is time we declared our independence, first by refusing to read immoral books; second, by refusing to apologize for that refusal; third, by reading the good books which are being published in sufficient number and variety to keep readers of every taste continuously occupied and pleased."

There are about 150 books recommended of which the longest list is biography. Of the 40 biographies recommended a rather surprisingly large number are such as Protestants have been reading this

year but there are no biographies of great Protestant religious leaders. The books on religion are practically all Catholic books, but the list of essays and criticism has a few Protestant books. I think the first thought of a Protestant on reading this list is: From how great a number of the really good and significant books of the last winter his Catholic friends are shut off if they really confine themselves to this list! Leaving aside the fifteen or twenty really outstanding books on religion—such books as Dr. William Adams Brown's "God At Work" and Dr. Horton's "Theism and the Scientific Spirit" and Dr. Keller's "Karl Barth and Christian Unity" to mention only three of several books of universal import and which have attracted the attention of all cultured men—for perhaps it is natural that the Catholic Church should keep Protestant religious books from her children, on the theory evidently held by that Church that the layman is no more competent to deal with theological problems than with medical science—yet we have here only nine of the scores of novels that have been published and those nine not the greatest or best known. I will admit that the average novel is but trash and that about four out of five of them are obscene or deal with diseased minds. I admire any Church or Committee that will consign "Ann Vickers" or James Joyce's "Ulysses" to the garbage can where they belong, but surely there are more than nine novels published since last October that are healthy and deal with great, fundamental problems and have the charm of graceful literary style, and which our cultured Catholic friends not only ought to know but would thoroughly enjoy. The same thing might be said of biographies and general literature. There are some missing here that our Catholic friends should read. There is a growing number of cultured Catholics in the country who, it seems to me, cannot be treated with quite the same paternalism as their fathers endured—those who read the "Commonweal" for instance, with its fine reviews of general literature including so many books mentioned in the Cardinal's list.

Again, I wonder how far the laity allow themselves to be restricted by this list. I can imagine that many of them read the books recommended here—and well they might—but I wonder how many stop here. The modern cultured Catholic is reading the same magazine and papers his Protestant friend is reading. He has papers of his own now of a high literary standard. The "Commonwealth" mentioned above will bear comparison with the finest weeklies in the country—"The Nation," "The New Republic"—such papers as these. He sees the fine weekly literary supplements of the great dailies where every book of any worth receives extended review. I wonder if he is restrained by this list from reading these books which all his friends are reading and which are rated as real contributions to literature? Of course I know how little attention a Protestant would pay to an inhibitory list issued, let us say, by the Federal Council of Churches. Does the modern educated Catholic really pay much attention to the condemnations of the Church when it comes to the books he reads? I am simply asking the question. Meantime, whatever we may think of this list, the Protestant Church might well join with their Roman Catholic Church friends in

fighting the deluge of immoral books and magazines and movies now flowing unhindered through the land—*Frederick Lynch* in the *Reformed Church Messenger*.

### Leave the Jewish Problem Alone!

BY ALBERT LEVITAN

Interest in the Jews rarely lags, but in spite of the fact that periodicals are full of articles purporting to solve, once and forever, the "Jewish problem" the discussions do not get us anywhere. They fail to influence behavior, because they move in the realm of abstractions, where life cannot follow. Our first task must be to get a clear understanding of the origin of anti-semitism. Not to see how deep-rooted anti-semitism really is, how fundamentally ingrained it is in the Christian mind, is the surest way to Utopia whose capital is Bedlam.

The origin of anti-semitism lies in the proclivity of institutional minds—and all minds at this stage of civilization are institutional—to think of Jews as a *corpus*, and thus evolve the concept of an archetype "Jew," the "eternal Jew." When this piece of mental gymnastics has been performed—a process performed subconsciously by the genetical institutional mind—the next step is to drape the fictitious archetypal Jew with the character and appearance of the first Jew heard about, the story Jew. His character and appearance I need not describe. Anti-semitism is thus quite "natural" to the Christian mind.

#### I.

"Frankness begets frankness," said Mr. McAfee in his discussion of this question. I will, therefore, state the situation more bluntly and, I believe, more truthfully. Almost every Christian child before he attains the age of five or six has been impressed with an archetype "Jew" picture, and the picture is of the Christ killer.

This is the fundamental origin of anti-semitism. I am thoroughly aware of its economic origin, but economic motives alone, without the aid of this omnipotent memory, could never drive otherwise intelligent people into the madness of anti-semitism. Only the memory of that historical event can explain the beastly behavior of infuriated Christians toward Jews. Basically, in the Christian mind, every Jew bears responsibility for Calvary, precisely as if every Jew repeated over and over again, in every generation, the crucifixion.

This analysis does not open for us optimistic vistas in the future. But it is true, and if the reader will search deep into the abyss of his soul he will be convinced of its truth. Indeed, the fact is gloomy, but if we are to analyze the Jewish problem intelligently we must face reality. Only an unflinching perlustration of reality and clear thinking will enable us to ransack the dim future through the vivid past for a solution. The following cardinal points should, therefore, be remembered:

1. In the popular institutionalized mind there exists a subconscious archetype "Jew," and it is the Christ killer.

2. On the other hand, there is no such thing as Jew in abstracto. The nominalists were right. There are only Jews—Jew X, Jew Y, Jew Z.

3. The vast majority of Jews do not remain Jews by choice. Basically, the Jew hates his Jewishness, and bewails his fate. The only force that stiffens his neck and makes him glory in his Jewishness is the opposition of the outside world. Anti-semitism is what keeps Judaism alive, and should that determinative force be removed, within a century there will be no more Jews. The individual Jew will be very glad to unload his burden.

These three cardinal points are very important. The first point definitely excludes the practicality of the optimistic solution of The Christian Century, as expressed in its editorial of February 28, 1934. There is little hope "of a free meeting of the two religions on the basis of respect and equality." No. It is a mistake to think that Christianity can ever be willing to meet Judaism on a basis of equality. The two are too closely connected, and their histories are too arabesquely reticulated. The sight of a Jew will evoke a feeling of guilt in the liberal Christian; hatred in the massman. Equality in this case would mean defeat. To hope, therefore, that "the Christian mind" can "meet Judaism on the same terms as it is willing to meet Buddhism" is only a pious wish of cultured and liberal Christian gentlemen.

Nor can I share in the sanguinity of the editors in envisaging a solution of the problem in the willingness of Judaism "to share its most precious goods of the spirit with the gentile culture with which it is surrounded." This is mere evasion. What are these "goods of the spirit?" I know of no "goods of the spirit" which they have kept behind bar and lock, fearing to expose them to the world. The Jews have contributed more or less to western culture all the time. To hope that "if he does" (that is, share the God-knows-what), there is ground for belief that in this direction lies a solution" is simply the good natured utopianism we have already encountered before.

These easy pseudo-solutions can never solve the problem. Jews have no esoteric cultural jewel which they can expose to the eyes of all on a definite day, as agreed by treaty between the high contracting powers, Christianity and Judaism.

But the greatest error of this solution lies in its fallacious manner of thinking. Both solutions of the editors are based on the "realistic" (in the scholastic sense of the term) fallacy. They are based on the belief in the objective reality of the genera "Christianity" and "Judaism," to the point of forgetting that after all it is entirely a personal, individual problem. Yet it is only in remembering that the problem is of the latter kind that there can be any hope for a peaceful solution, a hope which I share.

For I believe there is a solution. I am not very pessimistic about the future, and I believe that time will crack the nut, if Christians will only have patience and give time time.

## II.

There are in America four and a half million people—let us bear in mind that this means that there are so many distinct, atomic individuals—who are distinguished from the rest of the citizenry by their having a foreign culture and by their practicing an alien religion. Whether gentiles like them or not, does not really matter. They were freely admitted into this country; they are here, and to get rid of them would not be easy. Almost two millions of them live in New York city—and there they are. To expel them is impossible; east of New York, I am told, does not make good walking. These are the facts, and only the blind and the insane can disregard or evade them. But what is to be done about these facts?

These four and a half million people present a social problem: How can they be Americanized—and by Americanized I mean totally identified—economically, culturally, religiously—with their American environment? How can this summum bonum be brought about? I hereby grant that total identification is desirable, not because I am certain that it really is so culturally, though this too may well be, but as a concession to frail human nature. I agree with The Christian Century that “to imagine that the principle of tolerance can create a state of mind in which this tension will not exist, is a delusion. It expects too much of human nature.” I therefore admit that assimilation is a “consummation devoutly to be wished for,” and I only want to discuss how this consummation can best be brought about.

Approaching the problem in this commonsense manner it ceases to be a theoretical problem. It is essentially practical. Abstractly, not the slightest case can be made out against the right of a number of individuals to practice any religion they please. Western civilization is based on the many-sidedness-of-personality ideal. This means that every individual, so long as he does not come into overt conflict with the interests of society, has an inherent right to branch out in as many directions as he pleases. To deny this right in the abstract is to undermine western civilization and to subscribe, ipso facto, to the static-Asiatic *Gleichschaltung* ideal. In the western tradition neither the state nor society has the right to probe into the innermost recess of the soul of the individual. We deny that the state has the right to decide which books we can read and which we cannot, unless it be in so social a matter as sex. But there we stop. Since Locke, furthermore, we have been championing the principle of indifference; that is, there are intensely personal matters with which neither society as a whole nor the state as the armed hand of society is allowed to interfere. They must observe strictly the principle of indifference. Religion, opinions, philosophies are such personal matters. From this point of view, if we are to carry on western civilization, if we are to remain true to the western tradition, neither the state nor society has the right to deny the Jews the right to practice any religion they please. Theoretically, then, no case can be made out against them.

But the problem is essentially practical. No amount of abstract acknowledgement of their rights will solve it. Granted that they have

the right to live a religiously autonomous life, the social problem still remains, namely, how can the undeniable social clashes between Jews and gentiles be eliminated? That is the practical problem, and it is on this practical plane that it must be solved.

### III.

There are only two possible practical methods which society might adopt to solve this problem. The first method is an active demand for, and, if necessary, enforcement of, assimilation; the other is, to use a cliché, to allow nature to take her course. Let us look at the first possible practical method of dealing with our problem.

1. As a social necessity, in order to eliminate social friction, and thus produce a harmonious society, the state might be called upon "to do something about the Jews." There is really nothing to get frightened about in stating the case so bluntly. Society has a right to work for its own happiness, and if the happiness of the individual comes into conflict with that of society as a whole, it is just too bad—for the individual. It is useless to object to this possible solution with the theory that society does not have the right to interfere with so personal a matter as religion. Nor will the principle of indifference help us very much. The facts of the matter are that gentiles are not indifferent to Jews, and feel intensely that their presence is a disturbing element in the normal functioning of society. Our abstract principles are, therefore, immaterial. But there is a very practical question we must first answer before deciding on such a course: Will such a procedure solve the problem?

To this question we must reply in the negative. History proves that such a procedure has never been successful. And for an obvious reason—because action and reaction are always equal.

History tells us that whenever the Jews were persecuted, whenever an overt attempt at missionization has been made, it has ended in indubitable failure. Whenever such an attempt has been made, what happened was that the law of self-preservation was brought into active play. Experience teaches us that a great number of people find it easier to protect themselves than an individual would. Consequently, whenever gentile society embarked on an overt and active proselytization venture, the Jews, instead of coming out and accepting the inevitable, have withdrawn farther into their shells. Thus the ghetto originated. It was not the gentiles who forced the Jews into the ghetto. Originally it was a means of self-defense, indeed, the only means of defense they had. Only later did the gentile world insist on their remaining in the ghetto. What happened? For once the fantasy of a mechanic-gone-mad was a reality. During the middle ages, the international Jew, of Dearborn memory, was a fact. Since they lived compactly, segregated into a small area, they were able to build up and perfect their own autonomous communal organization, the *khilah*. By means of the *khilah* a Jewish merchant or capitalist could easily get in touch with another Jewish capitalist, regardless of distance. The Jewish traveler from Frankfurt was sure of finding hospitality in

Cordova. The khilah was an outcome of a real Jewish solidarity, but it was a solidarity which an openly hostile world forced upon them.

To force assimilation upon the Jew defeats its own end. Under compulsion they will withdraw farther and farther into their shell, and present a united front against the outside world. The so-far groundless fear of Mr. McAfee of a "Jewish solidarity" would under such a condition become a reality. The physical law of action-counteraction alone should lead us to expect such a result. But aside from all this, forcing assimilation upon the Jews will ipso facto make gentiles Jew-conscious, will poison their minds with a hatred against the Jews, so that they will not be willing to accept them. Thus, from whatever angle you look at this possible method, its self-defeating character becomes obvious. Observe! I do not—as I well might—object to this method from a theoretical standpoint; its immorality is disregarded; its horrible cruelty is stoically accepted as inevitable, but I examine it only on the practical plane, to the total exclusion of all ethical, theoretical and humanitarian considerations, and even on this rather brutish plane it proves impractical, self-defeating.

#### IV.

2. The other solution lies in allowing "nature to take her course," and we ourselves doing nothing beyond watching that she be allowed to follow her course. This is the only effectual solution for the Jewish problem.

That this laissez faire method contains the highest probability of an effectual solution can be demonstrated both theoretically and practically. Theoretically, the second cardinal point, it will be remembered, stated that the archetype "Jew" is a fiction; that there are only separate, distinct, independent individuals who happen to be born into Jewish families. The problem is wholly individualistic. And those individuals would be very grateful could they relieve themselves of their burden, without any noise. They have already gone far in this direction. They know precious little of the Jewish tradition, and practice even less. In spite of their having been born in orthodox homes (remember, Jewish immigration in America is mainly a twentieth century phenomenon), they have none the less advanced so far in the direction of assimilation. These assimilated Jews are more or less suffering, spiritually no less than physically. They *feel their odious cultural position* very profoundly. They know that spiritually they are a people without a country, ships without an anchor. At the moment they are standing at the very brink of the Rubicon—waiting to see whether they will be welcome on the other shore.

Should society prove willing to accept them, one by one they will cross the Rubicon, indeed, as they are now doing. The crossing takes the form of *intermarriage*, the only form possible. As yet, intermarriage is still the exception rather than the rule, but if we will bear in mind the fact that the majority of American Jews come from the "Pale," the swiftness of their emancipation will be appreciated. Today the movement is still comparatively slow, but it is gaining momentum.

Should American gentile society in the future retain the liberal attitude to the Jews which it has had in the past, within 100 years there will be no more Jews left in America. Of that I am certain.

The solution, then, lies in *patient waiting* and scrupulous watching, so that the hydra of anti-semitism does not raise its head. Should an anti-semitic movement gain ground in America, the present accelerating tendency toward assimilation will immediately be checked. Should gentile society become suddenly "Jew-conscious" and put forth an overt and active demand for assimilation, as sure as water freezes at 32° Fahrenheit, Jews will withdraw into their religious shell. The medieval ghetto with its khilah and international Jew would then be only a faint adumbration.

History supplies us with practical examples proving the truth of my contention. In tsarist Russia, where open attempts at conversion and de-Judaization were repeatedly tried, they all ended in complete fiascos. The Jews resisted heroically such planned inroads on them by strengthening their faith in the God of their fathers and, like their fathers, preferred death to enforced baptism. In Germany and Austria, however, where they were given complete liberty and freedom, they gradually threw off their protective shell and assimilation was well under way. In fact, in certain places as many as 40 per cent of Jewish marriages were mixed. On this basis one pre-war statistician estimated that by 1950 there would be no more Jews in Germany. But he knew nothing of the Führer!

In America the same thing is happening, as is, indeed, inevitable. The Jewish community is fast disintegrating. Mr. McAfee complained of "Jewish solidarity." But he lives in New York, where there are nearly two million Jews. Had he gone out to southern, middle western and western communities he would have seen how groundless is his worry. There, assimilation is striding with seven league boots.

All this leads me to scan the future optimistically. Soon there will be no "Jewish problem." Within a century American Jewry will be swallowed by the general gentile society—provided an anti-semitic plague does not infect the nation. Should demands be made upon the Jews to assimilate hastily, should attempts be made to force them into assimilation, as certainly as Roosevelt is President (and that is certain enough), just as certain can we be that in that case the process will end abruptly.

Our solution can be summarized in two words: Watchful waiting—watchful of the plague of anti-semitism, and readiness to quench it; patient waiting for the coming day of complete identification of the total Jewish population with the American civilization, an identification which is already going on, slowly but surely.—*Christian Century*.

## The German Religious Situation

### Discouraging Trend Accelerated

BY THE REV. HENRY SMITH LEIPER, D.D.

*Executive Secretary of the American Section, Universal Christian Council for Life and Work*

In my last statement made two weeks ago in these pages I indicated that the trend of things in Germany was distinctly discouraging. That trend has been accelerated in these recent days and at least two points stand out as being of particular moment.

In the first place, Reichsbishop Müller has appointed Heinrich Oberheid as "chief of staff," with the plain inference that Church administration is to be separated from the spiritual leadership of the Church. To the chief of staff the former responsibility is assigned while the Bishop elects to maintain the spiritual leadership. On the day of his appointment Herr Oberheid is credited with the remarkable prophecy that such changes would be made in theology as to bring into a unified organization the Roman and the Protestant groups in Germany. He did concede that it might take a year to arrange the details of the new type of administration—and presumably he has not ventured to risk his reputation as a staff leader on any prophecy concerning the length of time involved in removing difficulties created by the Reformation!

It becomes a little confusing to one who contemplates the place assigned to the leader in the actual government of the Church, to the Reichsbishop, to the Ministerial Cabinet, and now to the chief of staff. Of course, as a matter of fact, the cabinet has been virtually abolished, the constitution has been utterly disregarded, the *synods* have been *displaced by executive order* of the Reichsbishop and even such territorial division as that between Prussia and the rest of Germany has been overruled. His Holiness, the Pope of Rome, is infallible only when he speaks *ex cathedra*, but apparently the Nazi revolution in the Church in Germany implies that both Hitler and Müller are infallible at all times and now the latter has assigned to his new chief of staff the right of making decrees which will be of equal authority with those of the Reichsbishop himself. Thus infallibility broadens from precedent to precedent. As indicative of what this apparently may mean, one reads that Pastor Petersen of Lichterfelde has been suspended for praying in his church for "our misguided Reichsbishop."

The second of the two disturbing developments referred to above is the announcement that in the future candidates for theological training as future spiritual leaders of the Church are to be selected by the leaders of Hitler Youth. Readers of the news dispatches and of my articles in THE LIVING CHURCH would not need to be told of the disastrous effect that this regulation would be bound to have if carried through. I quoted Baldur von Schirach, leader of Hitler Youth, in the March 10th issue as saying, "The German race, not a religious creed, should be venerated." It is as if the most militant wing of the American Legion were to be entrusted with the selection of future candidates

for holy orders in the United States. And, to carry the figure further, one would need to assume that the oversight of theological faculties would be in the hands of the chief of staff under an army chaplain suddenly raised to primacy in the Church through a personal friendship with the President.

The appointment of the chief of staff for the Church and the announcement of the plan for selection of future theological candidates coincided almost exactly with another significant gesture of protest. The Associated Press is responsible for the report on March 8th from Berlin of a meeting at which 600 pastors and laymen declared openly their determination to stand together in *refusing obedience to Reichsbishop Müller*, approving resolutions declaring their adherence to the *Bible alone* and their *rejection* of the *swastika* as an emblem having no place beside the Cross of Christ. They constituted themselves a "free synod." What they will be able to accomplish is not clear, but their determination and purity of their intentions appear as one more encouraging sign on a dark horizon. It is also encouraging to know that apparently the peremptory orders of von Schirach respecting the dissolution of Catholic youth organizations have not been obeyed to the extent that one might expect, in view of the ruthless methods used to enforce such decrees in Nazi Germany. The Associated Press for March 16th quotes von Schirach as complaining of the "defiant stubbornness" hampering his campaign. He insists that "the entire nation shall pass a verdict on the Catholic youth leaders because of their loyalty to the Church rather than to the Hitler henchmen."

Taking another look into the gloom one sees the rising tide of the genuinely German religionists, as the followers of Rosenberg like to call themselves. Count Ernst Zu Reventlow, Professor Hauer of Tübingen, and Ernst Bergmann of Leipzig are standing for the creation of a definitely non-Christian religious body to stand for "truth and iron." The last named professor has produced a catechism of German religion with twenty-five theses which rejects Christianity *in toto*, and seeks redemption of the world from Christianity. "The heroic man does not wait for grace but creates his own moral salvation without grace. Neither does he wait for God's coming." And obviously he would not be interested in God's commands! Dr. Bergmann's thesis is that the German has his own religion which "wells up spontaneously from the racially determined way of looking at things, feeling, and thinking." These natural religionists are to seek "an antidote to the effeminate, *demoralizing ethics of Christianity*, which like some sugared poison has eaten into the hearts of men."

No wonder that Sir Philip Gibbs writing from Germany and reported in the North American Newspaper Alliance this month says, as he watches all this development and particularly the response of youth to it, "There is something terrible in it for neighboring nations, and there is something in it not belonging to European traditions. It is tribal. It is the worship of old gods. It is pagan in its origins and teaching. It is very dangerous. The young Nazis proclaim their desire for peace, and I believe them; but if their leaders called one day for

war they would go marching and singing to their sacrifice. Who can be sure of the minds directing and controlling this new force in Europe, this renaissance and young vigor of a great race marching toward the great unknown with old songs on their lips and old myths in their hearts?"

Another development of recent days which has been variously explained is the appointment of a bishop for the German Protestant *diaspora*, estimated at 10,000—probably by including all the Lutheran and Reformed people of German descent in the United States as well as in other non-German lands. I have on my desk official announcement from the Reichsbishop's office of the appointment of Dr. Theodore Heckel as Bishop for Ecumenical Relations. To him is to be assigned not only the spiritual welfare of the scattered German people above mentioned but likewise relationships with the Churches of other orders. Bishop Heckel, whom I know and who was present at the important ecumenical gatherings in Europe last summer, writes me of his recent visit to England for consultation with the Bishop of Chichester, chairman of the Universal Christian Council. It is too soon to say what policies the Bishop will follow in his novel and significant task. It is disturbing, however, to find him stressing the close connection between the Reich's Church and the Nazi State. The faith of the Church, he asserts, "has as its aim to synthesize revealed religion and the Nationalist Socialist *Weltanschauung*." According to him, the "Gospel turns not to the private and liberalistic individual but to the human being put within the order of God." *This human being*, he says however, must be of *the proper race*. In this respect he accepts the pernicious and outrageous racialism flowing from the springs of wisdom reputedly found by Houston Stuart Chamberlin and popularized by Adolf Hitler. It is obviously going to be extremely difficult, if not impossible, for the Christians in other Churches of the world to work in fellowship with the Church which so unreservedly commits itself through its leaders to such dangerous and devastating heresies.—*Living Church*.

### Reinhold Niebuhr's Philosophy of Despair

#### Reflections on the End of an Era

By Reinhold Niebuhr. 302 pp. New York: Charles Scribner's Sons. \$2.  
A Religious Book Club Selection.

Reviewed by JOHN HAYNES HOLMES\*

Dr. Niebuhr is in his thinking a dual personality. This was made fairly evident in his "Moral Man and Immoral Society." It is made crystal clear in this latest book, a scattered series of essays on the crisis which faces the world today in "the disintegration of a social system and the task of building a new one." He himself confesses the tension within him when he defines his own position as that of "a

\* Published here from New York Times to show the attitude of some Liberals towards Niebuhr. Ed.

more radical political orientation and more conservative religious convictions than are comprehended in the culture of our era."

On the one hand, Dr. Niebuhr is convinced of the doom of our existing order. Capitalism is breaking down not because of any mechanical defects which might be repaired, but because of a "sickness" which is "organic and constitutional." Our trouble is in "the very character of the social system" itself, which involves, in the nature of the case, "an unequal distribution of social power." In the inevitable transition, or rather revolution, in the social order which is now taking place, neither education nor religion can avail anything, since power is held by a class of property owners who are impervious to any appeal but that of self-interest. "No ruling oligarchy reveals any inclination to transfer any more power than is absolutely necessary to maintain the functions of its social system." If the people are to be free, therefore, they must seize power in a struggle which is certain to be ugly and violent. Nor may "conventionally nice people who live leisured lives at the price of other men's toil" pass "moral judgments" on such struggle. Not only do they "lack the physical power to execute their moral judgments," but they themselves are in reality responsible for barbarisms which are the consequence of their own oppression. Dr. Niebuhr thus moves far to the left in his attitude toward social change.

On the other hand, he shares none of the radical's hostility to religion. He contends that only religion can give us the ideals toward which we would move. These ideals may be illusions in the sense that the absolute love and disinterestedness which are the heart of religion may be impossible of realization. It was the virtue of orthodox Christianity that it saw the fundamental contradiction between what men could desire in the realm of moral purpose and what they could do in the realm of practical affairs, and presented "the assurance of grace" as the solution of the dilemma. Consciousness of sin, repentance, redemption, these gifts of religion can save us from "degenerating into bitter disillusionment" by creating within the soul "the faith through which men catch a glimpse of the reality of spirit." Dr. Niebuhr thus has no sympathy with the Marxian repudiation of religion. On the contrary, in his acceptance of religion as a "devotion to the absolute" he swings far, far to the right.

If there is any unity in Dr. Niebuhr's thought it is in his Calvinistic belief in the essential depravity of man, at least in society. It is on this point that he rejects "the liberal culture of modernity," which is opposed alike to violent revolutionary change and to traditional Christian faith. What turns him from liberalism, with a disgust which is almost an obsession, is its failure "to do justice to the doleful realities of human life." Liberalism persists in presenting an "erroneous estimate of human nature" in that it insists that human nature is good. It is in this sense guilty of inexcusable "blindness" and "optimism." Foolishly, year after year, it goes on thinking it can persuade men to be moral, all oblivious "to what degree the impulses of life are able to defy the canons of reason and the dictates of conscience." Dr. Nie-

buhr will have nothing of Channing's "marks of a divine origin and pledges of a celestial inheritance" in man. Therefore, he lapses into a thoroughgoing pessimism, in which he resolves the contradictions of his thought by a resort to the theological fantasies.

What we have in Dr. Niebuhr's book is one more contribution to the contemporary literature of despair, which is the counterpart of the world's collapse and chaos. We see this in the author's growing dogmatism of temper, his flat repudiation of idealism, his cynical contempt of the morally minded, his pessimistic abandonment of the world to its own unregenerate devices, and his desperate flight to the unrealities of theological illusion. His is a frank confession of defeat, and an equally frank demand for escape from defeat. His statement of his position is impressive, for Dr. Niebuhr's intellectual brilliancy remains unimpaired. But the moral significance of his collapse is appalling.

In these essays there is more confusion about the Nazarene and his teaching than I remember to have seen in any book for many years. But it is clear enough that Jesus' serene trust in human nature, his stern acclaim of the moral law, his utter reliance upon spiritual forces, his sunny optimism, his radiant passion, would all have seemed a little ridiculous to Niebuhr. The latter would not have opposed the Man of Galilee, but he certainly would have despised him. And with what relief he would have turned to the "cynical and realistic" Pilate as the man of the hour!

### **Mrs. Roosevelt Blacklisted**

Speaking of Mrs. Roosevelt and the D. A. R. brings to mind a little book that one of our readers has sent us, and that we have been looking over with great interest. It is called "The Red Network," written and published by Elizabeth Dilling, and dedicated to "professional patriots," the members of the D. A. R. being listed first of all. It is described by its author as "a Who's Who and Handbook of Radicalism for Patriots," and it takes itself and its mission very, very seriously.

"The Red Network" is divided into three sections, the first consisting of short articles on the danger of Communism, Socialism, Pacifism, and the New Deal, all of which appear to be equally "red" to the eyes of the author; the second being a descriptive list of "red" organizations; and the third a list of some 1,300 dangerous radicals with their records briefly summarized. All three of these sections are very interesting, but it is the third to which we should like to direct attention particularly. Here we find a choice selection of "radicals" from A to Z, conveniently listed for quick reference in case one of them happens to turn up on the local lecture platform. And even a casual glance is enough to show that, if politics makes strange bedfellows, radicalism makes downright weird ones.

First of all, we find of course the acknowledged Communist leaders—Lenin, Trotsky, Stalin, and, in this country, Foster (for the directory, though primarily concerned with this country and with living men

and women, is not exclusively devoted to them). Then we have the Socialist leaders—Macdonald, Victor Berger, Norman Thomas, and so on. And of course the LaFollettes, Senator Borah, and other irregular members of both houses of Congress. Then we come to the New Dealers, and especially the Brain Trust—Wallace, Tugwell, and other noteworthy characters. (Curiously enough, Brother Moley is not listed.)

When we got to this point in our examination of this Red List, we began to wonder whether or not the Arch-Radical himself was listed, and we hastily paged through to the "R" section. Sure enough, here we have it: "Roosevelt." But looking more closely, we find it isn't the President, but Mrs. Franklin D. Roosevelt that is listed. Ah, *now* we know why the D. A. R.'s didn't applaud more vigorously. Some of them had probably been reading "The Red Network," and knew that Mrs. Roosevelt was one of Stalin's fellow Communists—doubtless in the pay of Moscow!

If anyone thinks that the Episcopal Church is a pure white pillar of capitalism and respectability, untainted by any spot of color, "The Red Network" will speedily disillusion him. In addition to such notable lay churchmen as Secretary Wallace and Mrs. Roosevelt, there is quite a contingent of our clergy. Here are a few of them: Bernard Iddings Bell, A. L. Byron-Curtiss, Bishop Paul Jones, Charles N. Lathrop (of blessed memory), John Howard Melish, Bishop Parsons of California, Guy Emery Shieler of *The Churchman* and William B. Spofford of *The Witness*. (*The Living Church* has escaped condemnation.)

Such respectable individuals as the Insulls, Ivar Kreuger and Sir Basil Zaharoff are not listed in "The Red Network." They may have caused untold misery and suffering, but they never for a moment questioned the doctrines of rugged individualism, and so there is no need to warn the public about them.

The author prefaces her list of radicals with this sentence: "Mention in this Who's Who will be regarded by those who are proud of their affiliations as a badge of honor, by those ashamed of them as a black list." Most of the rest of us will realize that there is a good deal of difference between Dr. Bernard Iddings Bell and Messrs. Lenin and Trotsky, and that Mrs. Franklin D. Roosevelt isn't the Big Bad Wolf in disguise.—*The Living Church*.

### A Study of Names

DR. W. D. HAPPEL

The new Church to be organized at Cleveland in June is to be called "The Evangelical and Reformed Church." We do not believe that the name in this form is entirely satisfactory to any one. It was no doubt thought by the Commission that it was the best that could be done under the circumstances. One objection to the name is that it is not euphonious. Another is that it is cumbersome. The age in which we live has little patience with unwieldy names. The chief objection is that *the conjunction is suggestive of disunion rather than union*. We believe that a slight change in the proposed name would make a great

improvement. A study of names may be helpful in our effort to find a more satisfactory name for the new Church.

The Diet of Spires which met in 1529 proclaimed an edict which forbade the progress of the Reformation in the states of Germany which had not accepted it. This decree brought forth a protest from the Elector of Saxony and several other princes, together with fourteen cities. This protest gave rise to the name Protestant. It was a name given by the enemies of the Reformation as the name Christian had been given to the disciples of Jesus and as the name Methodist was given to the followers of Wesley. The adherents of the Reformation accepted this name. The name, however, is negative. The Reformation Church was more than a protest against the decree of the Diet of Spires, and even more than a protest against certain beliefs and practices of the Roman Church. It was an unearthing of the Gospel of Jesus as expressed in John 3: 16 and as expressed by Paul in Ephesians 2: 8: "By grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory." The Reformation Church proclaimed this Evangel and its proper name was the Evangelical Church, the Church based on the Scriptures, the Gospel, the Evangel of Jesus.

The name "Evangelical" is positive and illuminating. It was not long, however, until it was evident that the Evangelical movement was of two types, that of Luther and that of Zwingli. It became necessary, therefore, to modify the name Evangelical. One division became known as the Evangelical Lutheran Church, and the other as the Evangelical Reformed Church. One was the Evangelical Church of the Lutheran type, and the other the Evangelical Church of the Reformed type. A strange thing happened. The two Churches were called by the people not by their real name, Evangelical, but by the modifiers, Lutheran and Reformed. They were popularly known as the Lutheran Church and the Reformed Church. In fact, at a later date the name Evangelical was dropped by the Reformed branch in this country in its official name, which is no longer called the Evangelical Reformed Church, but simply the Reformed Church in the United States. In 1817, in commemoration of the three hundredth anniversary of the Reformation, the King of Prussia united the two Churches. The union movement spread throughout Germany, although not all Lutheran and Reformed Churches entered the union. The modifiers, Lutheran and Reformed, were dropped, and the Reformation name, Evangelical, was resumed. The Evangelical Synod of North America is the Evangelical Church of Germany in this country.

The meaning of the name "Evangelical and Reformed Church" then would be the Evangelical Church (the union of the Lutheran and Reformed Church) and the Evangelical Reformed Church (the Evangelical Church of the Reformed type.) Were it not for the fact that there is another Evangelical Church in this country, the Church founded by Jacob Albright, the name Evangelical Church would be fine, this having been the real name of the Reformation Church, as we have seen. But because of this the name would be confusing, espe-

cially in the eastern part of our country. The next best thing to do would be to call the new Church the Evangelical Reformed Church; but this might not be acceptable to the Evangelical Synod, inasmuch as this would be the original name of the Reformed Church. The best thing that remains to be done is *to retain the names of both bodies to the union and unite them by means of the hyphen*. The name would be "The Evangelical-Reformed Church." This would be a decided improvement on "The Evangelical and Reformed Church." The hyphen unites as the word "and" does not. If in England George Smith marries Mary Jones, he does not call himself George Jones and Smith, but George Jones-Smith. We do not speak of a person born in Germany and naturalized in this country as a German and an American, but as German-American. "And" in both these cases would be suggestive of a duality. The hyphen is suggestive of unity.

Let it not be The Evangelical and Reformed Church, but the Evangelical-Reformed Church. This is fair to both parties. It is more euphonious, less awkward, and above all, it is suggestive of organic union. And let this name be agreed on before the Constitution is made and adopted and published.

Lebanon, Pa.

*Reformed Church Messenger.*

### Christian Education in the Evangelical Synod

Traditionally, the Evangelical Synod has taken a lively interest in education. When our fathers immigrated into the frontier sections of the middle west and set up their homes there, they quickly organized themselves into congregations for the purpose of establishing public worship and providing schools for their children. In addition to erecting a Church auditorium they also built a school house. Sometimes the pastor was the teacher, but in many instances they employed men who had been especially trained for the position as teacher and organist, and these men occupied an honored and respected place in the councils of the Church. Early in the history of the denomination Elmhurst College was founded partly for the purpose of giving candidates for the ministry their preliminary training but also for the purpose of training parochial school teachers.

Gradually as the systems of public schools became well established, our Churches yielded to the American plan whereby education in the secular subjects is made the responsibility of the State, while education in religion is reserved as the special prerogative of the Church. But as the "Gemeindeschule" was abandoned, many of our Churches did not immediately sense the fact that they were not thereby relinquishing their total responsibility for the Christian nurture of their boys and girls. Only gradually has a new educational consciousness been developing. Practically every congregation now has its Sunday Church School with a total enrollment for the denomination of 215,000. Participation in Daily Vacation Bible Schools has been growing with leaps and bounds. More and more Churches are providing adequate building facilities for their educational programs. Everywhere pastors are recognizing the strategic importance of confirmation instruction

and are endeavoring to improve its progress. Provision is being made in the Church School for the education of adults as well as children, and the entire program of the Church is being planned more and more in the light of its educational implications.

The Sunday School received its first official recognition by the General Conference of the Synod in 1892. Since 1894 there has been a synodical committee or board entrusted with the leadership of this important work. In 1915 the first executive secretary was employed and a central Sunday School office established. In the following year the first National Sunday School Convention was held in Cleveland, Ohio, with a registered attendance of over 1,300. Four other national conventions have taken place since that date.

The Church School of today is largely in the hands of volunteer leaders and the Church faces no greater task than that of providing opportunities for continued training for these leaders. To meet that challenge, the Board of Religious Education has since 1915 been operating a series of ten-day summer training schools. Beginning with a single school meeting on the campus of Elmhurst College at Elmhurst, Illinois, there are now seven such schools meeting each year in various parts of the country. Over 5,000 different people have shared the experiences of an E. L. T. S. (Evangelical Leadership Training School) during the past 19 years, and no other single institution of the Church has made a more beneficial impression upon the life and work of the local congregation than have these schools. A series of boys' and girls' camps are also held each summer under the auspices of the Board. In addition, leadership training courses are given in local Church and community school classes. Last year a total of 1,621 credits were earned by Evangelical students in such classes.

The editorial department of the Board is responsible for the publication of 21 distinct periodicals. These include lesson materials, graded story papers and the official workers' magazine of the Board, called the *Light Bearer*. Numerous pamphlets and other materials are issued by the central office as needed. A Service Library containing copies of all the important and useful books in religious education is available for use by all Church School workers without charge except for the return postage on books borrowed. The services of members of the staff are also at the disposal of all Church School workers. In these various ways the Board of Religious Education of the Evangelical Synod is striving to keep alive the educational heritage of our Church and to rearticulate against the changing background of American life the potent educational genius of Protestantism.

*Theodore C. Braun,*

in the "Reformed Church Messenger."

## Book Review

*(When ordering books, please mentions this Magazine.)*

NOTE—Reviews, when not signed, are by the Editor.

**Preachers Present Arms**, by Ray H. Abrams, Ph. D., Department of Sociology, the University of Pennsylvania. Round Table Press, Inc. New York, 1933. 297 pages, \$2.50.

It is a safe guess to venture the statement that many preachers, some of them occupying very prominent places in American Protestantism, would wish this book had never been written. It cannot be pleasant for them to have it documented here to what extent they had succumbed to the war-time hysteria. Perhaps to some of them it might be a reminder to probe their hearts whether their repentance for past sins was commensurate with their offence.

Those of us who by reason of their ancestry remained unaffected by the war-psychosis, have the satisfaction to know that later events showed they were right in their resistance to propaganda. Still, the conduct of the American ministers during the war was so extreme in its hatred of the enemy and its distortion of Christian principles that one regards their present avowals never to bless war again with very grave doubts. The author of the book deserves great credit for the thoroughness with which he has done his work. For six years he had been collecting the evidence, and although he furnishes a devastating indictment against the clergy it cannot be said that he writes with a hostile spirit.

When Europe began the Great War in 1914, America was not at once ready to join in. But it was obvious enough that complete neutrality (even in thought—Wilson) could not be long maintained. English propaganda at once got busy on the task of winning the Americans over to the allied cause and they were naturally better able to engage the affections of the people for the "mother country" than the German propagandists. A powerful movement for "preparedness" set in and in this attempt to get ready for war the ministers of English descent gave ready support. President Wilson was (according to House), already before his second presidential campaign, resolved to throw in his lot with the Allies although this campaign was waged under the slogan, "He kept us out of the War."

When war had been declared the country as a whole was at once infected with the war fever and the churches were one of the chief agencies to inspire the people with warlike ardor and to keep up their morale. The ministers gave Mr. Wilson their enthusiastic cooperation in proving that this war was a *holy* war. Joseph F. Newton, Episcopalian, said: "Think it all through, and at bottom, the war is religious. If our enemies are right, our religion is wrong, our faith a fiction, our philosophy false—yes, justice a dream, and righteousness a delusion.

If God is a reality and the order of the world is moral, our enemies are wrong! The very stars in their courses are against them." Frank Mason North, president of the Federal Council, told the churches that the stir of the breath of God was upon the common people of the world. The war for righteousness would be won! let the Church do her part. Lynn Harold Hough, professor at Garrett Biblical Institute then, wrote a book entitled "The Clean Sword." In this he proved that the Bible was not pacifist literature, that the use of the sword for high ideals, such as the Allies exemplified, was a duty. Harold Bell Wright, of the Disciples' Communion, stated it succinctly: "The sword of America is the sword of Jesus." Geo. W. Downs, a Methodist minister of a Pittsburgh church, told the people his blood boiled when he heard men say their religion forbade them the killing of men with guns and bayonets. If he had been there he would have driven his bayonet into the throat or the eye or the stomach of the Huns without the slightest hesitation and his conscience would not have bothered him in the least. A. C. Dieffenbach (Unitarian) said "if Jesus was in the battles he (Jesus) would take bayonet and grenade and bomb and rifle and do the work of deadliness against that which was the most deadly enemy of his father's kingdom in a thousand years." "That," he concluded, "was the inexorable truth about Jesus Christ and this war; and we rejoice to say it." According to Charles A. Eaton, Baptist minister of Cleveland, "this war was the greatest blessing that had ever fallen on mankind since the German Reformation."

The insane hatred against the "Huns" deprived the clergy of all self-control and all humanity. To Dr. Cadman the Kaiser was a "devil incarnate." The worst offender of all was Dr. Hillis of Brooklyn. He had lost caste with his people through shady financial manipulations and used the war to rehabilitate himself with them. He went to Belgium and came back with the most horrible "atrocities stories." With them he went through the country and spoke at four hundred different places, everywhere fanning the passions of the people with his hellish tales, 99% of which were just inventions pure and simple. He achieved a high degree of popularity by this "wartime service." Bishop W. A. Quayle wrote in the Northwestern Christian Advocate: "Germany has ravished the women of Belgium, Serbia, Roumania, Poland, Armenia. She has poisoned wells, crucified inhabitants and soldiers, burned people in their homes, and this by system. She has denatured men and boys, has wantonly defaced the living and the dying and the dead. An eye-witness tells of seeing women dead at a table with their tongues nailed to the table and left to die. . . . To climax her horrid crimes Germany has inflicted compulsory polygamy on the virgins of its own lands." One could go on indefinitely and quote examples showing that the nation was "drunk with hate" and that the ministers were the ones who administered to the people the diabolical drugs.

The war came to an end with the defeat of the Germans. The Christian Century thanked God because "he had aroused the conscience of the world against our enemies and helped preserve the most wonderful morale in our soldiers." The editor believed in a thorough

chastisement of Germany so that she would never forget her lesson, for Germany was a criminal and had placed herself outside the pale of respectable citizenship in the social order of the world. He insisted: "we do not hate the cannibal, cruel and vicious though he is." Such was the sentiment of the American Church. No wonder the peace treaties became the horrid travesties on the terms that Wilson had prated about. "The Treaty of Versailles," the author says, "was exactly the type of treaty for which the churches had been clamoring in the months prior to and following the day of the Armistice."

In the concluding chapter the writer tries to explain why the clergy so entirely lost its balance and denied the spirit and gospel of their Master. The first cause, he says, was the intimate connection between religion and capitalism. Institutionalized religion in the West is tied up with the prevailing economic order. The churches in a crisis such as in 1917 cannot disentangle themselves from the very fabric of society of which they are a part. Then, Christianity has been becoming increasingly nationalistic. The god of Nationalism is more powerful in his ability to command obedience and devotion than is Jehovah himself. The flag of the country seems to be a more potent symbol than the cross. Christianity has become an adjunct to Nationalism. The members of the cloth and their fellows were susceptible to war psychology and crowd-thinking in the same manner as were the other citizens. "As a class they shared the common characteristics of the crowd mind, suffered from all its obsessions, delusions, phobias, megalomania and paranoia, persecuted and hated with the others. Christians did not in general demonstrate any different code of ethics or type of behavior from the unbelievers."

The final question is, naturally, what will the clergy do in the event of another war? Of course, since the World War there has been a good deal of searching of hearts. Thousands of ministers have vowed they will never bless war again. But any one who has lived through 1914-18, and further; any one who has refreshed the memory of those years again by the reading of this book, will be unable to meet the future in this respect with any great confidence. The writer reminds us of the latest developments in connection with the rise of Hitler and the American reaction to it. Hitler has taken the place of the Kaiser in the American mind. "We want Hitler with a rope around his neck!", so sang thousands. The same unreasoning condemnation, the same fanatical hysteria, the same unwillingness to understand the situation.

The author finds it difficult to believe that the churches have become immune to hatred and could not again engage in a "holy war." Reviewer agrees with the writer in this respect; but if the time of trial should come again the writer of this book would have the satisfaction of knowing that he had shown the clergy the horrid things propaganda did in 1914-1918. If in spite of that they would succumb again, the historian could not be blamed. It would only prove that the cynic is right in saying that men will never learn from the blunders of their past.

**Some Experiments in Living**, by *Peter Ainslee*. Association Press, 1933, New York. 190 pages.

After reading only one or two chapters on his "Experiments in Living," one comes to the conviction that Peter Ainslee, the author, is a most remarkable man. Take the chapter on "Church Planting," which tells us with what attitude he entered into the active ministry. He had been thrilled by reading the scriptural sentence: "Not by might, nor by power, but by my Spirit, said the Lord of hosts." He determined to put this verse to the test. Was it possible to be guided by spiritual consideration only and expect results in a world like ours? He took a church of less than a hundred members, in a poor district of Philadelphia, with apparently no future, as an experiment in the practicability of Scripture promises. For years the outcome seemed doubtful; at one time the church board itself suggested to him to give up the struggle. He received invitations from large and desirable fields. Still he kept on, willing to give the Lord, if necessary, twenty-five years for an adequate application of divine principles to his particular situation. The experiment was successful throughout, the church became large in members and vigorous along active lines. Mission churches were started from this one parish. Even the failure of trusted helpers and the machination of unscrupulous enemies could not smash the "laboratory test of the Spirit" to pieces. The finances for building purposes were supplied in the most unusual way. The work of the Spirit was thoroughly and without a mistake vindicated.

Or take the chapter "An Experiment against War," perhaps the most impressive of the eight experimental lines covered in the book. Ainslee was from the beginning an ardent peace advocate. He had learned from Tolstoi, the great Russian protagonist of the peace cause, and from his own studies and observations in connection with Grand Army experiences and the wars of the United States with foreign powers. When the Spanish American War came he spoke against it on all occasions. But how did he keep this up, so we ask, when the World War broke out? Did he not then capitulate as 99% of the American clergy were to do so shamefully? By no means. He made a tour across the country denouncing war as a method for adjusting international disputes. After the United States entered the war, every Sunday until the armistice, he prayed in his pulpit for the nations involved, calling each nation by name and supplicating God to have mercy upon them in their madness and folly. This was shocking to his congregation. And throughout the country he was denounced as a pro-German. But he could not be swerved from the path his conscience and conviction marked out for him. In vivid style he goes on in this chapter to castigate the folly, the wickedness, the hypocrisy, the hatred that war engenders. How public opinion has veered around to his position, how heroic his record compared with the ministerial war-madness as described in the recent book, "Preachers Present Arms!" (by Abrams).

There are chapters on "Inter-racial Friendship" (with Jews and Negroes), on "Social Justice," on "Christian Unity," on "Keeping Mar-

ried People Married" and on Experiments in "Theology." Ainslee as a young man was rather narrow in his treatment of the Bible, but he came to learn that life was more important than doctrine and the Spirit more than the letter. He calls denominationalism the "Scandal of Christianity" and has not much faith in denominational papers.

Of course, we cannot go with Ainslee in all respects and he is the last to demand or expect it. But one cannot read this book without admiring the author's strength of character and the soundness of his spiritual nature. With him Christianity is a matter providing the solution of all problems if it is only tested honestly and consistently. His convictions and attitudes are firmly rooted in the soil of experience and are buttressed with such good reasons that they have an almost irresistible appeal. The perusal of this book will act as a tonic and introduce the reader to a man equally good and strong in his head and in his heart. We all are interested in the issues with which the writer deals. But he has done more; he has for many years been experimenting with them seriously and with a large measure of success.

**The Oxford Group Movement** (Buchmanism). An Investigation and a Criticism by *G. C. Gast*, D.D. The Lutheran Book Concern, Columbus, Ohio, 1934. 29 pages, 40 cts.

This pamphlet undertakes a critical evaluation of "Buchmanism," or, to use the name coined by its adherents, of "The First Century Christian Fellowship." We first receive an interesting account of the founder's life and work. Buchman was trained as a Lutheran minister. He experienced a kind of "Second Blessing" (to adopt a Methodist term) under the preaching of a woman of the Pentecostal Cult in England. After that he was a changed man and began to bear witness of what God had done for him. Owing to his magnetic personality and the peculiar conversion technique he worked out, he was remarkably successful. His influence spread to many countries. Essential features of this technique are the idea of "sharing" and of "divine guidance." The sharing consists in confessing one's sins before others, so as to make them ready to confess their own sins and seek forgiveness. The guidance is the direction which the Christian gets from the Holy Spirit in the "Quiet Hour." Buchman has worked especially among the wealthier class of people and among college students. The writer says, the Buchmanite receives forgiveness of sin not by grace but through a surrender of the will. He doesn't seem to have any deep sense of sin; there is too much banter in their house parties, and not much humility. The sharing of sin leads to morbid confessions of sexual irregularities. Guidance is received where the simple use of intelligence and experience would be fully sufficient. One woman was led by "guidance" to a certain store, where she bought a one thousand dollar fur coat for three hundred dollars! A three year old child received "guidance" to eat more porridge in the morning. The "changed lives" the Groupers speak so much of are no sure sign: all cults and religions claim the same for their disciples.

The "plan of salvation" is wholly ignored; the Bible is seldom used. That salvation comes through the blood of Jesus is not stressed. The Groupers are indifferent as to Christian doctrines. Whether a man is a believer in Christian Science, in Unitarianism or some other cult is treated with indifference.

Buchmanism, this is the writer's final verdict, is fundamentally unwholesome and anti-scriptural and positively dangerous to the soul. It has a few good features, like its quiet hour, its desire to witness and its practice of Christian fellowship. There is to be found in it a needle of truth in a haystack of error. They have zeal for God, but not according to knowledge. They establish their own righteousness, but have not submitted to the righteousness of God.

The writer is very severe on the Buchmanites. Reviewer classes Buchmanism with other revival movements. They supply something which the Church failed to furnish. They are apt to be one-sided, but in time they will become more balanced. In the meantime, be glad for every sinning and seeking man they bring into a better life.

**The Message of Israel.** The Chalmers Lectures 1931 by *John Edgar McFadyen*, Professor of Old Testament Language, Literature and Theology, Trinity College, Glasgow. Second Edition, Funk and Wagnalls Co. Publishers, 354-360 Fourth Ave., New York. 304 pages, \$2.00.

It would be hard to find a book that shows either a greater knowledge of the Old Testament or a fuller appreciation of its worth and beauty. In the first chapter already, which deals with some "permanent values" of the Old Testament, the author's familiarity with the subject manifests itself. While he likes to point out its literary beauty he dwells more on its moral and religious excellence. The Old Testament is thoroughly nationalistic in so far as it is interested in Israel, its history, its fate, its great men, primarily. But at the same time we owe to it the vision that the nation is a servant of the Most High. Its supreme message is its sense of, and faith in God, the Creator and Ruler, who reveals his majesty and holiness as well as his mercy and love. This revelation is given in forms which speak to the imagination. There is no abstract philosophy in its conception of God. God is a person and he deals with persons. The men who show forth his will and ways are the prophets; they are God's chosen instruments. God speaks to them and when they speak they say: "thus says the Lord."

The Lord speaks in history, he controls historical forces to ends of his own. He is present all the time among the movements of history. Force and wrong must one day abdicate in favor of justice, humanity and religion.

The chapter entitled the Bible in Education, is especially worthy of notice. Education, the author says, is the transmission of life to the living through the living. Religion must be caught through the contact with one who has it. But a Bible teacher needs more than piety and good intention. He must be acquainted with the Bible and know how to teach it.

The Bible deals with the most vital things in the simplest way. It is other-worldly in the best sense and yet in direct contact with the reality of experience.

The writer devotes quite a good deal of his space to the question, how are we going to teach those parts of the Old Testament which either in morals or in their religious conceptions are sub-Christian. He is very frank on this subject. When Elijah slays four hundred prophets of Baal after that contest on Mount Carmel, or Samuel hews King Agag to pieces, or the Israelites put men, women and children to the sword, in the conquest of Canaan, we, of course, cannot but feel the moral limitations of these men and acts.

But how are we to teach the miracle stories of the Old Testament if we ourselves find it difficult to believe in them, or those passages which manifestly are only pictorial representations of otherwise simple facts? Such as the walking of God in the garden in the cool of the day, or Joshua's prayer to stay the sun in its course, or the heavenly sons marrying the daughters of man? Some of these things, the author says, do not have to be taught at all. Others, when we are dealing with small children, are to be left in their miraculous garbs. It would be wrong and foolish to refuse to enter fully into the wonder world of the child. But there comes a time when the children are ready for the gradual weaning from the wonderland into history. It is not easy always to treat such matters so as to combine the modern critical attitude and reverence for the Bible text. Still we agree with Professor Robertson Smith when he said, "Of this I am sure, that the Bible does speak to the heart of man in words that can only come from God: no historical research can deprive me of this conviction, or make less precious the divine utterances that speak straight to the heart."

The prophets are the most important men in the Old Testament dispensation. They are not merely social reformers. Their solution of the social problem is the religious solution. To know God was to be interested in moral welfare. The prophet's task was to stir the popular conscience. His voice was uplifted in the service of justice and mercy, against intemperance, immorality, dishonesty and unspirituality. "Seek me, and not Bethel," says one of them, which means, not rituals and sacrifices will heal the wounds of the nation. No, rather "let justice roll on like water and righteousness as a perennial stream." The way of morality inspired by religion, of justice rooted in the fear of God, is the right way. Thus only can reform be successful and reconstruction be on a safe and enduring basis.

In a chapter, "The Prophet and the Priest," the writer comments on the fact that the prophets apparently have no use for the sacrificial system that loomed so large in the eyes and habits of the people. Of course the prophets who object to sacrifices and ritual are the pre-exilic. After the exile, under Malachi, Haggai, and already under Ezekiel, the priestly element very decidedly comes to the front again. But Isaiah, Hosea, Amos, Jeremiah are agreed that God seeks obedience, not sacrifice. According to them the acid test of religion is its power to moralize the social relations of men; or, as Micah expressed it, what

is "required of man is that he do justly, love mercy and walk humbly before his God." Are the prophets protesting against ritual per se or only against making ritual do service for character and right conduct? It is hardly true, says the writer, that they were against the cult altogether; they condemned the sacrificial part of it. Jeremiah says, "did God in the days when he led you out of Egypt give any commandments regarding burnt-offerings?" The answer is, naturally, no; and thereby the prophet rejects that whole sacrificial system which in our Bibles fills the books of Leviticus, Numbers, Chronicles and has so much influenced other parts of the Old Testament. The prophets refused to believe that it was ordained of God. This is in tune with the position that Jesus took and the New Testament writers, with the exception of the letters to the Hebrews. In their quotations from the Old Testament they always draw on the prophetic heritage of Israel, never on the priestly.

In one of the closing chapters, "The World-Riddle," the contributions the Old Testament makes to a proper world view are discussed. Is it vain to serve God? Is it better to die than to live, and still better never to have been born? Is goodness rewarded by prosperity and wickedness punished by disaster? Such are some of the questions asked here. The author shows how they are handled by biblical writers, in the psalms, the book of Job and in the Wisdom books. Some show an undisturbed faith, some battle with doubt. No altogether satisfactory solution is found. But to hold fast the faith in a loving, though inscrutable God is the highest counsel these books supply. "The Proverbs know no problem; Ecclesiastes knows no solution." Job wrestles most with the difficulty and achieves the most satisfactory result.

In these latter books of the Old Testament the writer seems to be especially interested and the discussion is most fruitful. But in our opinion the whole volume will prove of helpful, interesting and well considered service to all who endeavor to become better acquainted with the real spirit of the Old Testament.

**The World of Jesus.** A Survey of the Background of the Gospels by *Henry Kendale Booth*. Chas. Scribner's Sons, New York, 1933. 242 pages.

The narrative of Jesus' life is told in the gospels with commendable simplicity but also with great restraint. Modern scholarship has gathered together a great mass of interesting facts regarding the dim background of the life of Jesus. These make it possible to answer the question as to what sort of a world the eyes of Jesus looked upon; what influences and forces about him had some part in determining the course of his life and teachings. The light of research has in recent years been turned on the geography, history, ethnology, politics, social life and customs, literature and religion of Palestine in Jesus' day, with the result of bringing into bold relief the world in which Jesus lived and taught. Out of this wealth of material, scattered through many volumes, it is the purpose of this book to pick out the main

elements and present them in popular form, in order to give the student of the gospels a vivid and realistic picture of the world of Jesus as he saw it.

Reviewer is going to quote from the great abundance and variety of historic facts the author has accumulated, without paying strict regard to the framework in which he has assigned a place to them.

The "silent centuries," i. e., the four hundred years following Malachi, have been the object of close study in the last quarter century, and much light has been thrown from them upon various features of Jesus' teaching. The books belonging in this connection are products of Hellenistic literature, such as Wisdom of Solomon, Ecclesiasticus, Testaments of the Patriarchs, Second Esdras and the Book of Enoch. Jewish scholars have on the basis of such researches made the bold claim that Jesus drew largely from contemporaneous literature, that he was not such a wonderful original as the Christian world thought. Christians have rejected such strictures with indignation. However, a calm examination of the sources show that Jesus indeed borrowed much of his ethical thought or religious phraseology from Jewish literature. The author frankly acknowledges such borrowing. From the quotations he offers, especially from the book of Enoch, it cannot be denied that Jesus' words often are almost identical with sayings in that book. But, as the writer says, Jesus poured himself into his teachings, he became the incarnation of his ideals, and his close relation to his pupils was the dynamic whereby he made his influence effective. His teaching was practical, concrete, imaginative and positive.

Of all pagan environments, the Persian epoch was for Israel the most far-reaching. The Israelites adopted from them the religious dualism (compare the Persian Ahura Mazda, God of light, and Ahriman, God of darkness—Satan); their angelology, the teachings about the world of the dead and the resurrection.

That Jesus like all the Jews of his time and before his time, was affected by the apocalyptic world view, the author cannot but admit, but he is opposed to A. Schweitzer who makes Jesus an out and out apocalypticist. He says Jesus did not believe in a cataclysmic coming of the Kingdom of God but in a gradual leavening of the human material, culminating in a rejuvenated Christian society: a process rather than an event. We think that the prevailing trend of scholarly opinion today agrees rather with Schweitzer than with the author.

The whole idea underlying the book, that environment, history, the spirit of the times, in one word the whole background that Jesus spoke from influenced his development and the form of his teaching, is evidently correct. There was a time when we thought all he said was a product of divine revelation. I remember well when years ago I read in "The Minor Prophets," by Geo. A. Smith, that the God idea of the prophets grew more comprehensive as they came in touch with the nations of the world, that I was somewhat shocked by this statement. I had counted on divine revelation enlarging the prophets' religious conceptions. Today we believe that this is a case not of "either—or," but of "both—and." Experience and divine guidance were

*both* operative. This applies to Jesus himself. Jesus, of course, was greater than Moses and Elijah, and Amos and Isaiah; and much greater than the Hellenistic writers. Not because he was a religious "genius," as the author seems to think, but he was the human incarnation of God.

With great fulness and with an unusual knowledge of the pertinent literature, also at times with creative imagination, the writer pursues his task of putting us in the world of Jesus. Nazareth where he grew up; Capernaum, his *own* city during his ministry; the Lake of Galilee that was so dear to him; and finally Jerusalem, once the city of God but now rejecting its Messiah—all these places are skilfully and impressively made to live before us.

The final catastrophe receives only brief treatment. The Jews had Jesus crucified because he wanted to be a spiritual king while they desired a worldly one. The author tells us *why* the Jews put him out of the way. To tell us what Christ's crucifixion was to God—and to us, he did not consider his task in this book. A few closing words tending in that direction reviewer would have welcomed. Still, the book is so full, so informative, so adequate in all ways that its title seems to call for, that we cannot but express our admiration to the man who wrote it.

**The Plain Man Seeks for God**, by *Henry P. Van Dusen* (Associate Professor of Systematic Theology and the Philosophy of Religion), Union Theological Seminary, New York City. Charles Scribner's Sons, New York, 1933. 213 pages, \$2.00.

This book examines the ordinary layman's working beliefs, the convictions which actually influence his life. It aims to discover the reasons for the inadequacy of such convictions and to present certain constructive suggestions toward a more adequate faith. In our opinion, therefore, the title chosen for the volume ought not to be "The Plain Man Seeking for God," but "Helping the Plain Man to Find God."

The author shows very convincingly that the ordinary man's religious convictions are today neither clear nor very helpful. Religion does not occupy the place any more it had in the life of our forefathers. If we go back to the time of our grandfathers we realize that their religious faith was rather undisturbed by doubts. They may themselves have had convictions that were passed on to them by their elders. Their faith may not have been as lively as that of the generation that was the immediate result of the age of religious revival, still, its roots were deep and strong and to them without question religion was the most important thing in human life. When the next generation came upon the scene, naturally much of the vigor of previous times had been lost. They lived on the religious capital of their progenitors, and close observers could already see that the climate was changing. This change has assumed a definite shape in the younger generation of our day.

Their approach to religion is more from without. It is wholly foreign to the familiar, workaday living. Religion, they realize, was

reputed to have a profound meaning, but youth has never been introduced to its Holy of Holies. "It meant an awful lot to dad, or granddad," the younger people say, but to them it has become "an elective in the university of life." Scientific thought has made belief in God vague, not positive, concrete and constant. Modern Humanism represents the extreme development of this eclipse of religion. It tries to build its kind of religion through the glorification of man and indifference to the cosmos. Its sway will probably not last long, but it accentuates the sorry state contemporary religion has fallen into even among those who are not materialists. God is admitted to the precincts of convictions rather tentatively and after rigorous scrutiny. Religious Liberalism has preached what may be termed a "minimum interpretation" of religion (compare Wieman's attempt to present a minimum conception of God: "a process of integration of personality," or similar vague and unsatisfactory formulas). Religion is explained by Liberals to be a way of life, or a philosophy of life. It leads to a tentative religious postulate of the probable existence of God. Its God is not much better than the God of the Deists. There is only that difference that the God of the Deists stands aside after creating the world, leaving it to the domination of natural law. The God of Liberalism "jumps aboard" his world after it is made, sharing with it its precarious career. God is immanent in every human soul, decrees Liberalism, but we are less sure of the activity of God than we are of our nearest neighbor.

Who is fault of this decay of live religion, this uncertainty as to an ultimate Reality, this rudderless drifting of humanity on the ocean of life? asks the author in the next chapter. He cites two main causes for the disintegration of the former era of childlike certitude. If the age of faith was followed by the age of doubt, and this age of doubt was succeeded by the age of reason, two things or rather factors, are responsible for it: *Kant*, the Koenigsberg philosopher, and *modern science*. Not as though he wanted to blame Kant. He has a great admiration for him, he devotes nearly a whole chapter to the man, who in his "Critique of Pure Reason" produced a philosophical book which the author considers the most powerful of its kind since Aristotle. Kant taught that the only knowledge we really have is phenomenal, i. e. we know how things appear to us. We don't know things in themselves. What we perceive with our senses, is worked over by our minds according to a number of categories, so that the picture we see is not a mere reproduction of the object but one in which our mind has had a constitutive part.

In the same "Critique" Kant undertakes to show that we can have no adequate knowledge of supersensual realities. He, therefore, considers the usual proofs for the existence of God and finds them all inadequate. After thus "dissolving knowledge" of super-rational things, he "makes room for faith" (as he expressed it) in his "Critique of Practical Reason." Here he "postulates" a God in order to safeguard the moral order of the world. There must be a God because only he,

on a higher plane, could right the wrongs of this world and give moral man a chance to reach perfection.

The writer charges Kant with bringing subjectivism and therefore, uncertainty into the intellectual and religious world. Perhaps he did, we say, but if so, it couldn't be helped, for if the age of faith believed that the reality of God could be demonstrated it was mistaken and the time had to come when one would point out this mistake.

The work of disillusion begun by Kant was carried on by modern science. In the world of science the ordinary man feels baffled. A gulf seems to be fixed between the Power that wields the universe and his puny life. The vastness of the universe as revealed by astronomy is so overpowering that it is hard to believe that there could be any room in it for the individual's small affairs. Besides, the onward march of the natural forces shows an entire indifference to human concerns. The author now seeks to help the "plain man" to find his bearings in this new world of science. As a believer in evolution he seeks to show that evolution is God's way of creation; that beyond it all there must be a purpose and a goal; that the order of the world and its laws seem to point to an intelligence, a lawgiver. Faith in some kind of a God, he says, can be made convincingly clear, although not in a God of love and redemption.

There are, however, not only facts in life and nature, but also *values*, of old times summed up in the trinity of the good, true and beautiful. These values are recognized, not made by the individual. Our sense of values is produced by objects. Man's consciousness of values is pointing to the reality of values, it is a kind of evidence. The presence of the ideal is the reality of God within us. The world's history is witness to the reality of a moral order. If *persons* only can comprehend, then personal activity only can create values: then God must be personal. The writer attempts to solve the difficulties in the conception of a personal God who is at the same time infinite, transcending the limits of human personality.

He labors hard by inductive approach (in the scientific field) and by drawing on the life of religious leaders to remove the obstacles to faith in God for the plain man. He makes it very plausible that a world of law and order, a world of progress from lower to higher forms of life cannot be the product of blind material forces only. He doesn't fail to take note of the fact that scientists increasingly admit the possibility of a spiritual interpretation of reality. He stresses the fact that the moral values found in life and appreciated only by persons, point to the creative activity of a personal source. But he disappoints us in a very important matter. You can't argue a man into religion. Most people's objection to, or lack of interest in, religion does not arise from intellectual difficulties, certainly not with the plain man. Why spend so much time on Kant and evolution and modern science and the sense of values, and be silent on the main source and most successful avenue to religious certainty, *the Word of God*? If God cannot be found in his own revelation, where then can we hope to find him? If the voice of God doesn't move the plain man, what will? And

the Word of God means to us mostly Jesus Christ. The writer has one and a half pages on Jesus. Prayer is hardly mentioned, as far as we have seen. If the plain man seeks God, here is the place to find him. If theologians are trying to help the plain man to find God, are they going to take him to science and nature and philosophy and never confront him with the Word of God and with Jesus Christ?





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OF THE  
EVANGELICAL SYNOD OF NORTH AMERICA

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### THE RISE OF THE SOCIAL VIEW-POINT IN THE EVANGELICAL SYNOD OF NORTH AMERICA

BY DR. J. H. HORSTMANN

The organic union consummated at Cleveland June 26-27, 1934, marks the close of a definite period in the history of the Evangelical Synod of North America, a mile-stone, as it were, on its march toward the larger goal envisioned by the pioneers of nearly a century ago. From this vantage point of real achievement it would be helpful to stop awhile and look backward at all the other achievements the years have brought and to consider them singly and collectively in the light of the background furnished by the past and of the contribution which these achievements will enable us to make to the larger tasks of the Evangelical and Reformed Church.

It would be most interesting if we could at this point check up the record of those more than ninety years with the expectations those six earnest men had in mind when, on Oct. 15, 1840, they got together to set up the simple, modest organization which in the course of time became the Evangelical Synod of North America. They were missionaries to their countrymen in a new world, and as such they naturally expected to do a great deal of what we call home mission work. They were also quite familiar with the missionary work in foreign lands carried on by the institutions in Germany which had sent them here, and we may be quite sure that they not only remembered this work also and sought to interest in it those to whom they ministered, but also induced them to support it in every way possible. We also know that they were deeply interested in the Christian education of the children and young people under their care, and also in the training of teachers and preachers

for the churches that were being founded. And in their dreams of the future, which some of them must have had, they probably saw all these activities developed to greater efficiency as the years went by; some even lived to see, in a modest way, some of the visions realized.

The writer likes to believe, however, that what loomed largest in the back of their minds on that historic day was the ideal of Christian unity, the secret ambition to do something to prevent the growing up, among the German churches in this country, of the strife and dissension concerning creeds and theological definitions which had caused such unhappy religious conditions in the land from which they had come. And so, by way of laying down the specifications for a structure that would be large enough, as they believed, to accommodate both the followers of Luther and Melancthon and those of Zwingli and Calvin, they formulated the historic doctrinal statement which, after serving the Evangelical Synod well for four and ninety years has now become part of the foundation for the Evangelical and Reformed Church. And if the founders of the Synod were doomed to bitter disappointment, in so far as it has not been possible to induce Lutherans to accept an iota of the Heidelberg Catechism, not even in so far as it agrees with Luther's catechism and the Augsburg Confession—they would surely rejoice that the Reformed Church in the United States did, without discussion and unanimously, accept Luther's catechism and the Augsburg Confession, with the understanding that the points of difference between these and the Heidelberg catechism are to be interpreted strictly according to the passages of Holy Scripture bearing on the subject, and in the liberty of conscience which prevails in the Evangelical church.

\* \* \*

What would perhaps be most unintelligible to the founders of what was the Evangelical Synod as we imagine them surveying the record of those 94 years is what may be found on pages 228-30 and 234-37, of the Minutes of the 26th General Conference, held Oct. 3-10, 1933, at Cincinnati, Ohio. And whereas there is reason to believe that many still in the flesh have just as little understanding of the significance of what is there set down, it may be of historical and practical interest to sketch briefly the genesis of that measure of interest in social wrongs and social problems which became manifest among Evangelical pastors and people during the first third of the twentieth century. In the nature of the case the writer can deal with this material only in so far as he himself was more or less directly concerned with what was going on; the valuable and far-reaching contributions which have been made by the Department of Sociology at Elmhurst College, and the Department of So-

cial Ethics at Eden Theological Seminary constitute a separate and important field, the survey of which must be left to more competent hands.

When we speak of the "rise of the social view-point in the Evangelical Synod" the implication is that there was a time when such a view-point was not in evidence. That period comprised, roughly speaking, the first 50-60 years of the Synod's existence, the era of the undisputed sway of the German language in Evangelical churches, which effectively isolated leadership and membership from any real understanding of what was happening in American economic and political life. The further fact that the vast majority of church membership came to the new world with little if anything in the way of finances,—depending upon the remarkable opportunity of earning a competence and winning one's way to wealth which America offered in the two decades that preceded and followed the Civil war,—automatically shut the great majority of these immigrants out from the far more important opportunity of getting an education and thus helped widen the gulf that separated them from the rest of the population.

This isolation was further increased by the fact that the view-point, religious as well as educational and social, of Evangelical leaders at that time was largely determined by that prevailing in the Evangelical state churches of Germany, particularly that of the Prussian state church. The influence of Adolf Stoecker made itself felt among the pastors to some extent during the 'eighties and 'nineties of the last century, but the spirit of his labors in the interest of what he called "Christian Socialism"—which must by no means be confused with the far more radical aims of Socialists in England and America—did not fit in with the conditions prevailing in this country, and amounted to little more than a rather ambitious program of paternalistic social welfare in which state and church were supposed to work together. The inherent limitations of this movement are evident from the fact that Stoecker himself, e.g., failed to recognize the inconsistency of his energetic anti-Semitic policy with a truly Christian social view-point.

There had always been, up to the beginning of the world war, some more or less definite and direct contact between the Synod's thought and life and church life and work in Germany, which was not without its influence in various ways. For instance, the statement defining the objectives of the Caroline Mission in St. Louis, written just twenty years ago, was patterned closely after those of Stoecker's city mission work in Berlin. As it illustrates the social view-point of those who drafted it, some of them being among the official leaders of the denomination, it is not without historical value. The statement reads as follows:

"The object of the city mission of the Evangelical churches in St. Louis shall be, in general, the promotion of systematic evangelization, the practice of Christian charity and the assisting and encouraging of reform and uplift movements for the special benefit of the children, the aged and the adult among the poor, the sick, strangers, the unemployed, the religiously indifferent, the neglected, the fallen and the prisoners."

It should be added, however, in fairness to those who framed the above statement, that it soon came to be understood that the *prevention* of poverty, delinquency and crime, the encouragement of thrift, healthful living and wholesome Christian home and family life would have to go along with any effort to relieve want and distress, and that helping people to *keep out* of trouble was much to be preferred to helping them *get out*.

Alongside the influence thus referred to, however, others purely American were destined soon to make themselves felt in a decisive manner. The two men who were perhaps most responsible for the rise of a truly social view-point in the Evangelical Synod were Josiah Strong and Walter Rauschenbusch. Where the work of Prof. Rauschenbusch was chiefly academic and theological, that of Dr. Strong was decidedly popular and practical, and carried a stronger appeal to the general church constituency.

Dr. Strong (1847-1916) was perhaps the first American preacher and writer to apply the principles of the Christian Gospel to civic and economic life and to social wrongs and problems. After serving churches in Wyoming and Ohio, and some experience as secretary of Ohio Home Missionary Society (Congregational), he became pastor of Vine St. Congregational Church, Cincinnati, where he published his first important book "Our Country" (1885), which the chief librarian of Congress called "one of the best books in the world." For Christian work from the social view-point its influence may be compared to that of "Uncle Tom's Cabin" for the abolition of slavery. Dr. Strong contended that the physical, earthly welfare of mankind was a fundamental principle of Jesus Christ, and that the neglect of this principle by a church intent only on the salvation of individual souls had alienated the masses of working people who were suffering from social wrongs. Only the whole Christian Gospel of *social as well as individual salvation*, he held, could regain their respect and confidence. With the second edition, which appeared in 1891, this book had a circulation of more than 175,000 in the United States and Canada, a remarkable record for those days, and was translated into many foreign languages. "The Challenge of the City," which appeared in 1907, also had a wide circulation.

The American Institute of Social Service, which Dr. Strong founded in 1902, sought to gather from all possible sources facts

of every kind which bear on social and industrial betterment, to interpret these facts by ascertaining their causes and effects, thus gaining their real significance, and to disseminate the resulting knowledge for the education of public opinion, for the purpose of securing social reform.

Dr. Strong believed that the Kingdom of God represented the social ideal of Jesus' message to mankind. To him it was a vision of civilization perfected; just so far and fast as God's will is done on earth as it is in heaven, so far and so fast will the Kingdom of God come. He held that Jesus' teaching concerning the Kingdom lays down the fundamental laws and principles by the application of which alone the great social problems can be solved. In other words, he believed that the Kingdom of God, as Jesus taught it, affords the aim, the method, the power and the necessary confidence for the transformation of the world.

At his death *The Survey*, leading journal of social work, said of him: "At the beginning of his preaching of the social gospel, in print, the first and great commandment so overshadowed the second that man's duty toward his neighbor was cramped within narrow bounds of sect and parish. Before it closed, his books had reached tens of thousands of readers, reprinted chapters had gone out almost uncounted, and his monthly *Gospel of the Kingdom* had provided the necessary framework for the discussion of social relations by Sunday school classes that, all told, must have numbered into the millions."

The "Social Ideals of the Churches" formulated by the Federal Council of the Churches of Christ in 1908, and the program of social reform sponsored some years later by the Men and Religion Forward Movement, were to a very large extent inspired by the work of Dr. Strong and his followers.

On the basis of a paper read at the General Conference in Louisville, Ky., in 1913, "The Kingdom of God and its Business in the Twentieth Century" (See *Evangelical Year Book*, 1914) the Social Ideals of the Churches were adopted by the General Conference, and a Commission on the Common Welfare was appointed, consisting of Rev. John G. Stilli, chairman, Rev. John Goebel, secretary, and Rev. F. Weber, treasurer; also Messrs. W. C. Ruhnnow, and Fred Kressmann, with Revs. A. E. Meyer representing the Board for Home Missions; F. Holke, chairman of the Central Board for Institutions of Charity, and F. P. Jens, chairman of the Conference of Deaconess Hospitals. It was to be the duty of this Commission to apply the principles of the Gospel of the Kingdom to all questions of the day which affect the moral or economic life of the people, and to disseminate information in regard to them at

the annual district conferences and in the denominational periodicals.

In its first report to the districts, in the following year, this Commission submitted a declaration of principles to the effect that, since the Kingdom of God represented the chief content of the religion of Jesus Christ, the church, and therefore the Synod also, must find their chief task in the advancement and promotion of this Kingdom. While the Kingdom is essentially spiritual and eternal, any conception of it that does not include Christian social ideals is incomplete and inadequate. The churches, and with them the Evangelical Synod, are thus in duty bound to oppose anything in the social order that is not in harmony with the will of God, and must, on the other hand, make every effort to establish a truly Christian social order.

Granting, the declaration continued, that the churches have always sought to relieve physical distress and material want, as evidenced by the countless orphanages, homes for the aged, hospitals and rescue agencies, and the ministry of deaconesses, and granting that the preaching of the Gospel has ever been a social influence of the first rank, it is nevertheless a fact that the widespread misery, unemployment and unrest, the struggle between capital and labor, the estrangement of the masses from the church, in short, the universal cry for justice and righteousness, is a call to the churches for a more thoroughgoing analysis of social conditions and for adequate measures of prevention rather than mere relief. Under such circumstances all members of the Synod, pastors as well as laymen, need to be made familiar with the existing social crisis and the task of the church in that direction.

By way of practical suggestions the Commission recommended the use of Dr. Strong's *Gospel of the Kingdom*, a monthly publication for young people's and adult Bible classes and other study groups in the churches. It was also recommended that the districts appoint committees on social welfare which could cooperate with the synodical Commission.

At the General Conference in 1917 the Commission reported that on Jan. 19, of that year Prof. Rauschenbusch had lectured before the students of Eden Seminary, St. John's Sunday school, Louisville (Rev. John G. Stilli, pastor) paying the expenses. A standing column entitled "From the Social Viewpoint" had been arranged for in the *Evangelical Teacher* (now the *Light Bearer*) and articles on the child labor problem were to be contributed to the *Evangelical Herald*.

The resolutions adopted in connection with this report registered the approval of the Conference for what the Commission had accomplished; changed its name into "Commission for Social

Work"; authorized it to arrange each year for four lectures on social problems at Eden Seminary; instructed district presidents to appoint similar commissions in their districts, and authorized the Commission to publish a leaflet in which the most important literature on social problems was to be discussed, with special reference to German publications, for the guidance of pastors and other interested persons. In response to the Commission's suggestion that a separate agency be appointed to deal with the liquor problem, it was stated that the abuse of intoxicating drink could only be abolished through personal efforts in the spirit of the Gospel, as was the policy of "Das Blaue Kreuz" in Germany.

Of the 17 districts of the Synod only four (Atlantic, New York, Ohio and South Illinois) had appointed committees on social service Commission. Of these, however, only that of the New York District actually functioned and set itself a definite task. And when after the War the synodical Commission became inactive—apparently because of the special problems growing out of the War (the activities of the War Welfare Commission, and later the Interchurch World Movement and the Synod's own Forward Movement) plus certain developments in St. John's Church, Louisville, of which the chairman of the Commission had been the pastor,—the New York Committee was ready with a detailed constructive program. In 1919 an attempt was made to recognize the synodical Commission, but all that is recorded is that the program of the New York District committee appears as that of the synodical Commission.

While the General Conference of 1921 had no report from its Commission on Social Service, it did nevertheless endorse legislation looking toward a uniform marriage and divorce law, and also passed a resolution authorizing the President to appoint "an efficient Commission for Social Service, whose task it shall be to study the social questions of the day as they affect the church at large, and to guide the mind of the church in the solution of such questions." In addition it requested its members to give careful consideration to the following preamble and declaration:

a) That the principles of the Gospel of Christ can and must be applied to the wider relationships of life, in order that the spirit of Christ may live in human society as well as in individual souls.

b) That it is the duty of the Christian church to challenge the world with these principles, and work to make the spirit of Christ the dominant influence in human relationships.

c) That the church must be the conscience of society in the social problems of our days.

d) That such a duty involves specific guidance upon specific problems.

**THEREFORE WE DECLARE**

a) That the right to organize, adequate leisure secured by one day's rest in seven, reduction of hours of labor, and a minimum wage

guaranteeing not only the physical necessities but opportunities of self-development, are fundamental to the development of the spiritual life of the workers;

b) That the principles of Jesus are those of essential democracy and must be basic not only in our political, but also in our industrial life, and that collective bargaining and the sharing of shop-control and management are inevitable steps in its attainment;

c) That a new emphasis on the principles of Christian stewardship, in the acquisition and use of property involving a more equitable distribution of the products of industry, is necessary.

d) That the Gospel necessarily pledges the Church to champion personal against property values in the natural struggle between the two in our day, and that we therefore stand: A. for the abolition of child labor; B. for the regulation of conditions of toil for women; C. for conservation of health; D. for protection of workers from dangerous machinery and occupational diseases; E. for suitable provision for old age of workers.

In the meantime the Missouri District had appointed (1920) a committee on Christian Social Work which, at the conference of 1922 presented as its report a declaration of principles which re-emphasized the idea of the Kingdom of God, as the realization of the will of God in the hearts and lives of men and in all their affairs and relationships, as the solution of social problems and the remedy for the social wrongs of the day. This declaration was embodied in the minutes and afterward reprinted for general distribution. The favorable comment of Dr. Tippy, of the Federal Council Commission on the Church and Social Service, upon this leaflet induced the officers of the Synod to appoint the Commission authorized by the General Conference of 1921. The following persons were appointed: Revs. H. S. von Rague; Reinhold Niebuhr, Phillip Vollmer; Mrs. J. L. Haack; Mrs. Mae A. Friday; Miss Viola Vogel, Messrs. M. O. Riehl; Emil H. J. Rintelmann, and the writer.

This Commission has been functioning since September, 1923, in accordance with the following fourfold aim, which was approved by the General Conference of 1925, and reaffirmed by those of 1929 and 1933.

1. To gather complete, accurate and unprejudiced information concerning economic conditions in this country and in other lands, and concerning all events or movements which involve moral principles or have a bearing upon the welfare of the people.

2. To study this information in the light of the spirit and the letter of the teachings of Christ and with a view to discovering what needs to be done to relieve and remove social wrongs and to Christianize the present social order.

3. To keep in touch with the respective commissions of the Federal Council and similar groups in other denominations, as well as with any other Christian agencies aiming at improving or promoting the welfare of the people.

4. To keep the people in our churches informed concerning the above and kindred subjects through timely, popular articles and discussions in our periodicals and otherwise.

The Commission gave much study to the problem of outlawing war, and its meeting in 1924 worked out the following "Declaration

on War," which was adopted by the General Conference of 1925, and reaffirmed by that of 1929 and 1933.

"We declare our conviction that international warfare and the Gospel of love and Brotherhood which we profess are incompatible. The methods used and the passions aroused by war both outrage Christ's conception of a Kingdom of God in which men shall trust, love and forgive one another. We therefore pledge ourselves to support every movement which looks toward an organization of the nations for the elimination and outlawry of war; and to use every means to create the spirit of international good will among our people. We furthermore declare that we will not, as a Christian Church ever again bless or sanction war. We make this declaration of abstention as a Christian communion and do not intend it to bind individuals unless and until they accept it personally. We do mean it to commit our Church to the fundamental proposition that to support war is to deny the Gospel we profess to believe."

This resolution seeks to distinguish between the church as a corporate body and its individual members, and commits the one unequivocally on the war question, without such commitment for the individual. We submit this resolution because we are convinced that the church of Christ must disavow war and we feel that it would be both unwise and futile to force individuals to this position before their conscience permits them to accept it voluntarily.

At the suggestion of the Commission the "Social Ideals of the Churches" recommended by the Federal Council of the Churches of Christ in America were adopted by the Gospel Conference of 1925 and offered to the churches as a working basis for study and meditation, group discussion and educational campaigns.

In 1926 there was published a booklet entitled "The Will of God:—Can It, Shall It Be Done on Earth as It Is in Heaven?", which found a large sale, especially through the Women's organizations. Dr. Vollmer was made executive secretary and spent a large part of his time in doing field work.

During 1927 the Commission conducted a study of denominational publishing houses in St. Louis (Concordia—Missouri Synod; Christian Board of Publication—Disciples, and Eden Publishing House), which the Department of Research and Education of the Federal Council described as "uniquely interesting."

A schedule or inquiry was sent to each of the three publishing houses dealing with labor policy, working hours and wage scales. An unpublished account of the study states that it was undertaken "primarily for the purpose of discovering, if possible, the essentials for a genuinely Christian relationship between employers and working men. The Commission is well aware that the business of a denominational publishing house, because it is not conducted for profit, in the ordinary sense of that word, differs considerably from other industrial enterprises, in which production for profit is the chief aim. Nevertheless, for all practical purposes the denominational publishing house is a fairly good illustration of the existing

attitude toward labor among church people with the added emphasis of the direct responsibility which the church has in this field."

In connection with the findings the Commission has formulated the following principles as properly governing the status of labor and relations between employers and employees:

"Human need, human rights, and human welfare transcend property rights and profits on investments. While industry must produce some profit in order to be self-sustaining, the spirit of Jesus Christ in industry demands that production for use rather than for profit be the controlling aim.

"Since labor is the product of a human personality fashioned in the image of the Creator, it is invested with a dignity and value which entitles it to the highest respect. To regard labor as a commodity, to be bought and sold merely according to the law of supply and demand, is incompatible with Christian principles and with human rights and human welfare. The right to useful employment is an inevitable corollary of the inalienable right to life, liberty, and the pursuit of happiness.

"The first charge upon industry should therefore be a wage sufficient to support such a standard of living as will enable the worker to be at his best physically, mentally, and spiritually. Such a wage should be the minimum wage in each industry and, as a general principle, women are entitled to equal pay for equal work.

"A fair method of determining wages should, we believe, take into consideration the physical and mental ability of the worker, his loyalty toward the business, his intelligent understanding of its aim, the particular need of the individual and his attitude toward his work, in the order mentioned." Then follows a summary of the "Social Ideals of the Churches."

The findings, which are recorded in such a way as not to disclose the origin of the three sets of replies, show a surprisingly wide range in policy and in wage scales considering the small number of establishments.

In the summer of 1932 there was published "If Thou Hadst Known," an educational pamphlet prepared with the very valuable assistance of the executive secretaries of the Board of Religious Education, the Evangelical Brotherhood and Women's Union and the Evangelical League. This pamphlet has had a wide distribution the past three years.

The General Conference at Cincinnati recognized the task and the work of the Commission on Christianity and Social problems as a regular denominational activity and reorganized it so that its official membership represented the Board of Religious Education, the Department of Sociology, Elmhurst College and the Depart-

ment of Social Ethics, Eden Theological Seminary, besides one pastor to be elected by the General Conference (or the Board of Directors). The executive secretaries of the Evangelical Brotherhood, Evangelical Women's Union and the Evangelical League, as well as the editors of the *Evangelical Herald* and *Der Friedensbote* were made advisory members. These members together were authorized to choose as corresponding members not more than seven men (or women) who have demonstrated a real interest and constructive ability in social work or the study of social problems.

The General Conference also declared its definite and firm opposition to all forms of compulsory military training in high school, colleges and universities; as well as the Citizens' Military and Reserve Officers' Training Camps. It also petitioned the government of United States to grant to members of the Evangelical Synod of North America who may be conscientious objectors to war, the same exemption from military service as has long been granted to members of the Society of Friends and other similar religious organizations. All educational institutions which require military training were also requested to excuse from such training any student belonging to the Evangelical Synod of North America who has conscientious scruples against it.

The social view-point has also had its influence upon the editorial policy of the Synod's church papers. As early as 1925 the General Conference approved, as a part of the directive rules and principles for the editors of these papers the following declaration:

"In discussing problems and events of the day from the Christian point of view the official church papers maintain the Evangelical idea of the Kingdom of God (the rule of God on earth) and stand for truth, justice, and righteousness, even when such a policy might prove unpopular." (See Minutes, P. 271).

The lines along which this aspect of the editorial policy is to be further developed were indicated by the adoption; on the part of the General Conference of 1933, of the "Social Ideals of the Churches," as formulated in 1908 and revised in December, 1932, by the Federal Council of the Churches of Christ in America. Mimeographed copies of the "Social Ideals" may be had upon request from Evangelical League Headquarters, 1720 Chouteau Ave., St. Louis, Mo., at three cents each to pay for postage and material.)

Since Article 8 of the constitution and By-laws (page 41, Section 169, 3) provides that the editorial policy (of the church papers) shall be determined by the General Council, this body at its last meeting, Feb. 8, 1934, adopted the following resolutions:

WHEREAS, Article 8 of the Constitution and By-laws, p. 41, Section 169, 3, provides that the editorial policy . . . shall be determined by the General Council, and

WHEREAS, Section 165, p. 41, of the same Article states that the publishing interests of the denomination are to be developed and pro-

moted for the primary purpose of stimulating Kingdom interests, so that financial profit is not to be the primary purpose of the denominational publications, and

WHEREAS, the General Conference of 1925 has definitely approved certain guiding principles for an editorial policy (Minutes, 1925, p. 271), and

WHEREAS, the General Conference of 1933 has definitely approved the "Social Ideals of the Churches" formulated by the Federal Council of the Churches of Christ in America,

THEREFORE BE IT RESOLVED, that the General Council takes cognizance of the above and authorized the editors of our denominational periodicals to follow the principles thus laid down until such a time as it may become necessary to modify or develop this editorial policy.

We have dwelt at some length on the activities of the Commission of Christianity and Social Problems because these seemed to reflect something of the measure of the social view-point represented in the General Conference, which authorized the Commission and approved its work, and which may well be considered as a fairly accurate cross section of the churches.

It is quite clear of course, that passing resolutions and officially approving certain actions is one thing, while it is quite another to put these resolutions into effect by actually applying to the conditions and problems of every-day life the principles that have been and formally approved at official gatherings. However, much more than just a social view-point is required wherever the sincere and determined application of the Christian Gospel to the social wrongs and problems of the day is undertaken. Such an effort presupposes a social consciousness, that is, such an attitude of mind and heart which reacts almost instinctively against the presence of conditions, customs and influences that do not place human welfare, human rights, human happiness and health and life above personal or individual advantage or privilege, and which immediately seeks ways and means to remedy such conditions and establish justice and righteousness in their place.

Just how far our churches and their membership, as well as their local and national leaders still are from such a state of mind, each one may judge for himself. To the writer it seems quite clear that before this point can be reached the rank and file of our constituency—and not a few in positions of leadership—need to be convinced that social ideals, aims and programs as well as the pronouncements of the General Conference based upon them are not just somebody's "fool notion" or an effort to keep up with "liberal" opinion, but are deeply rooted in the Old and New Testament scriptures. It is not enough to endorse or adopt the Social Ideals of the Churches; if the social view-point is to develop into a social consciousness the moral meaning of the Social Ideals of the Churches must "get under the skin" of pastors and people, of men, women

and young people in the churches, so that *something begins to happen*. As long as the rank and file of our people and their leaders are quite content with the *status quo*, *except in so far as they themselves happen to suffer from it*, the social view-point of the Christian Gospel has not yet begun to leaven the whole lump.

## GENESIS AND CARDINAL DOCTRINES OF THE BARTHIAN SCHOOL

BY REV. ASKAN STUELER, D.D.

The limitation imposed upon us by lack of available space makes it necessary for us, in discussing the Barthian Theology, to be content with a modest introduction, giving first, very briefly, the genesis and then outlining the cardinal points of this revolutionizing teaching. That it is indeed revolutionary we can say from personal knowledge of its effects. During our visit—3 years ago—in Germany where liberalism and ultra-liberalism had held sway so long, we noticed that a decided change had taken place: the authority of the Word of God had been restored, and a refreshing Evangelicalism or Biblicism was prevailing there. To the question as to the cause of that change the answer was: Karl Barth! His importance has been recognized by all professional theologians, on the left as well as on the right, by opponents and adherents. In practically all the foremost theological periodicals of Europe Barth's theology is frequently and constantly mentioned, criticized, approved, rejected, discussed or referred to. Many see in him a second Luther. Count Keyserling has declared him to be the savior of Protestantism in Germany. This may very soon become true in a still more decisive sense as it is to Karl Barth and his theological school that the really Christian members of the Church are looking to lead them in their struggle against the imposition of paganism by the so-called "German Christians" and others.

### I.

The 19th century regarded man as the central fact in the universe and was characterized by the ambition to subject all things to human control—which was supposed to be possible—and by an idealistic optimism (despite Schopenhauer!) resulting in naturalism, philosophic idealism and pragmatism. As philosophy, religion and theology were subject-centered, man-centered, the development finally ended in humanism. This anthropocentric and anthropocratic spirit is still alive, especially in America; but the War with its consequent destruction of old institutions, the quaking of seemingly solid foundations, and subsequent general disillusionment has tended to make thinking more realistic, and the foremost example of true realism is the theology of Barth and his school. With this realism the student of Karl Barth's works is confronted at once by the language and argumentation which he employs, and which is highly scientific, dialectical, paradoxical, complicated and at first hard to understand, just as real life itself is difficult to compre-

hend. One must "break his head and crack his skull before coming to a certain degree of clarity." Barth himself says with regard to this: "Difficult and complicated is life in every respect. Simple is neither today's condition of theology, nor the condition of the world, nor the condition of man over against God. He who in this condition is concerned about the truth must have the courage first to be not plain, not simple. All short-breathed pseudo-simplicities are the surest evidence that they pass by the life and the crisis in which all life is to be found. Just exactly in the confusing, kaleidoscopic motion and tension of its lines, and not otherwise, does thinking do justice to life." In order to really follow K. B. in these intricate, complicated paths one must, according to Max Strauch, be thoroughly familiar with Plato and Kant, with Franz Overbeck, Christoph Blumhardt, Soeren Kierkegaard and Feodor Dostojewski. "For these are the closing links of an imposing gallery of ancestors to whom B. often likes to refer, and whose line leads back over Luther and Calvin to Paul and Jeremiah. It is significant that this spiritual genealogical line does not touch Schleiermacher, despite the genius of his life-work."

As a university student B. confesses to have been influenced mainly by Ritschl, Adolph von Harnack and Wilhelm Herrmann. This is noteworthy in view of the fact that his development theologically removed him farther and farther away from his old teachers, while his intimate personal friendship with them, though they became his open opponents, never ceased nor grew cold. After for a time having assisted Martin Rade in editing "Die Christliche Welt" B. was called to a pastorate in Geneva and later in Safenwil. Beside his work as a preacher he furnished valuable contributions to theological magazines and delivered many addresses which earned him great recognition. A number of these addresses together with later ones, have been published under the title "Das Wort Gottes und die Theologie," translated into English by Douglas Horton, a translation that has found B.'s full approval, including the change of the title into: "The Word of God and the Word of Man." In this approval lies an evidence of the conviction which B. in his gradual development from left to right has unmistakably gained, namely, that the modernist, liberal, individualistic, historic-relativistic, subjectivistic, religio-historic, philosophical theology of Neo-Protestantism is the word of man in contrast to the Word of God revealed (or rather witnessed to) in the Bible.

In 1919 B. found himself one day quite unexpectedly famous as a result of his commentary upon Paul's Epistle to the Romans. He had written this voluminous work to clarify his own mind, and his amazement over the reception accorded it he expresses in these words: "As I look back on the way I have come, I seem to myself

as one who was groping up the dark stairs of a church-tower, and who grips hold of what he thought was a guiding-rope, but which turned out to be a bell-pull. The clang of the big bell thus unwittingly tolled startled me as much as it surprised those who heard its din." In all theological camps it was at once recognized that here something entirely new, a new theological school had appeared which, without ado, was called the Barthian School. This was absolutely against the intention of the very modest author of the new Romans-Commentary. His whole contribution to the theological discussion B. asked to consider rather as a marginal note, as a modest question mark and yet a decided exclamation point, as a corrective of all existing theologies, as a new illumination in which they are all set when contemplated from his point of view. But, he says, if he was accused of being the father of a child, he should have the right to name it himself, and he chose the name: "Theology of Correction," or "Theology of Crisis." Sometimes it is called "Theology of the Word" and also "The Dialectical Theology." Whether B. resents it or not, there exists today the Barthian School, and also the name "Barthian Theology" seems to stick. Gogarten, Thurneysen, Brunner and, to a large degree, Bultmann move along the same lines as B., and a great number of other recognized theologians have been drawn into his train, to say nothing of the numerous lesser lights in the theological and philosophical sky. •

Though B. since 1921 has been professor of theology, despite his preference of the ministry, one must bear in mind that his theology was born from the crisis of preaching, from the difficult problems of a pastorate. To these problems B.'s theology owes its genesis; it arose simply out of what he felt to be "the need and promise of Christian preaching." Forced back on the minister's problem, the sermon, he found the theology he knew wholly inadequate, and thus he came to the "Leitmotiv" of his dogmatics, that doctrine is to be tested and regulated by preaching: "Church preaching is the starting point and the practical end of dogmatics." This is the same position as held by a late theologian of Great Britain who said: "The worth of a doctrine is, 'Can it be preached?'"

B. saw, upon careful examination, that theology was dominated by a false, very human, man-centered, egoistic philosophy; making much of relative values, but strangely silent about any absolute authority; identifying salvation loosely with religious behaviorism; being obsessed with an excessive devotion to religious psychology; basing faith on subjective religious experience and consciousness; instead of having for its subject-matter the Revelation of God, building towers of Babel and deifying man. And thus a deeply

religious soul co-ordinated to a highly scientific mind, the inherited tradition of the Reformed Churches, the reaction against the early influence of Harnack, Herrmann and modernist-liberal theology under the stress of pastoral work, the ferment of Kierkegaard's ideas,—“all these combined with the social unrest of the period culminated in the Great War to give him his need of a gospel for a time of crisis.” Barth has clearly recognized that modern theology, from which he originally started, is unable to meet the crisis in which Civilization, Society, the Church, the Minister, Theology, and each individual is to be found; it cannot save us. By the modernists, especially by the “comparative history of religion” school, Christianity “is placed in the stream of history, subject to the developments of history, the result of which must be complete relativity. In place of being the absolute religion, Christianity becomes merely a historical phenomenon and carries no guarantee that it will not at some later day be surpassed by other religions. The result of this view is that all sense of Christianity as a Revelation has disappeared from the modern historical consciousness. Such a view, as Troeltsch admits, makes Christianity dependent on the civilization in which it takes root and grows up. A blow has been dealt to its decisive quality as an Act of God, an event breaking into time and place and speaking to all times and all places. It has been transformed into a common religious idea and thereby rendered meaningless and powerless. The great task which Jesus has set to man is the building of the Kingdom of God, by which the modernists understand the bringing in of a new social order, a perfect human society here on (this) earth. The goal seems farther off than Jesus apparently expected it to be, but as it is a ‘not yet’, the modernists are confident that at the last his dream will be fulfilled by human activity alone in gradual evolutionary progress. And although we may not see it, our spiritual growth here will have prepared us for perfect service in the hereafter, a state which, according to this view, is to be thought of as continuous with the life that now is.”

Into this “naive and sugary optimism of easy liberalism,” into this idealistic-optimistic, self-righteous, egotistical world of philosophical and theological thinking there falls like a lightning flash and thunderbolt from heaven the declaration of Karl Barth that there is *an infinite qualitative difference between time and eternity*, both in its negative and positive meaning; his *distinction* between *religion*, as a universal human activity directed toward the Godhead, and *Christianity*, which is not religion, correctly understood, but *God's Revelation of Himself*, the vertical entrance of the Absolute into time; his restoration of the *Word of God* to the place of *authority* as the *standard of all things*; his emphasis on the *Christ of the Creeds* alongside the so-called historical Jesus; his

insistence on the *Resurrection* as the *Foundation of Faith*; his conception of the *Kingdom of God*, in keeping with the New Testament view, as *eschatological*; his grounding of *Christian Ethics* in the doctrine of the *forgiveness of sins and justification by faith*, through the grace of God, as an *integral part of Christian Dogmatics*, not a mere appendix. In reaction against the subjectivity and more-or-less pantheistic immanence theories of liberalism and humanism the chief interest of the Barthian School lies in proclaiming the *objectivity, absoluteness, personality, righteousness, holiness, 'wholly-other-ness', omnipotence, transcendence and sovereignty of God*, the right attitude before whom is that of holy awe, reverence and humility, and in the *transfer* of the *center* of religion *from the subject to the object*. The essential realism of this theology lies in the distinction of the *Reality of God* from all ideas about Him, from all subjective experience of Him, from all natural theology. Schleiermacher's and his successors' individualistic theology had encouraged each individual Christian to conceive God psychologically, to create in his soul a God of his own imagination, which is practical idolatry. Faith, according to Barth, can never be based upon subjective religious experience. While the latter is the psychologic-emotional form that faith—which precedes and not follows it—will assume, it is subject to the divine judgment on all that is human and merely religious. It is not identical with faith but only a simile (*"Glaeubigkeit versus 'Glaube'"*). *Faith* is *not a work of man* at all, but an *act of God*. It is wonder, beginning, creation. Psychologically faith can be spoken of only in a negative way: as *"vacuum"* into which the Eternal enters as content, as *"Hohlraum"* that encloses the Objective-Invisible of God. It is the acceptance of God's *actus forensis*, the acceptance of the divine *"as if"* of justification.

Besides his dogmatics, the richest source for an understanding of B.'s theology is his commentary upon the Romans, which among the exegetical literature of today is unique. Its intended lonely position appears indicated in its motto: "He did not go up to Jerusalem, but went away into Arabia." "To contemplate the Biblical picture itself; through the historic-psychological form to let come out the spirit, the super-historical, the beyond-human; to stand alongside Paul, not in the measured distance of a spectator, but as an actual participant; to make the wall between the first and the 20th century transparent; between that past and our present to start the conversation of the contemporaneous": that is B.'s endeavor. He does not believe in verbal inspiration, nor does he reject sound textual criticism and a historic-psychological attitude, but he sees in the mere matter-of-fact and transcendent interest of the Bible also the main interest of theology. Under this methodical view-

point the utterances of the prophets and apostles become through the *testimonium spiritus sancti internum*: Witness of the Revelation, the testimony of the Word of God itself. And this Word, this Revelation of God Himself is considered to be the sole and decisive answer to all problems of human existence and at the same time appreciated as the last meaning of all philosophy that is worthy of its name. Revelation as an Act of God is climaxed in that singular event and *paradox*: Jesus Christ. B.'s method is an earnest attempt, in the midst of all liberal and positive misinterpretations, "to stay in the boat of Biblical Truth."

As we have seen, the Biblical God is the transcendent God. But that does not prevent Him, according to B., from becoming *immanent* in the heart of the believer through God the Holy Spirit, the third Person of the Trinity.—The doctrine of the Holy Trinity, which had been either discarded or neglected by modern theology, has been brought to the fore again by B. His argumentation differs somewhat from the old theology but results practically in the same conclusions as the theology of the Reformers. The Holy Spirit is called the Redeemer because it is through Him that we actually receive the gifts of grace which are offered us in Christ.—Yet that immanence of God is radically different from the prevalent ideas of immanence held by the modernists. There can be no fusion or identification of the Holy Spirit with the human soul; God remains personal and the *Lord* even in the heart of the believer. "God is neither force of nature nor force of soul, nor anything of the higher powers of which we know or can possibly know, but the crisis of all powers, their prime mover and final term, grounding them all. God is God as revealed as finally as the infinite can ever be revealed to the finite through the event: Jesus."

Over against the sovereign, almighty, righteous, real God and the coming world there stands man, weak, broken, unrighteous, utterly corrupt, and the world known to him, which will perish. This *radical, cosmic-eschatological dualism* is genuinely Biblical. It is the continual crisis. "Because the influence of philosophy and so-called science upon modern theology leads to an assumption of the inmost nature of man as divine, to a gradual ascent from the less of the divine in man to the more in God, man has almost obliterated the difference between the creature and the Creator, and the deep wound made in human nature by sin is but thinly skinned over by such an optimistic evolutionary teaching." B. and his friends prove it to be wrong both philosophically and theologically. They go back to the Biblical doctrine of the *Fall* and the *loss of the imago dei*, back to the doctrine of *original sin* and *broken humanity*. B. includes in his characterization of man as unrighteous also the so-called moral, religious and pious man. He vividly and

impressively describes the various towers of Babel of moral and religious righteousness which all of us are constantly building, and at which the devil laughs. Our modern self-righteousness is of the same kind as that of the Pharisees which drew the sharp rebuke of Jesus. In this perception lies the chief explanation of B.'s abhorrence of mysticism and pietism.—The essence of sin is rebellion against God, in other words, pride. It is a theft from God which becomes perceptible as that daring stepping across the death-line put before us, as that deifying of man and humanizing of God in the shape of erecting the romantic immediacy—the Not-God, the God of this world. Man's sin affects the cosmos, and against this sin, against these assertions of pride B. sees the everlasting No of God and the doom of destruction for the whole of this world. But he sees also the dawn of Redemption in this crisis: "It is the supreme law of this world, the hint of the Lawgiver, who as such is above His law; it is also the turning-point to the better; it is the limiting-fence and a way out; it is the end and a new start; it is No and Yes; the landmark of Divine wrath and the landmark of approaching Divine deliverance."

As God is God, the separation between Him and man cannot be final. There is indeed *no way from man to God, but a way from God to man*. A meeting has been made possible by the grace of God in *Jesus Christ*, the second Person of the Holy Trinity, the *Eternal Son of God, the God-man, the Incarnation of God, the Word of God, the Reconciler*. It will be seen by this that the accusation of pessimism, which has been hurled against B., is utterly unfounded. The fact is simply this that he and his friends see more clearly than others the utter depravity of man, which evokes the judgment of God, and would call us to repentance, faith and obedience; they would show us the way of salvation. "So long as man remains in his pride and self-assurance he feels no need of a Mediator but when the knowledge of his sinfulness comes home to him in an eternal moment in the crisis of the Word, he is made ready for the Gospel of the God-man." In Christ God's love breaks through His anger which is not an illusion, just as sin is not an illusion. "Jesus Christ is the bridge which God has thrown out to man in his sin and need, over which He comes to us. The grace of God meets us in the place of greatest terror. God does it, God suffers, God takes sin on Himself, for only God by His sacrifice can atone." The incarnation was no gesture but bitter reality, yet such as to conceal Christ's Godhead: the Son of God came "incognito," unrecognizable as God until after the resurrection. *Nostra assumit, ut nobis sua conferet*. "He made Himself one with sighing, sinful humanity in a complete solidarity culminated in His vicarious death." But "*what took place on Calvary is an event only*

*for the believer.* It is once and for all, but this is a truth which faith alone can perceive. *The world is not redeemed;* it is not Christian. But there is *a reconciliation waiting for the world.*" One comes to-saving faith in Jesus Christ as the Savior, not through the historical picture of Jesus, but through the witness of the risen Christ as given in the Bible. Occupation with the "Christ after the flesh" alone (the historical Jesus) means disintegration for the Church and disaster for the Christian life.

On the other hand, faith in Christ as the Son of God, as the risen Lord, will issue in a new birth, a new creaturehood in Christ, true Christian ethics, the Christian's life of love as a servant of God in the home, in the Church, in Society. Holiness in itself is no holiness whatever, says B. There can be no inside to the safe and lauded domain of religion so long as there is no outside. However, the essential truth of the clever paradox that the service of God is, or must become, the service of man is not saying that our precipitate service of man, even when it is undertaken in the name of purest love, becomes by that happy fact the service of God. Such an idea and practice means the secularizing of Christ, which should be hateful to us. We do not wish to betray Him another time. According to B. the Christian life, in its proper sense, is something which we do not live, but a different person altogether. It is the life which God Himself in Christ lives in us through the Holy Spirit. "It is true, certainly, that our life is 'hid with Christ in God.' But, as Paul indicates, this is an eschatological conception whose full realization lies in the future. For the present this life is hidden and is fully ours only in promise, until 'Christ Who is our life, shall appear,' " and His Kingdom of justice, righteousness, peace and love, which now is but dimly mirrored and imperfectly reflected in the hearts and lives of believers, is fully, universally, eternally and gloriously established, in "the new heaven and the new earth," by the manifestation of the Lord in power and majesty.

Having reached the limits of the space allotted to us we must stop here, concluding with the words of Douglas Clyde MacIntosh: "As Spengler, the famous author of 'The Decline of the Occident,' is facing toward the setting sun, so Barth is facing east, toward the dawn of a new day," over which, we add, he would place the inscription: "Sola Gratia, Sola Fide, Soli Deo Gloria!"

## EDUCATION IN RELIGION FOR THE NEW SOCIAL ORDER

BY HENRY G. KROEHLER

It is generally agreed that we are at the end of an era. We can discuss in detail here neither the passing era nor the coming one. The passing age has been characterized by a far-reaching individualism. This individualism, working in the field of industry and economics, both national and international, has brought about much suffering and injustice. Now it has run its course. It cannot perpetuate itself any longer. Its ideals and principles have, however, become deeply rooted in our culture and also in our religion. The change, although it might be accomplished without much bloodshed, must nevertheless be nothing short of a revolution. Through this revolution we shall be aiming at some sort of collectivistic society, the ideals and principles of which are as yet not clearly defined or understood.

The task of education in religion for this new social order is twofold: First, we must foster a religion in the souls of people which will function constructively toward an abundant life through this change as well as in the new order. In some instances this means pulling up stakes from some of the old encampments of religion. Because our church has been so intimately related with and dependent on the passing order, it will at times be extremely difficult to reconstruct the work of the church on the basis of the new order. The second part of this task is, however, even more important. We must educate in religion in such a way as to direct the formation of the coming order. The new order will be molded by some force or group of forces. Nor will this formation be a matter of chance. It will be purposeful and intentional on the part of those who are directing it. If we are to judge from the changes which have been accomplished in some of the European countries, we may fairly conclude that if the church does not direct the change, the change will be directed to the detriment of the church.

At a recent conference of pastors it was suggested that religion could not be taught, but only "caught" or transmitted. The idea reflected in this discussion conceives of teaching as the instilling of facts and concepts in the minds of pupils. Education, and also teaching, must be life and vital experience. When thus conceived we can teach religion and do not need to depend upon its being more or less accidentally caught. Only this kind of education in religion will suffice for the changing as well as for the new order.

## FAILURES OF THE CHURCH'S EDUCATIONAL PROGRAM

The present education in religion is falling short of meeting the needs which this changing world places before us especially in failing to foster socially creative living. There are many instances in modern life where people manage to live creatively as far as their own individual lives are concerned. In the larger social life with its far more complex problems creative living on the part of Christians has been lamentably lacking. During the last few decades when the cruelties and injustices of our present order have become especially apparent, there has been little distinction between the actions of Christians and of non-Christians. As a Christian Church we have also done very little to indicate that the teachings of our Master have anything to say in condemnation of the inhuman effects of our "rugged individualism." Far from exerting a changing influence upon this suffering-producing civilization, Christians as well as others have become part and parcel of it.

This has been perhaps the most obvious failure of our education in religion. We can, however, refer to several other, and to some extent related, failures. We are well aware of the fact that many educated men and women are not within the church. They are excellent people, too, usually with a high standard of morality and often with considerable spiritual resource and power. By all means we must not judge this situation too lightly. These educated people lead and direct much of modern life. Often they are leaders of our youth. Through positions in secondary schools and colleges they do more to shape the ideals and lives of our boys and girls than the church can possibly do through the present arrangement. The disquieting part of this matter is that the number of those with higher education outside of the church seems to be still on the increase. A related failure in the educational task of the church is seen in those many, many cases where young people still find a mental conflict between science and religion. As if we were living before Columbus discovered America, much of our materials still implies that heaven is a physical locality above us; accepts the stories of the ax floating on water and of the big fish swallowing Jonah as if they were scientific fact; emphasizes the physical part of the virgin birth, miracles and resurrection stories; in short, the Bible is used as if it were a scientific and a scientifically historical text-book. The tragedy of this mistake is increased by giving the impression that these things are religiously significant. All this is a sad commentary, not upon the intellectual capacity, but upon the intellectual effort of many of our religious leaders. We cannot expect this intellectual laziness to meet the approval of the intellectual alertness of our youth.

We might also mention the failure of the church to bring many

of the people living at its very door into its fellowship. More significant is its failure to give a thorough and clear understanding of the Christian religion to those within its fellowship. If you ask a group of adults what the purpose of the church is you will generally receive some vague answers about winning souls to Christ or saving people. In an age when people know many things quite well, a religion cannot mean much to them unless they are also well informed about it. People today know much more about the details of the latest front page murder than they do about the murder of their Master. They spend a great deal of time in reading. They read the newspapers, the magazines of great variety, and the books of which there is no end. But the Bible, the textbook of their religion, if it comes in at all, is read for perhaps two or three minutes a day. Furthermore, the ordinary layman's knowledge about the history of his church or about the great religious days is very limited. That is, the church has failed and is still failing in this part of its work to educate in religion. For this day and especially for the New Day these failures must be turned into successes. Similarly the church has not succeeded in instilling in the hearts and minds of its people a deeply rooted challenge of and loyalty to its cause. Many a young person who is active and even a leader in his church neglects to make any church contact when he moves into a new community. In its educational work the church failed to create in them a great enough devotion to the cause to continue in spite of any change. A devotion which can be so easily shaken will have no chance of surviving the more deeply rooted changes of our modern civilization.

#### LOYALTY TO A CHRISTIAN SOCIAL ORDER

There is far more to be said on the positive side of this subject than on the negative. The most fundamental characteristic of the new education in religion is the thoroughgoing social approach. In spite of the emphasis upon the social gospel the Christian religion has been making largely a personal approach to salvation. The question most frequently asked is: "Are you saved?" When we receive people into the church we ask that they publicly confess Jesus Christ to be their personal Savior. Our teaching in the church has centered upon the individual and his personal life. We have emphasized goodness as far as it applies to the individual.

This emphasis never has been entirely true to Jesus Christ. But for the present day as well as for the coming day with the larger social emphasis, the greater interdependence, and the trend toward collectivism it will never make religion vital. Our trouble today certainly is not that we do not have enough "saved" men and women. The trouble is that these "saved" men and women have

done so very little to save society and those who are despised and neglected—the very people in whom their Savior was most interested. We have believed people when they said that they loved God with all their hearts and minds. We have said that we could not judge their inward attitude. Although we have often spoken of it, we have practically forgotten that our love to God has according to Jesus the very concrete social implication of loving our neighbor. This part of the religious life we can observe. Many of the church's critics have observed our failure in this respect. We in turn have paid very little attention to their criticisms. It has been too comfortable to say that we love God and let it rest there. Here we felt secure from the criticism of others.

Now we must make the social implications of our love toward God the primary thing. In fact henceforth our question should no longer be: "Are you saved?", but: "Are you helping to save the social order?" Our primary concern will have to be about the social effectiveness of a person's religion. We shall find that this is not at all removed from the emphasis of Jesus. His greatest appeal was made on the basis of loyalty to a great cause, the Kingdom of God. In fact in a number of instances he first required an indication of proper love to one's neighbor before he was ready to accept the person's avowal of love to God. While we do not want to forget the rest, we need for today and tomorrow the appeal and challenge of Jesus with its concrete social implications. Nor is it proper to refer to this as another emphasis upon the social gospel. It is rather an application of the Gospel of Jesus to our modern needs.

Some will say that the highest aim of religious education must always be the individual—the enrichment of his religious life. Others will insist that the highest aim must be a Christian social order. From our viewpoint we would not divide these aims. In the religious education for the new social order they must be one. They were one with Jesus. He never seemed to be bothered about the problem of whether it is more important that the Kingdom of God grow within you or be established among men. Both were important; and the former, in the mind of Jesus, could be achieved only through a whole-hearted devotion to the latter. So it is today. We do not want to save individuals so that they might save the social order. Our task is to secure the whole-hearted devotion of people to the cause of building a Christian social order, so that society may be saved and people through their devotion to this cause may also find salvation. In practice we have usually reversed the "best attested" saying of Jesus, to the effect that we can save our souls only by losing ourselves in his cause. A true practice of this

rule of life in our religious education will do much toward promoting a religion for the New Day.

Our present church school materials are entirely too personal in their approach. We must have far more emphasis upon doing good, whereas now our emphasis is upon being good. The social needs of human society must be studied in our church schools as earnestly as we have ever attempted to study the Bible. We must lead our youth to a fearless and thoroughgoing application of the teaching of Jesus to the problems of our day. We have called upon them to give their fullest loyalty to Jesus and to join the church. We must now first ask of them their loyalty to a Christian social order. As they give themselves to this great cause they will find their fellowship with Jesus and their love toward God grow in accordance with their devotion.

#### OTHER IMPLICATIONS

This task has other implications for our education in religion. It can never be accomplished through our present organization and program of religious instruction. Efforts to increase the amount of religious training given to children must be re-enforced by a program that will be adequate for this age of greater learning and wider experience. At a recent church school conference a superintendent from one of our larger churches made the plea that these gatherings be devoted to discussion of plans to increase our church school enrollment. As we devote ourselves to the cause of religious training for our new social order we shall spend very little or no energy directly upon increasing enrollments. We shall, however, be concerned about building an effective program. This will require first that the pastor be a religious educator. The pastor at present is primarily an administrator and a performer of routine ministerial acts. The larger the church the less time seems to be left for the pastor to devote to the real task of the church. These pastors will immediately say that it is impossible to find more time to spend on religious education. If that is true, then our churches have wandered a long way on a path which was not originally designated for them. The writer is personally convinced that if the pastors once feel the great urgency of their educational task they will find time for it. They are the only ones professionally trained for this task. We cannot expect satisfactory results if we turn the burden of the task over to willing but untrained workers. If we expect to educate our young people in a religion that will function in a new social order, we must be willing to recognize that this is more important than the conducting of funeral services.

In our greater educational program for the church we should therefore seek to establish a higher standard. The various standards

published by the International Council of Religious Education have been a great help in this direction. The children and young people learn to live up to certain standards of accomplishment in other fields of activity. In connection with their life in the church these standards have usually been entirely omitted, or they have been very vague and almost beyond practical use. To gain the respect and devotion of a generation which expects great things, the church is compelled to set its intellectual as well as spiritual requirements high.

#### OUR RELIGIOUS HERITAGE

A characteristic of the modern age especially in America has been an extremely contemporaneous spirit. Interest in history has been and still is very low. Very few people see modern developments in a historical perspective. The church fortunately has escaped this attitude in part. Church people have always more or less felt dependent on a part of the historical heritage, the Bible. But even in this respect, church people feel themselves less related to and dependent on the past than people did a few generations ago. When people are forced to face a crisis, a spirit too contemporaneous and without a foundation built on the past will not help them. We are now facing unusual crises in our personal living as well as in the entire social order. As religious people we need for these crises a spiritual life built upon a historical understanding and re-enforced by the spiritual wealth of our religious heritage. So we need to acquaint our youth with the Bible far better than we have in the immediate past. In so doing we should, however, make full use of the results of research and criticism. We shall be doing only half a job if we teach the Bible merely in order to get the history out of it. Imbedded in its stories and in its writings are eternal moral and spiritual truths. As we help our people to see these through the outward form and pattern in which they are written, we shall be giving them a treasure for the enrichment and strengthening of their starving spirits. Through them they will gain a far better understanding of life and will be encouraged to live more creatively, both personally and socially. But the Bible is only one part of our great religious heritage. The people of the church know still less about the other part—church history and literature. Very few know anything about its almost two thousand years of history. To be effective participants in the building of a new social order upon a Christian basis we must have knowledge of Christian history as a foundation upon which to build. Thus we must help our youth gain an understanding of the growth and development of the Christian church; of its struggles, defeats and victories; of its efforts, teachings and work at various periods of its life.

When we look at the present-day lack of interest in the church and in Christian principles, we can readily see that much of it is due to an understanding which is too superficial and not founded upon the past. The larger use of our historical materials will not only strengthen religious convictions. It will also arouse new interest in many places where interest has subsided. Our program of religious instruction should include then a definite time for the teaching of our religious history. Much of this material can be used as resource material in all of our religious education. But in addition enough time should be devoted to the special task of providing a knowledge and understanding of this past. A good share of this instruction should come before or early in the adolescent age.

One final thought in connection with our education in religion for the new social order needs emphasis. One of the evidences of the lack of religious vitality is that so few religious symbols and concepts most commonly used reveal the atmosphere of modern life. We have carried along largely a group of terms which at one time were the vital expression of current life but now are far removed from it. We speak of the Kingdom of God. Now a kingdom was at one time the common term applied to a group organized under one government. It was an expression taken from the ideals of the time. A change in this expression has been suggested by various people. Never has such a change found wide acceptance. A different term widely used and taken from current life, as for instance Democracy of God, would make our religion seem far more vital to the youth of today. A similar error we make when we refer to God as King. Our highest ideal of one who leads and directs is no longer expressed by that term. Yet we regularly use it in our hymns and otherwise for the expression of the highest good and power. Up to now this has worked unusually well. It is surprising that we have been able to arouse so much interest in religion. But now as we face the New Day we cannot hope to produce good results through its wide use any longer. A few more illustrations must suffice. The theological concept of the Trinity of God belongs to an entirely different life than ours. When we teach it today it becomes a mechanical analysis of the character of God. It is merely a pattern by which certain values in respect to God were expressed. These values we shall lose if we persist in putting them into this old pattern. We can preserve them if we use expressions which grow out of modern life. Because miracles have played a large part in the religious life of the past, we shall always have to deal with the term "miracle." But we must recognize that this term seems out of date and awkward to our youth. They live in a physical world governed by laws which are fairly

well understood. They soon learn that even the life within is law-abiding. In religion we may indeed have many things that we as yet cannot explain according to laws. Yet we know that our religious life is guided by the God of the law-abiding universe. Because the term "miracle" belongs to a pre-scientific age and because of the intellectual temper of our youth, we must seek to establish the foundation facts in respect to the events referred to as miracles in the past and further to discover their religious significance and values. We can only gain by omitting the term in reference to current religious life. If the reader will examine the periods of greatest religious vitality in the past he will find that most of the patterns, symbols and expressions of the religious life were taken from current experiences. Our task in preparing for the new social order requires of us that our religion likewise be expressed in living terms.

It is obvious that thus far religious education has refused to make full use of the results of modern science and higher criticism. Without using these results it will not be able to make the church and religion acceptable to the youth of today nor equip them for a constructive part in the coming age. Still more important, it will lose many religious values by continuing to use the old wine skins. Because the religious education in our church schools has largely failed to make such adjustments in the past, it now faces this task in addition to meeting the peculiar needs of our changing world. In meeting these needs we shall find that the greatest appeal we can make will be in the interest of building a Christian social order. Our youth will find their fullest self-realization as they give themselves whole-heartedly to this great task.

## Liturgische Bestrebungen in Deutschland seit dem Weltkrieg.

Von Professor D. Dr. Hermann Werdermann, Dortmund.

Es war eine Ueberraschung im Raum der deutsch-evangelischen Kirche und im Arbeitsgebiet der praktischen Theologie, daß seit dem Ende des Weltkrieges die **liturgischen** Fragen plötzlich in stärkstem Maße das Interesse auf sich zogen, daß sie die Theologen und auch weite Kreise der Gemeindeglieder lebhaft beschäftigten. Zwar war die Liturgik in den praktischen Vorlesungen neben der Homiletik und Katechetik immer behandelt worden. Georg Rietschel hatte in einem zweibändigen „Lehrbuch der Liturgik“ (1900 und 1908) um die Jahrhundertwende alle Stoffe zusammengefaßt. Aber bei ihm und bei den meisten Liturgen herrschte ein „historisches“ Interesse vor. Dabei war die Lage in den verschiedenen deutsch-evangelischen Kirchen wenig geklärt. Das kam allein schon von der verschiedenen geschichtlichen Entwicklung her. Die mehr reformierten Bezirke hatten ihre eigene Auffassung. Und in dem reformierten Grundansatz lag ja weithin eine Ablehnung besonderer liturgischer Bestrebungen. Daneben standen geschlossene lutherische Gebiete, die ein reiches liturgisches Erbe hatten, die es sich aber fast ausschließlich angelegen sein ließen, zu erhalten, was noch vorhanden war.

Zahlenmäßig herrschte auch liturgisch der unierte Typus vor, der eine mittlere Linie innehielt. Im Zusammenhang mit der Einführung der preussischen Agende von 1892 hatte es gewisse Auseinandersetzungen gegeben. Aber seitdem die Agende eingeführt war, wurde sie benutzt, und sie beherrschte praktisch die Lage. Im Verborgenen blieb von da her eine Spannung bestehen, nämlich wie auf dem liturgischen Gebiet Freiheit und Zwang abzugrenzen seien. Gegenüber dem willkürlichen Standpunkt, daß liturgisch jeder Pastor tun könne, was ihm beliebt, und was er für richtig halte, stand der andre, der die Agenden wie ein kirchlich-liturgisches „Gesetzbuch“ ansah und der Meinung war, daß grundsätzlich jeder Pastor der Landeskirche verpflichtet wäre, sich liturgisch nur an die eingeführte Agende zu halten und Änderungen nur in dem von ihr erlaubten Rahmen vornehmen dürfte. Luther selbst hatte einen sehr weiterherzigen Standpunkt in seiner deutschen Messe von 1526 vertreten. In der Vorrede (W. A. 19, 73) sagt er: „Ich will nicht begehren, daß diejenigen, so bereits ihre gute Ordnung haben oder es durch Gottes Gnade besser machen können, dieselbige fahren lassen und uns weichen. Denn es ist nicht meine Meinung, daß das ganze deutsche Land eben müßte unsre Wittenbergische Ordnung annehmen.“ Er setzte sich also für Mannigfaltigkeit und Freiheit ein; andererseits lag ihm an einer gewissen Ordnung, damit nicht all-

gemeine Willkür einreißt. Darum stellt er es als Ideal hin, daß „es fein wäre, wenn in einer jeglichen Herrschaft der Gottesdienst auf einerlei Weise ginge und die umliegenden Städte und Dörfer mit einer Stadt es gleicher Weise hielten.“

Nun hatte sich in Deutschland eine gewisse liturgisch-agendarische Tradition und Ordnung heraus gebildet. Da kam der **Weltkrieg**. Durch ihn wurden sowohl die Feldgeistlichen an der Front wie im Lazarett gezwungen, liturgisch, je nach den Umständen, selbstständig vorzugehen. Und auch der Gemeindepastor in der Heimat mußte nach neuen Formulierungen suchen, z. B. für die Kriegsbetstunden, nach neuen Gebetsvorlagen, die der veränderten Zeitlage Rechnung trugen. Die drei Teile der „Agende für Kriegszeiten“, die damals Arper und Zillesen 1914 und 1915 herausgaben, hat vielen wesentliche Dienste geleistet. Als der Krieg dann 1918 zu Ende ging, entstand, damals in kleinem, wenig beachtetem Kreis, die sogenannte „**Hochkirchliche Bewegung**.“ Sie hat mit der gleichnamigen Bewegung in England im 19. Jahrhundert nur den Namen gemein. Sie ging ihre eigenen Wege, lehnte für sich grundsätzlich auch katholisierende Tendenzen ab. In zunehmendem Maße fand sie in jenen Jahren in der Öffentlichkeit Beachtung und verstand es, durch ihre Zeitschrift „Die Hochkirche“ weitere Kreise zu erfassen. Die „hochkirchliche Vereinigung“ will nicht nur eine liturgische Bewegung sein. Sie hat ihre besondere Auffassung von der Kirche, vom Pfarrer u. a. Aber am stärksten hat sie sich doch auf liturgischem Gebiet ausgewirkt. Sie befürwortete eine stärkere Bereicherung der Gottesdienste und wünschte „ein maßvolles Zurücktreten der Predigt, eine stärkere Betonung der heiligen Sakramente und ihres objektiven Charakters und eine reichere liturgische Ausgestaltung.“ Durch würdigen Schmuck der Kirche und des Altars, durch Kirchenmusik, durch mannigfaltigen Ornat des Geistlichen, im Anschluß an die altkirchliche Entwicklung, sollte dem Sinn für das Schöne, Edle und echt Volkstümliche Rechnung getragen werden. Sie veranstaltete, besonders in den Großstädten, eigene Gottesdienste. Dabei zeigte es sich, daß eine katholisierende Haltung doch nicht immer vermieden wurde. Mit Recht wurde an sich von Liturgen der Hochkirche der Satz vertreten, daß nicht alles zu verwerfen ist, weil es die „römisch-katholische Kirche vertritt“ (D. Mehl). Sie ist ja auch die Erbin der altchristlichen und altkirchlichen Ueberlieferung und Luthers „Deutsche Messe“ und der lutherische Gottesdienst ist ja kein grundsätzlich neuer liturgischer Entwurf, sondern ein vorsichtiger Umbau, nur unter Ausscheidung der widerbiblischen Elemente. Darauf aufmerksam gemacht zu haben, ist ein wesentliches Verdienst der hochkirchlichen Bewegung. Sie hat den Sinn für das Dekorum, vor allem bei dem Liturgen selbst, den Sinn für ein würdiges Verhalten im gottesdienstlichen

Raum auch bei der Gemeinde, nicht nur während, sondern auch vor und nach dem Gottesdienst, geschärft und gebessert. Echt evangelisch war auch der Grundsatz einer stärkeren Beteiligung der Gemeinde, einer größeren Selbsttätigkeit im Gottesdienst durch Wechselungen, Wechselgefänge. Aber heute hat die Bewegung ihren Höhepunkt hinter sich. Nur gewisse Anregungen werden bleiben, erstens daß gegenüber einem alles Kirchentum verachtenden Subjektivismus die „Kirche“ ernsthaft genommen wird; zweitens daß gegenüber der zu weit getriebenen Zersplitterung im evangelischen Lager zur Einheit gerufen wird; drittens, daß gegenüber der weitgehenden Gleichgültigkeit gegen Gottesdienst und kirchliche Übung, deren Segen betont wird (Schian).

Als Beispiel einer liturgischen Bewegung im Nachkriegsdeutschland muß ferner die **Christengemeinschaft** namhaft gemacht werden. Sie vertritt z. T. ähnliche Gedanken und kommt doch von einer ganz andern Richtung her an die gottesdienstlichen Fragen heran. Die Christengemeinschaft entstand 1922 in Süddeutschland. Es schlossen sich ihr vor allem intellektuelle Kreise an, in erster Linie solche, die irgendwie der anthroposophischen Richtung Rudolf Steiners angehörten oder nahestanden. Auch die Christengemeinschaft ist nicht nur eine liturgische Bewegung, hat aber durch ihre neuen Formen auf diesem Gebiet vor allem die Aufmerksamkeit auf sich gezogen. Friedrich Mittelmeier, der Erz-Oberlenker, hat es mit einem ganz neuen Kultus, der sogenannten **Menschenweihehandlung**, versucht. Hier wirken Strebungen der alten Mysterien, aber ebenso die katholische Messe nach. Die Menschenweihehandlung ist ein „fortlaufendes Christusgeschehen.“ Stark ausgebaut ist eine Symbolik. Der ganze Verlauf ist angelehnt an den Jahreskreislauf als Abbild der großen kosmisch-göttlichen Weltentwicklung. Neben der Evangeliumsverkündigung herrscht das Sakramentale vor; man zählt wieder sieben Sakramente. Man lehrt eine Art „Transsubstantiation.“ Die Christengemeinschaft ist im Laufe der Jahre immer mehr außerkirchliche Wege gegangen, wenn auch kein Zwang für die Mitglieder besteht, aus der Kirchengemeinschaft auszutreten. Die Menschenweihehandlung wird z. B. dort, wo sie gehalten wird, zur selben Stunde angelegt wie der kirchliche Gottesdienst! Auch diese Bewegung hat wohl äußerlich und innerlich ihren Höhepunkt überschritten. Wir mußten diese Bewegung erwähnen, da sie als solche typisch für das neu erwachte kultische Interesse ist, wenn sie es auch einseitig befriedigt. Ferner herrscht auch hier Sinn für Lebendigkeit, ein stark ausgeprägtes Formgefühl, ein Gefühl für Würde und ein Streben nach Innerlichkeit und Wahrhaftigkeit. Zum Beispiel wird das oft so gedankenlos gebrauchte „Amen“ vermieden. Dafür spricht ein Priesterchor oder die Gemeinde, je nach dem Sinn, am Schluß des Gebetes: „So ist es!“ oder „So sei es!“

Innerhalb der evangelischen Kirche sind Vorkämpfer einer liturgischen Reform die beiden früheren Straßburger Professoren **Spitta** und **Emend** gewesen. Sie wandten sich gegen die Verachtung der Form in den Gottesdiensten. Sie kämpften gegen die vielfältige Geschmacklosigkeit und Stillosigkeit des kultischen Raumes\* und Handelns. Sie bemühten sich um einen lebendigen Sinn aller Teile des Gottesdienstes. Sie forderten Volkstümlichkeit und Volksgebundenheit der gottesdienstlichen Form, unter Anknüpfung an die vorhandenen Volksitten. Zur Pflege der **Kirchenmusik** riefen sie die Pastoren, die Lehrer, die Gesangsvereine auf. In einer besonderen Zeitschrift „Für Gottesdienst und Kunst“ verschafften sie ihren Bestrebungen in der theologischen und kirchlichen Öffentlichkeit Gehör. Auch die **Gesangbuchfragen** faßten Spitta und Emend vor allem ins Auge. Sie schufen das neue elsässische Gesangbuch, das vorbildlich für alle späteren geworden ist.

Und gerade die Gesangbuchnot ist in der jüngsten Zeit in stärkstem Maße empfunden worden. Es gab in Deutschland eine unendliche Fülle von verschiedenen Gesangbüchern in all den verschiedenen Landeskirchen und Landesteilen. Bei der Freizügigkeit und dem häufigen Wechsel des Wohnortes führten diese verschiedenen Gesangbücher, ihre verschiedenen Texte und Singweisen zu großen Schwierigkeiten. Es entstand der Wunsch, womöglich ein einheitliches deutsch-evangelisches Reichs-Gesangbuch zu bekommen. Dieser weitestgehende Reformplan hat sich bis jetzt nicht verwirklichen lassen. Aber eine größere Einheit ist erzielt worden, indem fast alle neu erschienenen Gesangbücher in einem ersten Teil einen Grundstock von 342 Liedern des allgemeinen „deutsch-evangelischen Gesangbuches“ enthalten, das vom Kirchenausschuß für die deutschen Auslandsgemeinden geschaffen worden war. Ein zweiter Teil enthält dann für die verschiedenen Kirchen und Gebiete weitere wertvolle Lieder, die herkömmlich in ihnen vor allem gesungen wurden. So ist eine große Vereinheitlichung erzielt worden, besonders da größere Gebiete, wie Rheinland und Westfalen oder Brandenburg und Pommern sich für die Neuordnung zusammengeschlossen haben. Bei der Schaffung dieser Gesangbücher haben für die Lieder und Melodien zwei Gesichtspunkte mitgewirkt, nämlich erstens: das Erbgut der Väter, vor allem aus der Reformationszeit, so stark wie möglich heranzuziehen; auch hier eine Abkehr vom Subjektiven zu starker Betonung des Objektiven. Andererseits war der Wunsch lebendig, gerade auch Lieder der neuesten Zeit aufzunehmen, möglichst von lebenden Dichtern (z. B. Gustav Schüler), um die Gegenwart zu ihrem Recht kommen zu lassen. Die neuen Gesang-

\* Auf die Entwicklung des Kirchbaustils bis in die jüngste Vergangenheit hier näher einzugehen, würde zu weit führen.

bücher sind sämtlich mit Noten versehen und auch in der Form geschmackvoll und schön ausgestattet.

Starke liturgische Anregungen hat die sogenannte **Verneuchener Konferenz** vermittelt, an deren Spitze W. Stählin, R. V. Ritter und L. Heitmann stehen. Von den Veröffentlichungen dieses Kreises seien genannt: „Das Verneuchener Buch“ (1926), das Jahrbuch „Gottesjahr“, das seit 1924 erscheint, „Der deutsche Dom.“ Es ist diesem Kreis an einer Erneuerung der evangelischen Kirche und ihrer Lebensform gelegen. Und als Anknüpfungspunkt erscheint vor allem der Kultus. Was weite Kreise der **Jugendbewegung** innerlich beschäftigte, wird in dem Verneuchener Kreis ausgesprochen und hat dadurch Widerhall gefunden. Hinter der Jugendbewegung steht ein Zug zur Mystik. Gegenüber allem Rationalismus und Liberalismus werden die Vorrechte des Gefühls und des Willens betont. Schmuck und Form im Gottesdienst werden zu Mitteln, die Andacht und Ehrfurcht, heilige Weihe und Scheu kundzutun und zu wecken. Durchschlagend hat hier Rudolf Ottos Buch über „Das Heilige“ sich ausgewirkt.

Eine vielseitige liturgische Aussprache wurde auch bedingt durch ganz **neue gottesdienstliche Aufgaben**, die die Zeit nach Krieg und Revolution mit sich brachten.\* Die Jugendbewegung drang auch in die kirchliche Vereinsarbeit ein. Zeitgemäße Jugendgottesdienste mußten gestaltet werden, Sonntag morgens, ehe man auf Fahrt ging; draußen im Wald, wenn man lagerte; abends, wenn auf der Höhe das Sonnenwendfeuer angezündet war. Da der Sonntag nicht nur für die Jugend, sondern auch für die Erwachsenen, vor allem in den Städten, immer mehr der Wandertag, der Reisetag wurde, den man im Freien, auf dem Land zubringen wollte, entstand die Frage, wie diese Kreise gottesdienstlich erfaßt werden könnten. Von da her bürgerten sich die Wochenendgottesdienste Sonnabend abends ein. Sie waren stark liturgisch ausgestaltet; nur eine kurze Ansprache des Geistlichen wurde gehalten. Die Orgel, ein Chor, Solisten wirkten stark mit. Ueberhaupt bürgerten sich auch liturgische Andachten ein, zu denen gar keine Ansprachen gehörten. Die Organisten versuchten es mit „musikalischen Feierstunden“, die Mittwoch abends oder Sonntag nachmittags abgehalten wurden und große Scharen von Andächtigen anzogen. Gerade auch

\* Erhöhte Aufmerksamkeit wird auch den Kasualien liturgisch gewidmet, den Taufen, Trauungen und Beerdigungen, da bei diesen Handlungen weite Kreise erfaßt werden, die an den regelmäßigen Gemeindegottesdiensten nur selten oder gar nicht mehr teilnehmen. Von dem Kirchenbuch von Arper und Zillesen sind bei Vandenhoeck und Rupprecht besondere Bände erschienen, in denen reichhaltiges Material für alle diese Handlungen dargeboten wird. Vergleiche auch die liturgischen Blätter (seit 1927) von Mensching — Otto — Wallau.

Klassische Kirchenmusik, wie die von Heinrich Schütz, Johann Sebastian Bach u. a. wurde hier gepflegt. Auch die großen Dramen und Passionen wurden häufig in Kirchen und Sälen aufgeführt und wirkten stark auf weite Kreise.

Bei der Gestaltung des **Hauptgottesdienstes** wurde danach getrachtet, ihn ganz **einheitlich** zu gestalten. Theodor Boß in Kiel hatte 1915 die Forderung literarisch erhoben: Der Gottesdienst als liturgische Einheit! Die bereits erwähnten Liturgiker Arper und Zillesen gaben eine Agende „Das evangelische Kirchenbuch“ (Göttingen) heraus, in der diese Forderung verwirklicht war. Wie für die festliche Zeit, so wurde für die Trinitatissonntage danach gestrebt, den gesamten Gottesdienst unter einen einheitlichen Gesichtspunkt zu rücken. Ein **Beispiel** möge hier angeführt werden. Gesamtthema: In der Stille. Eingangslied: Gott ist gegenwärtig. Eingangswort: Psalm 65, 2 und 3: Gott, man lobt dich in der Stille. Das Bußwort beginnt mit dem Satz: „Heiliger Gott, wir flüchten uns an dein Herz aus des Tages Lärm, aus den Gedanken, die sich untereinander verklagen und entschuldigen . . . Vergib uns alle Zerstreuung und Ungeordnetheit, alle Andachtslosigkeit und allen Kleinglauben. Laß uns still werden in dir.“ Gnadenwort: Kommet her zu mir alle, die ihr mühselig und beladen seid . . ., so werdet ihr Ruhe finden für eure Seelen. Gebet: „Gott und Vater, nun sind wir mit dir allein. Schließe unsre Seelenpforte für die Wogen der geschäftigen Welt. Tritt du ein mit deiner Klarheit und deinem Frieden. Und die du schon abseits geführt hattest durch Hemmung und Leid, denen begegne erst recht zu tieferer Sammlung. Deffne unser Ohr, daß wir Kraft und Stille finden in dir und gestärkt wieder hinausgehen an unsers Lebens Arbeit und über dem Schaffen doch mit dir verbunden und in dir gestillt bleiben. Amen.“ Schriftlesung: 1. Könige 19, 3—15a. Predigtlied:

Zions Stille soll sich breiten  
Um mein Sorgen, meine Pein,  
Denn die Stimmen Gottes läuten  
Frieden, ewgen Frieden ein.

Ebnet sich jede Welle,  
Denn mein König will sich nahn,  
Nur an einer stillen Stelle  
Legt Gott seinen Anker an.

Was gewesen, werde stille,  
Stille, was dereinst wird sein.  
All mein Wunsch und all mein Wille  
Geh in Gottes Willen ein. R. Kögel.

(Nach der Melodie: „Ringe recht, wenn Gottes Gnade.“)

**Predigttext:** Psalm 62, 2: Meine Seele ist stille zu Gott, der mir hilft. **Schlußgebet:** „Herr Gott, nimm unsern Dank für alle Segnungen, die wir in stillen Stunden von dir erfahren haben, Dank dafür, daß du uns auch heute nahe warst. Geh wieder mit uns ins Geräusch der Welt, und verlaß uns auf keinem unser Wege mit deinem Frieden.“

Wenn dann die Gemeinde entlassen wird mit dem Segensgruß, ausklingend in das Wort: „Er gebe uns seinen Frieden,“ dann muß ein starker und nachwirkender Eindruck erzielt werden, so daß die Gottesdienstbesucher die ganze Woche hindurch ihren Weg gehen unter dem Wort:

„Seid still und stark, Seid stark und still,  
Der über euch waltet, Weiß, was er will.“

(Fr. Rienhard.)

In ähnlicher Weise sind alle Gottesdienste einheitlich ausgestaltet unter den Überschriften: Sehnsucht nach Gott. Offenbarung. Gott in der Schöpfung. Gott in der Geschichte. Gott in Jesus Christus. Der verborgene Gott. Barmherzigkeit. Hoffnung. Berufstreue. Christliches Kämpfen. Gemeinschaft mit Jesus. Versuchung. Tod und Ewigkeit u. a.

Besondere Aufmerksamkeit wurde auch den **Abendmahlsfeiern** geschenkt. Der Sinn für das Irrationale, das Mystische, das Sakramentale war wieder erwacht. Da wuchsen die Teilnehmerzahlen an den Abendmahlsfeiern. So wurden auch hier alte und neue Wege erprobt. Die Hochkirche stellte die Forderung auf: Kein Gottesdienst ohne eucharistische Feier. In andern Gegenden wurden gerade gesonderte Abendmahlsfeiern veranstaltet. Allgemein stärker wurde der Charakter der Eucharistie, d. h. des Dankes und der Freude betont. Die Beichte wurde von der Abendmahlsfeier getrennt, vor den Hauptgottesdienst, an den Sonnabend Abend gelegt, damit hier der Gedanke der Buße stark zur Geltung käme, während bei dem Genuß des Abendmahls freudiger Dank für die Vergebung, freudiges Bewußtsein von der Gegenwart des heiligen und gnädigen Gottes spürbar würde.

Immer von neuem verhandelt wurde die Frage nach der Formung der **Gebete** im Gottesdienst. Hier standen sich die entgegengesetzten Anschauungen gegenüber. Von der einen Seite wurde der Charakter der Feierlichkeit, der Tradition, des ehrwürdigen Alters betont. Es wurden altkirchliche Gebete herangezogen. Die Bibel, vor allem die Psalmen wurden zur Vorlage genommen. Das Gut der Reformationzeit wurde lebendig gemacht. Im Bärenreiter-Verlag erschien eine „Luther-Mgende. Ein Kirchenbuch aus Luthers Schrifttum.“ Zusammengestellt von Otto Dieck. 1928. Und entschieden liegt hier viel Wertvolles, wie in den Abendmahlsgebeten

der Didache oder bei den Vätern unsrer Kirche. Als Probe sei ein Beichtgebet des Savonarola abgedruckt:

„Gott, du Barmherzigkeit, nimm hinweg meine Sünden; denn sie sind mein größtes Elend. Richte mich Elenden auf, zeige an mir dein Werk, übe aus an mir deine Kraft. Der Abgrund des Elends ruft den Abgrund der Barmherzigkeit. Der Abgrund der Sünden ruft den Abgrund der Gnaden. Größer ist der Abgrund der Barmherzigkeit als der Abgrund des Elends. So verschlinge denn, du Abgrund der Barmherzigkeit, den Abgrund des Elends, und erbarme dich unser!“

Daneben wurde versucht, die Dichtung und die religiöse Lyrik der Gegenwart auch im Gottesdienst zur Geltung zu bringen, um dadurch dem modernen Menschen aus dem Herzen zu sprechen und die Sprache zu reden, in der er denkt und redet. Dieser Weg war einst von Geher und Rittelmeyer beschritten worden; er wurde jetzt von neuem versucht. Und gute Liederansammlungen wie die von Anevels, Brücken zum Ewigen (Wollermann, Braunschweig) oder Württemberg, Wirnis und Ewigkeit (Westdeutscher Lutherverlag, Witten) boten reiches Material. So wertvolle religiöse und christliche Klänge in vielen der Gedichte vorhanden sind, eignen sie sich aber doch kaum für den Gemeindegottesdienst. Sie sind gar zu subjektiv gefärbt. Und in der Gemeindefeier muß doch das Objektive, Allgemeine, stärker zum Ausdruck kommen.

Vollständigkeit kann nicht Aufgabe unsrer Uebersicht sein. Wir müßten sonst auch von den liturgischen Bewegungen innerhalb der **katholischen** Kirche sprechen. Romano Guardini, der Benediktinerorden haben sich viel mit den liturgischen Fragen abgegeben, und ihre Gedanken sind auch auf evangelischer Seite mit Interesse verfolgt und beachtet worden. Auf der entgegengesetzten Seite bildeten sich liturgische Ansätze selbst in der Freidenkerbewegung. Nachdem die Freidenker lange Zeit die kirchlichen Einrichtungen lächerlich gemacht hatten, merkten sie, daß sie ihre Anhänger nur dann bei sich halten konnten, wenn sie einen liturgischen Ersatz dafür boten. So entstanden die sogenannten „Jugendweihen,“ dazu liturgische Feiern bei den Einäscherungen, Lebensweihen bei Geburt und Eheschließung. Diese Entwicklung ist durch Auflösung der Freidenkerorganisationen, infolge ihrer engen Verquickung mit der marxistischen Politik, zum Stillstand gekommen.

Aufs Ganze gesehen muß auch für das Gesamtgebiet der Kirche festgestellt werden, daß alle die verschiedenen liturgischen Bestrebungen keine wirklich große durchschlagende „Bewegung“ geworden sind. Das Interesse wandte sich in der letzten Zeit wieder stärker den homiletischen und religionspädagogischen Fragen zu. Aber wertvolle Anregungen sind ausgegangen und wirken nach. Alle Fragen sind

erneut in Fluß gekommen. Es wird ein Ausgleich gesucht zwischen dem berechtigt Subjektiven und dem notwendig Objektiven in der liturgischen Gestaltung des Gottesdienstes und in der Haltung des einzelnen Liturgen. Während die eine Gruppe das liturgische Erbgut hoch einschätzt und den Zusammenhang mit den Ueberlieferungen der Väter pflegt, unterstreicht die entgegengesetzte Gruppe die Notwendigkeiten der Gegenwart, jeder neuen Gegenwart. Es wird das rechte Verhältnis zwischen Ordnung und Freiheit herzustellen versucht. Denn in der Praxis der Kirche wird leicht aus der Ordnung: Zwang in der einzelnen Gemeinde, und aus der Freiheit: Willkür. Neuer Sinn für Form, für Stil und Würde ist erwacht und sucht für die Gegenwart die rechte Ausprägung. Die gewaltige Umordnung der evangelischen Kirche und die Ausgestaltung der neuen deutsch-evangelischen Kirche im ganzen Reich haben zur Zeit die liturgischen Fragen in den Hintergrund gedrängt. Aber wenn die Organisations- und Verfassungsfragen geregelt sind, werden auch die liturgischen Ordnungen gefunden werden müssen, wobei die Erfahrungen und die Ergebnisse all der oben erwähnten liturgischen Bestrebungen nutzbar gemacht werden können.

## Die Sakramente.

Dr. G. Fr. Schueke.

In der Märznummer des Magazins lasen wir eine Abhandlung: „Was kann das bißchen Wasser helfen?“ Dieser Aufsatz hat mir keine Ruhe gelassen, bis ich auch meine Ansicht darüber aufs Papier brachte. Zwar sind meine Auffassungen von denen des verehrten Herrn Herausgebers diametral verschieden. Viele, die seine Anschauungen teilen, werden meine Stellung für unhaltbar erklären; andre wiederum, die meiner Meinung sind, werden mir beipflichten und meine Anschauung als vollkommen schriftgemäß und logisch erklären. Alles zusammen genommen, sind die von Herrn Dr. Ramphausen vertretenen Anschauungen die der Reformierten Kirche, während die meinen die der „mild“ Lutherischen sind. Naturgemäß weichen wir da von einander ab. Desto mehr bin ich ihm zum wärmsten Dank verpflichtet, daß er mir dennoch in einer der letzten Nummern des „Theologischen Magazins“ Raum zur Darlegung meiner Anschauung über die Lehre von der heiligen Taufe gewährt hat. Ich möchte nun aber das Thema erweitern und mich nicht allein auf die heilige Taufe beschränken, sondern von den Sakramenten überhaupt reden.

Was ist denn nun ein Sakrament? Die Schuldefinition ist ja allgemein bekannt, sodaß nicht nötig ist, davon zu reden. Ich möchte nur die drei Komponenten herausheben, die ein Sakrament ausmachen. Es sind: 1. die Einsetzung durch den Herrn Jesus selber; 2. die äußerlichen Zeichen oder Elemente, und 3. die Heilswirkung. Unsere Diskussion soll sich nun in der Hauptsache auf die letztere beschränken. Ich will versuchen darzulegen, daß die Heilswirkung des Sakramentes in der realen Mitteilung von Heilsgütern besteht, daß also der Hauptton auf der Tätigkeit Gottes und nicht auf der des Empfängers liegt.

In der griechischen Sprache, sowohl der klassischen, wie der neutestamentlichen, wird für unsern Begriff Sakrament das Wort „Mysterion“ gebraucht (vergleiche die Eleusinischen Mysterien) als etwas Geheimes und Geheimnisvolles. Im Lateinischen steht für Mysterion das Wort „sacramentum“, das unter andern Bedeutungen auch den Fahneneid des römischen Soldaten bezeichnet. An diesen Sinn nun knüpft der kirchliche Sprachgebrauch an. Wie der Soldat bei dem Eintritt in das Heer durch den Fahneneid an seine Pflicht gekettet wird, so wird der Streiter Jesu durch seinen Eintritt in die Gemeinschaft Christi, durch die Taufe, unauflöslich an seinen Herren gebunden. Der Begriff des Geheimnisses kommt dabei gar nicht in Betracht. Tertullian bezieht nun das Wort „sacramentum“ in ganz besonderer Weise auf die beiden, von Gott geordneten, Handlungen, die Taufe und das Abendmahl. Erstere

habe der Herr vor seiner Himmelfahrt, letzteres vor seinem Tod anbefohlen.

Damit ist nun der erste Begriff der Sakramentsidee gegeben. Für den zweiten kommt besonders Augustin in Betracht, der ja überhaupt in der Sakramentslehre eine wichtige Rolle spielt. Bekannt ist sein Wort: „Accedit verbum ad elementum et fit sacramentum.“ Für den dritten essentiellen Teil, die Gnadenwirkung der Sakramente, können wir uns neben der Bibel auf Tertullian berufen. („De resurrect.“ C. 8.) Auch Cyprian betont nachdrücklich die „sacramenta solutaria.“ (Ep. LXIX.) Damit sind wir nun auf den Kernpunkt unserer Abhandlung gekommen, nämlich auf die Frage: **Haben die Sakramente eine reale, definitive Wirkung zum Heil, zum ewigen Leben, auf den gläubigen Empfänger?** Ich behaupte es mit aller Entschiedenheit und stütze mich für diese These nicht etwa auf Tertullian, Augustin usw., sondern auf die klaren Worte in der Heiligen Schrift.

Refapitulieren wir zuerst in aller Kürze die Herrentworte über die Sakramente. Bezüglich der Taufe wird in den Einsetzungsworten bei Matthäus klar gesagt, daß durch die Taufe die Menschen zu Jüngern des Herrn gemacht werden. Viel ausdrücklicher ist Markus 16, 16. Da aber die Echtheit dieser Stelle bezweifelt wird (sie wird dem Alistion zugeschrieben), so wollen wir kein besonderes Gewicht weiter auf sie legen. Es bleibt uns also aus den Worten des Herrn als Heilswirkung nur die Aufnahme in die Jüngerschaft Jesu. Unbestreitbar ist dagegen die ausdrücklich betonte Heilswirkung im heiligen Abendmahl, „zur Vergebung der Sünde.“ Es wird also beiden Sakramenten aus den „ipsissima Dei verba“ eine kräftige Heilswirkung zugeschrieben; denn auch die Jüngerschaft des Herren führt zum Heil. Es ist mir unverständlich, wie man angesichts der klaren Worte Jesu die Sakramente zu Gedächtnishandlungen herabwürdigen kann, bei denen die Haupttätigkeit auf die Seite des empfangenden Menschen gelegt wird. Nein, das Sakrament ist eine Handlung Gottes, die dem Menschen zum Heil hilft. Es fragt sich nur, worin die Heilswirkung besteht, und wer ihrer teilhaftig werden kann?

Die Aufnahme in die Jüngerschaft Christi ist in der Heiligen Schrift stets nur solchen zuteil geworden, die seinem Ruf und Einladung folgten und im Glauben zu ihm kamen. Wenn also die heilige Taufe die Aufnahme in die Jüngerschaft ist, so muß sie in dem Täufling dieselbe Wirkung ausüben, wie zu Lebzeiten Jesu das von ihm gesprochene Wort. Sie muß in dem Getauften eben denselben Glauben hervorrufen, den Jesu „Folge mir nach“ in seinen Aposteln erweckte.

Das kann nur bestritten werden, wenn wir entweder die Gültigkeit des Kindes leugnen, den Glauben zu empfangen, oder wenn

wir die Notwendigkeit des Glaubens für ein Kind abstreiten. Es wird sich lohnen, auf diese beiden Eventualitäten näher einzugehen. Die letztere können wir allerdings mit nur ganz wenig Worten abtun, nämlich, daß die Erbsünde auch dem Kind schon anhaftet, und daß niemand ohne den Glauben zu Gott kommen kann.

Die andre, viel schwierigere Frage aber ist: Ist das Kind, der Säugling, schon imstande zu glauben? Der natürliche Mensch, auch der moderne Wissenschaftler, sagt nein. Das wirkt anfänglich, bei oberflächlicher Betrachtung, recht bestechend, zumal man auf den Augenschein hinweisen kann. Aber dann entsteht ein neues Dilemma: Entweder wir stellen mit dieser Antwort unsere Kinder auf dieselbe, niedrige Stufe mit dem Vieh, das wir auch nicht taufen, weil es nicht glauben kann; oder aber, wir müssen den Zeitpunkt angeben können, wenn auch nur ungefähr, in welchem das Kind für den Glauben empfänglich wird. Der erstere Punkt bedarf keiner Widerlegung. Im letzteren Fall aber entsteht die Unterfrage: Geschieht dieses Empfänglichwerden plötzlich, in einem Augenblick? Oder ist es ein langsamer Evolutionsprozeß? Wollen wir letzteres bejahen, so müssen wir fragen nach der biblischen Begründung dieser These und nach dem Zeitpunkt, in welchem die Evolution so weit abgeschlossen ist, daß das Kind zu glauben vermag? Wir sehen, daß die Verneinung der Glaubensmöglichkeit im Kind uns zu einer ganzen großen Zahl von Fragen führen muß. Gehen wir sie der Reihe nach durch.

Ist unser Kind ein Tier? Diese Formulierung der Frage erübrigt der Antwort. Damit ist die These schon „ad absurdum“ geführt. Wird aber das Kind erst im Laufe seiner Entwicklung zum Glauben befähigt, dann: Wann tritt dieser Zeitpunkt ein? Auch hier wird man in Verlegenheit geraten, einen Termin zu fixieren. Es gibt zu viele, verschiedene Geistesanlagen. Ganz abgesehen von dem „Intelligence Quotient“ (I. Q.) und der „Innate Intelligence“ (I. I.), wird kein Kind ganz genau denselben Entwicklungsgang gehen, wie das andre. Bei dem einen Kind sehen wir schon im zartesten Alter die innigste Hingabe an den Gott, den allerdings sein junger Verstand noch nicht zu fassen vermag. (N. B. Wer von uns Theologen vermag denn Gott in seiner ganzen Transzendentalität zu begreifen?) Bei dem andern Kind dagegen sehen wir noch im beginnenden Mannesalter einen absoluten Mangel an solcher Hingabe, sodaß man von einer Unfähigkeit zur Selbsthingabe reden könnte. Aber selbst wenn wir, um weiter argumentieren zu können, für den Augenblick die Unmöglichkeit des Kinderglaubens annehmen wollen, kommt die Frage an uns heran: Entsteht eine solche Glaubensbefähigung plötzlich oder stufenweise? Es dürfte sehr schwer fallen, auf psychologischen Gründen sich stützend, zu einer oder der andern Antwort zu gelangen. Wenn

eine solche Glaubensreise ganz plötzlich einträte, so hätte in den neunzehn Jahrhunderten doch zum allermindesten ein Fall davon berichtet sein müssen; hätte bei den unzähligen Millionen von Menschen sich doch bei einem einzigen wenigstens eine Erinnerung an einen solchen Vorgang finden müssen. Da das aber nicht der Fall ist, noch je gewesen ist, so können wir diese Idee, als nicht der Wirklichkeit entsprechend, ruhig „ad acta“ legen. Ist aber die Glaubensbefähigung eine Folge oder ein Abschluß einer Entwicklung, dann haben wir hier in einem andern Gewand die schon längst zur Genüge widerlegte Behauptung, daß das Tier in der Evolution sich zum Menschen entwickle. Mag sich diese These noch so sehr in das Löwenfell angeblicher Wissenschaftlichkeit hüllen, die langen Ohren verraten es doch. Dazu aber kommt noch, daß die Evolution mit viel längeren Perioden rechnet und nie mit einer Entwicklung in dem kurzen Zeitraum des Lebens eines Individuums.

Allen diesen Schwierigkeiten aber gehen wir aus dem Weg, wenn wir mit unserm Deutschen Katedchismus auf die Frage: Warum sollen auch die Kinder getauft werden? antworten: „Weil das neue Leben ist ein Gnadengeschenk Gottes, welches zu empfangen die Kinder ebenso fähig und bedürftig sind“ usw. Was, meines Erachtens, den Kindern allein mangelt, ist das Sprachvermögen. In der Tat halte ich ganz unbedingt dafür, daß die heilige Taufe eine wirkliche Wirkung auf das Kind ausübt. Die spöttische Frage: Was kann das bißchen Wasser helfen? zeigt einen Mangel an Verständnis des Wesens der Sacramente, der dem des Nikodemus ganz ähnlich ist, wenn er fragt: Kann auch ein Mensch von neuem geboren werden? Das Wasser tut's freilich nicht, sondern das Wort. Das Sacrament ist das sichtbar gewordene Wort. Eine Zeugnung der Kraft der Sacramente selig zu machen, schließt auch ein die Zeugnung der Kraft des Wortes Gottes zur Seligkeit. Wir behaupten nicht eine magische Wirkung des Wassers der Taufe. Das lehnen wir ebenso entschieden ab, wie der Herausgeber; aber wir behaupten ganz energisch eine innerliche geheimnisvolle Wirkung des Wortes Gottes in der heiligen Taufe. Gewiß, die Aufnahme des Kindes in die Gemeinschaft mit Christus, also in die Kirche, ist unauflöslich mit der Taufe verbunden; aber ist das nicht gerade solch Geheimnis wie, daß Gott überhaupt den sündigen Menschen aus Liebe in seine Gemeinschaft aufnehmen kann? Die Pflanzung des Glaubens in der heiligen Taufe ist kein größeres Geheimnis als das „kündlich große, gottselige Geheimnis, daß Gott ist geoffenbaret im Fleisch.“

In bezug auf das Verhältnis von Taufe und Wiedergeburt halte ich dafür, daß die Taufe **der Anfang** der Wiedergeburt ist, nicht die vollkommene oder abgeschlossene Wiedergeburt. Das Neue Testament bezeichnet die Taufe als das Bad der Wiedergeburt (Tit.

3, 5), und zwar möchte ich diese neue Geburt als eine generelle oder potentielle bezeichnen, die Wiedergeburt aus dem Wasser, auf welche später die individuelle Wiedergeburt aus dem Geist folgen muß. In Joh. 3, 5 verlangt der Herr die Wiedergeburt aus dem Wasser **und** dem Geist. Deshalb wollen wir nicht ultraradikal die Taufe als die vollendete Wiedergeburt darstellen, wohl aber als die Vorbedingung, die Kraft und die Grundlage der Wiedergeburt. Ohne zuerst von Christo durch die Taufe berufen zu sein, kann der Mensch später nicht zur Wiedergeburt aus dem Geist gelangen. Gewiß ist nicht jeder, der aus dem Wasser wiedergeboren ist, auch nachher aus dem Geist wiedergeboren. Wohl aber ist jeder, der später aus dem Geist wiedergeboren ist, dazu befähigt worden durch das vorangegangene Bad der Wiedergeburt aus dem Wasser.

Die Bemerkungen des Herrn Verfassers der Märznummer über die Wirkung auf die Eltern und die Gemeinde sind zwar wohl sehr richtig, aber sie umgehen den Hauptpunkt, daß das Getauftwerden ein Annehmen Christi (Kol. 2, 6), ein Anziehen Christi (Gal. 3, 27), ein mit ihm in den Tod begraben sein (Röm. 6) ist. Sehr richtig sagt dagegen der Herr Verfasser, „daß man sie (scil. die Taufe) nicht einerseits zu einer bloß äußerlichen Form herabdrücke und anderseits keine magische Wirkung erwarte.“ Begnügen wir uns damit, daß das Sakrament ein Mysterium ist. Wir vermögen nicht in Gottes Geheimnisse hineinzuschauen (Röm. 11, 32—33). „God moves in a mysterious way, his wonders to perform.“ Es bliebe doch noch zu beweisen, daß „das Kind versteht nichts von dem, was der Pastor sagt und tut.“ Freilich, wenn wir die Gnadengaben Gottes mit dem Verstand empfangen, so kann das Kind es nicht verstehen. Aber das Organon des Empfangens der göttlichen Gnaden ist **nicht** der Verstand, sondern der inwendige Mensch, dessen Gesetze uns verborgen sind.

In Bezug nun auf das Sakrament des Nachmahls liegt doch die Frage ganz anders, weil man hier nicht wohl von der Unfähigkeit des Empfängers, es zu begreifen, reden kann. (Natürlich nur in so weit, als überhaupt ein Mensch Gottes Wesen und Gottes Tun begreifen kann.) Und doch ist es letzten Endes dieselbe große Frage, die Luther in die Worte faßt: Wie kann leiblich Essen und Trinken solch große Dinge tun? die auch ausgedrückt ist in: Was kann das bißchen Wasser helfen? Selbst der scharfsinnigste Philosoph oder der gelehrteste Theologe wird sich unfähig erklären müssen, wenn er erklären soll, wie Vergebung der Sünde, Leben und Seligkeit an den Bissen Brot und an den Schluck Wein geknüpft sein oder werden kann.

Wenn wir uns nunmehr an die biblische Begründung der Heilswirksamkeit des heiligen Abendmahls begeben, so werden wir

zunächst das ganze sechste Kapitel des Johannesevangeliums ausschließen müssen, weil es nicht von dem Abendmahl redet. Es stehen uns für die Wesensbestimmung des Sakramentes nur die vier Einsetzungsberichte zur Verfügung, von denen der Paulinische wohl die älteste und deshalb originalste Fassung bietet. Sie alle stimmen überein in den Worten: Das ist mein Leib. Es würde uns nun viel zu weit führen, über das „ist“ zu schreiben; lassen wir das für diesmal auf sich beruhen. Desto stärker aber wollen und müssen wir betonen, daß in allen Berichten das „für euch“ (beziehungsweise für viele) gebraucht wird. Liegt es da nicht auf der Hand, daß der Heiland selber das Mahl als ein heilbringendes aufgefaßt sehen will? Die Feier des Abendmahls als eines Gedächtnismahls kann sich nur auf Lukas und Paulus stützen, während die Urapostel Matthäus und Petrus (im Markusevangelium) von dieser Bedeutung schweigen. Ist nun aber der Genuß als eines Heilmittels von allen vier bezeugt, während nur zwei, wenn auch der Fassung nach ältesten, Berichte von dem Gedächtnismahl reden, so folgern wir daraus, daß auch damals schon der Empfang zum Heil als die Hauptsache galt. Diese Heilswirkung nun wird unzweideutig bezeichnet als „zur Vergebung der Sünde.“ Doch wie geschieht das? Da stehen wir wieder vor der großen Frage, von der wir ausgingen. Und wiederum müssen wir betonen, wie wir es schon bei der heiligen Taufe taten, daß das Wort des Herrn und der Glaube daran seitens der Empfänger die Hauptsache sind; die Elemente und die Art des Empfanges sind ganz nebensächlich. Auf den Glauben kommt es allein an. „Sola fide,“ allein durch den Glauben werden wir das Heilsgut des letzten Mahles Jesu mit seinen Jüngern empfangen. Ich wiederhole: Bei der Taufe sagten wir, daß die Taufe muß im Empfänger dasselbe bewirken, wie das Wort Jesu zu seiner Erdenzeit. So auch hier: Wie das Wort des Heilandes: Deine Sünde ist dir vergeben! keinen Zweifel in den so Angeredeten zuließ, sondern sie fröhlich und getrost wurden, so ist auch beim heiligen Nachtmahl dieselbe Heilswirkung beabsichtigt, nämlich die Tilgung alles Zweifels und die frohe Gewißheit, daß das Blut Jesu Christi, des Sohnes Gottes uns rein macht von aller Sünde. Die Heilswirkung der Kommunion besteht in der Stärkung des Glaubens und damit in der Gewißheit von Leben und Seligkeit.

Kommt es dann aber vor allen Dingen auf den Glauben an, so kann das Sakrament nicht „descentibus,“ sondern nur „credentibus“ dargereicht werden. Der Glaube ist es, der Essen und Trinken zu einem Sakrament macht. Und nur der Gläubige wird den Leib und das Blut des Erlösers genießen — wiederum reden wir nicht von der Art, wie wir genießen, ob Transsubstantiation, Konsubstantiation, oder Symbol —, aber der „unwürdig isset und

trinket," empfängt nicht den Leib und das Blut Jesu Christi, sondern eben nur Brot und Wein, aber eben damit das Gericht über sich selber. Der Zweck des Abendmahles ist die Mitteilung der Vergebung der Sünde. Wer also ohne lebendigen Glauben zu diesem Essen und Trinken kommt, wird der Vergebung **nicht** teilhaftig, sondern öffnet sich selber die Pforten der Verdammnis. Ein Schlüssel kann sowohl auf- wie zuschließen. Der Zweck des Abendmahlsgenusses ist die Mitteilung der Vergebung der Sünde. So kann uns die Kommunionfeier ein Schlüssel sein, der uns Leben und Seligkeit erschließt, aber auf der andern Seite auch der Schlüssel, der uns den Himmel zusperrt.

Ist nun das Wort von der Vergebung der Sünde die Substanz der Abendmahlslehre, so folgt, daß dessen Aneignung der Wesenszweck der Feier ist. Nicht so, als ob im leiblichen Essen und Trinken beim Abendmahl die Vergebung der Sünde erworben würde — das geschah vor 1900 Jahren auf Golgatha — wohl aber die Austeilung und Aneignung des längst erworbenen Heilsgutes. Man wende mir nicht ein, daß das lutherische Lehre sei. Erstens glaube ich nicht, daß mit solcher Ansicht irgendein Kandidat ein Kolloquium vor einer lutherischen Behörde bestehen könnte, und selbst wenn es die reine lutherische Lehre wäre, was es nicht ist, was würde es schaden? So lange der Paragraph von der Evangelischen Gewissensfreiheit in Kraft und zu Recht besteht, ist diese auf der Betrachtung der „darauf bezüglichen Stellen der Heiligen Schrift“ gegründete Lehrmeinung wohl berechtigt, zu Worte zu kommen. Mögen Amtsbrüder diese Auffassung als unhaltbar erklären, ich halte sie für die einzig haltbare. „*Mudiatur et altera pars.*“

„*Si parva licet componere magnis*“: Das Himmelreich ist gleich einem Mann, der über Land zog, rufete seinen Knechten und zeigte ihnen einen unermesslichen Goldschatz, den er zu den Wechsellern getan hatte, auf daß jeder, der da wolle, sich einen Anteil daran holen könne und solle. Genau dasselbe geschieht im heiligen Sacrament. Der Goldschatz wurde auf Golgatha in die Bank gelegt, auf daß jeder einzige im heiligen Abendmahl durch den Glauben einen Anteil daran erlangen könne. Wiederholen wir, wer unwürdig isst und trinket, genießt eben nur Brot und Wein, aber sich selber zum Gericht und Verdammnis. Nur wer würdig, d. h. in rechtem Glauben, wahrer Buße und brünstiger Liebe zu seinem Erlöser ist und trinkt, empfängt das Heilsgut des Abendmahls, die Stärkung des Glaubens. In diesem Satz liegt kein Widerspruch, daß man sagt, erst fordern wir Glauben und dann verheißten wir Glauben. Das ist ganz recht. Wir sehen eine endlose Kette: es geht aus Glauben zum Glauben. Wenn wir auch anfangs rufen müssen: Herr, ich glaube, hilf meinem Unglauben, so wird uns das heilige Mahl doch immer weiter fördern, sodaß

wir immer fester im Glauben werden, bis wir einst vom Glauben zum Schauen gelangen.

Alles in allem, beide Sakramente, die Taufe sowohl wie das Abendmahl, sind darin und dadurch Sakramente Gottes, daß sie sichtbare Abbilder und Unterpfänder der Gnade Gottes sind. Sie **reichen** den Gläubigen das **wirklich da**r, was sie bedeuten und anschaulich machen, nämlich die Taufe: die Aufnahme in die innigste Lebensgemeinschaft mit dem Erlöser, das Abendmahl: die engste Verbindung und damit die sicherste Gewährleistung des Heilsgutes, daß Jesus durch die Hingabe seines Leibes und Blutes in den Tod für uns erwarb, nämlich die Vergebung der Sünde.

Noch eins zum Abschluß: Der populäre Aberglaube erwartet von dem Genuß der Sakramente auch eine körperliche Wirkung irgendwelcher Art. Wenn ein Kind krank wird, so soll die Taufe ihm zur Genesung verhelfen. Liegt ein Mensch auf dem Sterbebett, und haben alle Heilmittel der ärztlichen Wissenschaft nicht gefruchtet, so soll der Genuß des Abendmahls noch eine Wendung zum Besseren erzielen und erzwingen. Das ist natürlich die ganz fälschlich erwartete „magische Wirkung,“ die nun und nimmermehr erfolgen wird. Wohl kommt es vor, daß ein Kranker nach dem Genuß der Kommunion besser wird. Aber das ist so zu erklären, daß durch diese Feier der Seelenzustand des Kranken sich beruhigt und dadurch die Wirkung der Arznei unterstützt. Es ist ein ärztlich gern zugegebenes Faktum, daß seelische Zustände auf den Leib einwirken. Aber dieselbe Wirkung würde auch erreicht werden, wenn auf irgendeine andre Art der seelische Zustand des Patienten sich heben würde. Das darf aber nicht der Wirkung des Sakraments zugeschrieben werden. Wer zur Vinderung körperlicher Uebel das Sakrament genießt oder es einem der Seinen angedeihen läßt, der versündigt sich damit gegen den Geist der Heiligen Schrift. Es ist nirgendwo gelehrt, daß das Sakrament irgendwelche leibliche Wirkung habe, haben solle, oder haben könne. Die tatsächliche Wirkung der beiden Sakramente, sowohl der Taufe wie des Abendmahls, auf den Empfänger ist rein geistlicher Art, aber darin auch unbedingt sicher und gewiß. Gott gibt, wir nehmen. Also das bißchen Wasser hilft nicht, das leibliche Essen und Trinken ist nichts nütze, wohl aber ist die Gnade Gottes im Sakrament eine lebendige und kräftige Quelle zur Seligkeit.

## EDITORIALS

### **"THAT THEY MAY ALL BE ONE"**

John 17, 21

"On a platform in Zion's Church in Cleveland one day last week (June 27), plump little Dr. Paul Press placed his small hand in the lean hand of sedate Dr. Henry Jacob Christman. They shook and in that shake was born a new U. S. sect." Thus recorded "Time" the historic event of the union of the Evangelical Synod of North America and the Reformed Church in the United States that took place before eight hundred delegates of the two churches on the 27th of June. We were all glad and not a little proud too, that for once the press of the country took notice of us in a prominent manner. We only regretted the closing word of that statement, for in that handshake was certainly not born a "new sect," but on the contrary, instead of two denominations we had one now and we had a right to feel that in this movement away from sectarianism we had passed an important milestone.

The secular press was also generally impressed with the fact that this merger had been effected without previously working out a complete constitution and a creedal basis. That both of this, and a great deal more, was left to the future and that it could be done without any serious disturbance of the denominationally minded, seemed to appeal to the general public as a decided divergence from what had been the ordinary practice in such cases. Of course, the broad-mindedness shown by the two Churches did not mean that they were indifferent to creedal requirements. The doctrinal paragraph contained in the "Plan of Union" says: "We acknowledge and accept the historical confessions of the two Churches as the doctrinal basis of union." So there will be a doctrinal basis, but the exact elaboration will come later. Both Churches continue to hold to the interpretation of the Bible teachings as contained in Luther's and the Heidelberg Catechism.

The name of the new Church, "The Evangelical and Reformed Church," is not especially satisfactory. Some have suggested the hyphen instead, which would make it the Evangelical-Reformed Church. This suggestion appealed to the writer, but a brother from a middle western state with whom he discussed it, was doubtful. He lives in a region where the Lutherans are strong. He told me that the Lutherans were taunting the Evangelicals out there with selling out to the Reformed. In adopting the hyphenated

form, the emphasis would be on the "Reformed" and the Evangelicals would find themselves deprived of their Lutheran heritage. That brother was afraid that we might lose some churches there in whom the Lutheran consciousness was still strong. We believe that this danger is not very great. But if we do lose a few it can't be helped. We can't unite with the Lutherans without interpreting the Lord's Supper in an unqualifiedly Lutheran interpretation. So we have to make our choice.

To us Evangelicals the union with the Reformed must appear as a historic justification of the principle on which our Church was founded. Our confessional paragraph furnished a creedal platform that was intended for Reformed as well as Lutherans. It was the intention of our fathers to plant an off-shoot of the tree under which the Church of the fatherland had found its place, in American soil. For many years our church leaders never even dreamed of approaching the Reformed with an invitation to unite. No wonder, for the Reformed Church had been here a hundred years longer. Now the divine providence that rules over human affairs has so shaped it that the Reformed were themselves ready for the step and made the first move towards it (if we are correctly informed that the late Dr. Vollmer was the agent of the first approach).

We—i.e. this writer—are not very well acquainted with the Reformed Church in the United States. Dr. Richards told us that they so far have no book telling about the inner development of the Reformed Church with any fulness. He said that he had read the book by the editor giving the "History of the Religious Life in the Evangelical Synod" and that he enjoyed it exceedingly not only on account of its fluent German style but also because of the orientation the reader finds in it on the "innern Werdegang" of the Synod. He said it would be a good idea, in his opinion, for the Reformed to write such a history for their Church and for the Evangelicals to compose such a history of the Synod in English. Not having such a book now, I have no clear picture of the leading events and movements in the Reformed Church. He had noticed the stress I laid in my book on the influence pietism had had in our early history. The Reformed, he said, had also had some experience with pietistic tendencies, but these circles had finally withdrawn from the main body.

The role of pietism in our history has been very important and, to my mind, wholly beneficial. The Synod can rightly be called a product of the more recent pietism that led to the founding of missionary institutions in various places. The Basel Mission House is the spiritual mother of the Synod. Its leading men like L. Nollau, Rieger, Garlichs etc., show in their life stories with their stress on conversion that they were true children of pietism. The lay

membership in our first period had come from regions where pietism was strong. To us these facts seem of high importance and we are thankful for them. Our own religious life was largely nurtured from these sources. We don't agree with Barth at all in his contemptuous treatment of pietism as though one could not lay hold of God by spiritual experience. We trust we shall find many in the Reformed Church who value spiritual and emotional experiences equally highly.

It is true the care of the inner life, the individual gospel, is not the only task of the church. The social application has to be added and has been added in the last twenty-five years. And there is a place for textual and historical criticism. Social justice and the penetration of the whole life are necessary to make the abounding promise of Christ available for all. But no one can please us who slights genuine pietism or thinks it has nothing to tell us any more and we hope that the united Church will have a place for it. With the late Dr. Theo. Braun, of Berlin, we are still of the opinion that the minister's conversion has a great and salutary effect on his pastoral work.

Conversion need not be the result of a crisis-experience. It ought to be the natural outcome of Christian training. But this training ought to be well directed and be given by a man of faith and prayer, for it is still true that religion can be more easily caught than taught. The Board of Education of the (former) Evangelical Synod has given intensive study to the problem of religious instruction of the confirmation classes, its objects and its methods. A perusal of its findings will be of great help to all who want to make confirmation more than a mere form. The (former) Reformed Church puts great emphasis on the work of the Sunday school, so we hear. Let us hope that the United Church will, by using the experiences and efforts of both (former) churches, succeed in enlisting the interest of the youth in the work of the church and developing the religious life of its young people to a far greater extent than has been the case in the past.

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## THE ECLIPSE OF PROTESTANTISM

The union of the Reformed Church in the United States and the Evangelical Synod of North America was felt to be an event of major significance by all of American Protestantism. The Protestant Church needed such a heart-warmer for there is little to boast of or to get enthusiastic about in the present situation.

1. There is one large and influential communion in this country that calls itself the "Protestant Episcopal Church," but to a numerous and growing part of that Church the "Protestant" in

their name is a misnomer and an anathema. They repudiate it indignantly. They do not entirely reject the Reformation, but in their opinion Luther and the other Reformers should have cleansed the Church from within. By leaving the Church they divided the body of the Lord and introduced a subjectivism which in time led to numberless "sects" which all called themselves churches. The Church of England, according to them, is the only one which never lost the contact with the historic Catholic Church. By an unbroken apostolic succession can their claim to be a part of the real Christian Church be substantiated, and it is the great principle of "Anglo-Catholicism" to try to *recover the whole of their "Catholic heritage."* Apostolic succession, the threefold ministry (bishop, elder-priest and deacon) and the sacramental feature are not the only essentials of this Catholic heritage. In liturgy, vestments, kissing of the cross, procession, etc., they have already so much adopted of Catholicism that one visiting an Episcopal service of this type would not know whether he was in an Episcopal Church or a Roman Catholic one.

That Church has at one time made the claim that the Episcopalians were the natural bridge towards an eventual union of the whole Church of Christ because they had both Protestant and Catholic features in their constitution. Since the development of the Anglo-Catholic movement and its daily growing strength, this hope seems to us to fade rapidly. We consider the Romanizing tendencies of this large body of Episcopalians one of the most discouraging features of the present situation.

2. With the second great disappointment we meet as we turn our gaze towards the land of our fathers, the motherland of the Protestant Reformation. Hitler has saved Germany, saved her from Communism—so say the Germans. Perhaps he has, but the price they and especially, the Church, have to pay for it is heavy. The ideals of the "totalitarian" state could not be applied to the life of the Church without disastrous consequences. It is true the early hope of uniting all Germans—as in one state so in one Church—had to be given up. But the hand of the state rests heavily on the Protestant Church. To be a member of the Church one must be a good "Nazi," not a good Christian in the old sense of the word. The emphasis on race, on "blood," so all-important in the life of the state, is not to be relinquished in the religious field. And what does not go with that in religion, in the Church, in the Bible, has to be cast overboard. A Reichsbischof, invested with infallibility and clothed in dictatorial power, leaves no room for difference of opinion or freedom of action. The only way left to the conscientious pastor is that of the early Christian, martyrdom. All the former leaders have been suspended, pensioned off, shorn of influ-

ence, condemned to inactivity. Thousands have chosen to obey God rather than man. A glorious spectacle and one promising a better future, but at the present time the sky is dark.

3. In this country, life although hard enough does not carry the oppressive burdens of German existence. The Church is as free as ever. Still, the general mood is not one of optimism. Dr. Luccock has made a study of the post-war literature and gives his results in a remarkable book. He finds that the writers all suffer from a great disillusionment. The main cause was the World War, and it has hit, he says, the Protestant Church more than the Catholic. The Catholic Church took it as one of the great calamities like earthquake and pestilence that may come at any time, and busied itself caring for the individual souls of its communicants. Protestantism had become more and more the expression of a belief in the power of the gospel to transform human society. Then the War came and the fair dreams vanished. All the illusions faded and there was nothing left but a broken world, humanity not only physically wounded unto death but filled also with deadly hatred. Dr. Luccock shows how the literature of the period reflects the cynicism, loss of faith and even despair of the writers of contemporary prose and poetry. As the Church had been unable to prevent the War or even to keep the conflict within decent limits of estrangement, so it has not been able to revive again in the people their faith in the Church or in its gospel.

Of course the last years have seen the Church doing repentance in sack cloth and ashes on account of her War course, but the public may be forgiven if it refuses to believe in the genuineness of this repentance until the test of actual experience comes.

4. There are two essential interests that are vital to the strength of the historic church. It must be built on truth and must keep the unity of the spirit. Of the two, the Catholic Church has striven for unity, the Protestant Church lifts truth to the highest place. As a result, the Catholic Church has become one world-wide institution speaking with the voice of irresistible authority. Protestantism has not only produced national churches, but presents also the spectacle of hundreds of denominations in one and the same country. When the Catholic hierarchy speaks hundreds of millions listen. Only lately that body called to life the "League of Decency" and sent at once the fear of the Lord into the industry responsible for the salacious movie. The efforts of the Protestant Churches which had long been engaged in the same struggle, had been largely futile. We Protestants have come to see that the freedom of private opinion, so dear to Protestantism, has been carried to undue lengths. The pressure for a unifying of the divided forces of Protestantism is getting stronger every day. We seem to be a

long way from the goal. If we followed the lead of the Anglo-Catholics it would land us in time in the bosom of Romanism. But outside of the Episcopal Church, such a development is not one of the things to be feared. The principle that ought to lead us is the one many hundreds of years ago expressed by a great church leader and long a favorite in our Church: "In necessariis unitas, in dubiis libertas, in omnibus caritas."

### Dein Reich komme!

Die Reichsgottesidee nimmt eine zentrale Bedeutung in der Lehre Jesu ein. Er redet vom Reich Gottes hundertneun mal in den Synoptikern (bei Matthäus „Himmelreich“, bei Markus und Lukas „Reich Gottes“). Er versteht darunter bald die inwendige Gottesherrschaft im Herzen der Gläubigen, bald das Kommen des Reiches Gottes in der Endzeit. Im Vaterunser macht er es zum Gegenstand des Gebetes der Gläubigen in der zweiten Bitte. Von dem sichtbaren Kommen des Herrn zur endgültigen (eschatologischen) Aufrichtung des Reiches Gottes redet das Neue Testament dreihundert mal. In vielen Stellen der Reden Jesu wird das Kommen des Reiches Gottes als bald bevorstehend geschildert. Auch Paulus hatte diese eschatologische Einstellung. Erst allmählich begann er mit einem „Verziehen“ des Herrn zu rechnen.

In der Folge trat diese Erwartung im Bewußtsein der Christenheit zurück. Man fing an, in der kirchlichen Institution die vorläufige Verwirklichung dieser Hoffnung zu sehen. Doch in Zeiten der Krisis drang der alte Glaube immer wieder durch. Luther freute sich des baldigen Kommens des „lieben jüngsten Tages.“ Erst in der neueren Zeit verblich das Interesse an den „letzten Dingen.“ Eine jahrhundert lange Entwicklung schien die Nutzlosigkeit des eschatologischen Wartens bestätigt zu haben. Die Kirche wandte sich vom Jenseits ab und beschäftigte sich mit dem Diesseits. Sie sah es als ihre Aufgabe an, das Reich Gottes auf dieser Erde aufzurichten. Die dritte Bitte schien diese Wendung zu rechtfertigen. Wenn der Wille Gottes auf Erden mehr und mehr geschah, so war dies das Kommen des Reiches Gottes. Dieser Wille Gottes sollte seine Erfüllung nicht nur im Gehorsam des Einzelnen finden, sondern auch in der gottgefälligen Einrichtung der menschlichen Gesellschaft. Das Christwerden des Einzelnen sollte gestützt werden durch die Verchristlichung des ganzen Lebens in allen seinen Beziehungen: das ist das Programm des „Social Gospel,“ und das war nach den Modernen auch das Programm Jesu, niedergelegt in der Bergpredigt, der „Magna Charta“ seines Erlöserberufs.

In den letzten zwanzig Jahren ist aber wieder eine gewisse Rückläufigkeit wahrzunehmen. Die Liberalen meinten mit ihrer

Diesseitswendung sich auf Jesus berufen zu können. Da kam A. Schweizer und unternahm es in seinem Buch „Auf der Suche nach dem historischen Jesus“ zu zeigen, daß Jesus ganz und gar eschatologisch eingestellt sei. Seine gänzliche Interesselosigkeit an den Dingen dieser Welt — was wir Zivilisation nennen —, seine Gleichgültigkeit gegen eine Neuordnung der menschlichen Gesellschaft erkläre sich aus seinem Glauben an die unmittelbar bevorstehende Errichtung des Messiasreiches. Dieser Glaube gehört für uns zu den Dingen der Vergangenheit. Doch wir verehren in Jesu die Verkörperung des Geistes der Liebe. Wer in Wahrheit liebt, gehört zu ihm, denn das Sittliche ist das Wesen der Religion.

Ganz kürzlich lasen wir einen Aufsatz von Professor Stuber („Colgate-Rochester Divinity School“), dessen Verfasser noch weiter zu gehen scheint. Nach ihm erwartet Jesus das Ende innerhalb derselben Generation. Er hat gar nicht an eine organisierte Kirche gedacht, oder an eine Missionierung der Heidentwelt. Wir haben an ihm bloß den, der den Glauben an Gott und die Liebe zu den Menschen vorbildlich zu seinem Eigentum macht. Im Uebrigen müssen wir den Weg zum Heil selber finden, unser Neues Testament selber schreiben, ein Evangelium für eine neue Welt. Wir schauen voraus auf ein goldenes Zeitalter; in dem die Menschen sich freudig dem Reich Gottes unterwerfen und Friede und Freundschaft herrschen zwischen den Völkern.

Wie verschieden von diesen Träumen die Theologie eines Barth! Er setzt die Eschatologie wieder auf den Leuchter. Die totgeglaubte Lehre von den „Letzten Dingen“ aufersteht zur Vor- und Alleinherrschaft. „Christentum, das nicht ganz und gar und restlos Eschatologie ist, hat mit Christus ganz und gar und restlos nichts zu tun.“\* Es geht um nichts anders als um die letzten Dinge (E. Brunner).

Das ganze Neue Testament ist endgeschichtlich orientiert. Die Eschatologie wird nunmehr statt eines Nachtrages nach dem Eigentlich-zu-Sagenden zum eigentlichen Thema selbst, zum maß- und zielgebenden Grunddatum. „Eine Bereitschaft für letzte Fragen und Antworten, ein Warten und Eilen letzten Entscheidungen entgegen, ein Lauschen auf den Ton der letzten Posaune — die von der Wahrheit Kunde gibt, die jenseits der Gräber ist: das ist die Gotteserkenntnis, die als Abschluß und Inbegriff des Alten Testaments im Neuen ans Licht tritt.“ Und das Heil ist *nahe*. Es ist in der Ewigkeit schon enthalten, und heranbrechend und immer näher kommend bedrängt es jeden unsrer Augenblicke, bereit zur Offenbarung in der letzten Zeit (1. Petri 1, 3—5): so „steht der Richter vor der Tür“ (Jak. 5, 9).

\* Siehe Petermanns Aufsatz in der Märznummer des „Theologischen Magazins“ 1932, Seite 106 ff.

Klaffender könnte den Unterschied zwischen Barthischer und moderner Anschauung nicht wohl sichtbar gemacht werden. Wo nun stehen wir? Es liegt auf der Hand, daß wir fern sind von den optimistischen Träumen eines Stuber, das einem goldenen Zeitalter entgegensteht, durch menschliches Streben hervorgebracht. Seit dem Weltkrieg gehört eine solche Ansicht zum alten Eisen. Mit Barth erkennen wir in den letzten Dingen die Vollendung des christlichen Glaubens. Sie zum Grunddatum desselben zu machen ist eine Uebertreibung. Grunddatum ist das offenbarte und zugängliche Heil in Christo. Wir beschäftigen uns mit der Gegenwart hauptsächlich, mit der Zukunft erst in zweiter Linie.

Das Reich Gottes können wir selbst nicht bringen. Für dasselbe aber uns bereiten und andern dafür die Augen und das Interesse auf tun, sollen wir, und können wir, denn Jesus selbst sagt, es gibt ein Reich Gottes in uns, und warum heißt er uns beten um das Kommen des Reiches Gottes?! Daß wir die eigentlichen letzten Dinge, Weltgericht, Auferweckung, Erneuerung der Schöpfung nicht machen können, ist selbstverständlich. Zu gegebener Zeit von diesen Dingen zu reden, ist angemessen; sie in den Mittelpunkt der Verkündigung zu rücken, ist ein Unterfangen, das sich bald als unzulänglich herausstellt. Es würde zum Adventismus führen.

# The Christian World

## Is Liberalism Bankrupt?

It is the vogue just now to write the obituary of liberalism. What those who officiate at its funeral mean by liberalism is not always clear. The term is an elastic one and can be made to signify whatever the polemicist may at the moment desire it to mean. He is in an argument, or is descanting upon the failure of modern civilization and needs a foil, a whipping boy. Liberalism is close at hand and satisfies his need. So he thrusts at it as a raw recruit lunges at a dummy in bayonet practice. Liberalism is charged with all sorts of guilty responsibility for the chaos of the times. Politically, it is held to be the creator and supporter of capitalism, of *laissez faire*. Ethically, it is held accountable for the breakdown of social and private morality. Religiously, it is the *bete noir* of Barthianism, of Buchmanism, of Reinhold Niebuhr's radicalism, no less than of its traditional foe, fundamentalism.

The most important fact about the present mood is that it is liberals themselves who are most vehement in their denunciation of liberalism. They declare that liberalism in religion is superficial, romantic, sentimental, rationalistic, optimistic, unrealistic and futile, and that it is now disintegrating. It is being superseded, they say, by a form of thought that has depth, that is realistic, that deals with the facts of human nature and of society and of history without illusions. And when such realistic dealing with facts discovers to these liberals the persistent reality of human sin, the everlasting dependence of man upon a transcendent God, the necessity of revelation, and the validity of the doctrine of grace, they turn in disillusionment upon liberalism itself and denounce it for having denied them these "comfortable" articles of faith during the past generation. Perhaps it is inevitable that some liberals should react in this way, but those liberals who have clung throughout the years to these orthodox concepts, despite a temporary paucity of apologetic support, find it difficult to share in the penalizing of liberalism which is now the theological fashion.

The current tirade against liberalism is actuated by a misconception of liberalism. It is assumed that liberalism is a system, a thought structure, a more or less distinct body of doctrines, standing over against the subject matter of the older orthodoxy. If that is what liberalism is, it deserves the castigation which it is today receiving, for we have long passed the place where any body of doctrines can be set up as the final and adequate and absolute truth. But liberalism never made any such claim for itself. On the contrary, it distinctly repudiated such a claim and made that claim the object of its own attack upon orthodoxy. The difference between orthodoxy and liberalism was not a difference in doctrinal subject matter; it was (and is)

a difference in the method of arriving at true beliefs, and of changing one's beliefs. That method is the method of free inquiry, unencumbered by deference to certain static norms of truth which are held to be authoritative because they came into human history as a deposit from the outside. A man is not liberal because he believes certain things or disbelieves certain things. He is liberal if he follows the scriptural injunction to prove all things and hold fast that which is true and good.

The fundamentalist has no such misconception of liberalism. He sees clearly what it is, and opposes the method of liberalism just because it is at variance with his own method. His method starts with certain relatively fixed or "given" conceptions of the Bible, of Christ, of God, of man, of the primitive church, and behind them the fundamentalist will not go; they are sacrosanct; they are authoritative; they are God-given; they must not be made the subject-matter of free inquiry because free inquiry presupposes a possible explanation in accordance with the laws of historic continuity, or cause and effect, or social psychology, or others laws by which human reason deals with phenomena. The fundamentalist sees clearly that any concession to the method of liberalism imperils the kind of authority which is the basis of his entire system.

Liberalism arose in modern Christianity as the expression of revolt against authoritarianism. It was not an expression of a new body of doctrine or a revolt against the subject matter of orthodox doctrines as such. It presupposed no specific outcome as to particular beliefs; its faith was anchored in its *method*, which is conceived as no merely presumptuous human device but as the divinely ordained procedure by which God made it possible for man to attain knowledge and to grow therein. No doubt early liberalism unduly narrowed its method of inquiry, as the special sciences had done, and shut out from the field of its operation certain areas of reality, but it held within itself the corrective of its own error, as we now perceive. To demand that the application of the method of free inquiry should reach at once a final and adequate body of knowledge, and to condemn it because it did not do so, is unreasonable. It could not have done so. It began cautiously. Its results were at first scanty. As we look back to the opening decade of this century the theological system which liberalism was able to project seems thin and superficial, lacking in depth and in power. Much that present day anti-liberalism charges against it is justified, but the charge that liberalism itself is to blame is not justified.

The fact is that the faults of liberalism are the faults of its youth. It came upon a scene that was thickly overgrown with doctrines rooted in authoritarianism. The whole field had to be cleared. That is, every doctrine had to be challenged by the spirit of free inquiry and called upon to give an account of itself in terms of a continuous process of history. It could not be left standing on its unsupported claim to have come into history from the outside. If it came from outside it must bring proof of its claim which would satisfy the spirit of free inquiry in its most general and generous interpretation.

Following such a method, it was inevitable that the first effects of liberalism would be negative with respect to much of the subject matter of the Christian tradition. It was inevitable that it would frequently throw out the baby with the bath. Inevitable that it would attach too great importance to the first grains of truth which free inquiry was able to discover and authenticate; that it would invest its doctrine of evolution with undue optimism; that it would overlook great chunks of reality for which it could not at once find an explanation, and would even deny their reality. All this is freely conceded. Liberalism was young. It was trying to be honest, and its honesty was the honesty of all adolescence. But it was growing—that is the important fact which its critics ignore. Liberalism was not a static thing, not then, nor is it now. It still grows. It criticizes itself; it is dissatisfied with its past attainments; it pushes forward to new frontiers and downward to new depths of experience and reality. But its critics, in so far as they are effective critics, are able to see its faults because they are themselves liberals. They have no right to set up some other standard—call it “radicalism,” or “neo-orthodoxy” or “realism” or what not—and as from a hostile camp throw bombs into the camp of liberalism. It is liberalism which has made “radicalism” and “neo-orthodoxy” and “realism” possible—they *are* liberalism in its present stage.

Therefore the current fad of talking about the bankruptcy of liberalism brings confusion into the thinking of our day. Probably Mr. Niebuhr is the most conspicuous offender among American writers in this respect. His use of liberalism as a whipping boy derogates from the effectiveness of his terrific attack upon the insufficiency of our Christian strategy in human society. For Mr. Niebuhr is himself a great liberal. He can talk all he pleases about being increasingly radical in social matters and increasingly conservative in religion, but he is unjust to himself when he dissociates himself from “the liberal viewpoint.” What he calls his religious conservatism is in reality his true liberalism. He has reached certain convictions upon, let us say, sin and grace which he thinks are more akin to traditional orthodoxy than to the views of many liberals. But he has reached those convictions because he is himself a genuine liberal. He could not have reached them through authoritarianism—they would not be the same convictions had he not arrived at them through the method of free inquiry. It is unfair to kick down the ladder by which he has climbed to his present outlook. To do so is to play into the hands of reactionism and to create the illusion that, after all, authoritarian fundamentalism has the key to reality. It is unfair to fundamentalism so to deceive it, and it is a distinct disservice to all Christian endeavor. Mr. Niebuhr’s discovery of sin and grace is not a reversion to the past; it is not a revival of authoritarianism; it is a positive achievement of liberalism and as such it marks a new advance for Christian thought and practice.

Especially in circles devoted to the theology of Karl Barth do we hear constantly about the bankruptcy of liberalism. Barth was at the

first himself an avowed liberal. He became dissatisfied with the content of liberal thought and found himself, as a pastor and preacher, emphasizing other elements of the Christian tradition, especially the majesty and transcendence of God, together with the method of God's operation in human experience through crises or catastrophes, and always on His own initiative as opposed to human seeking and human merit. We do not venture to suggest that Barth reached his position by the method of liberalism, but his followers are emphatic in their denial that he reached it by a revival of authoritarianism. He accepts the results of the higher criticism of the scriptures and of modern science in general. Barth's intellectual method (dialectic) is obscure, and to characterize it is not relevant to our present purpose. The point is that the Barthian movement takes delight in casting odium upon liberalism and pointing to its bankruptcy. Here, for example, is a newspaper dispatch from the Oberlin, Ohio, meeting of the Congregational-Christian National Council in session as these words are being written:

The bankruptcy of liberalism in theology was pointed out in the seminar on current theological questions this morning as one cause of church attendance decline. This seminar is led by Dr. Douglas Horton, pastor of the United Church of Hyde Park, Chicago. Dr. Horton said that the theology of Karl Barth of Germany, "if liberalized, would make the faith of a modern man."

This is a particularly neat illustration of the point we are stressing, namely, that it is liberalism which decries liberalism. In the same breath liberalism is here declared bankrupt and Barthianism is hailed as the deliverer of the modern church, but Barthianism must be "liberalized"! Could any tribute to liberalism be more perfect?

What is meant by "liberalizing" Barthianism? We do not pretend to know what Dr. Horton meant (assuming, of course, that the dispatch accurately quotes him), but the only meaning which such words convey is that the method of reaching and supporting the Barthian position must be the method of liberalism, that is, the method of free inquiry. This is not the method which Barth himself now follows. He repudiates it vehemently. His method is highly rationalistic, subjective and non-scientific. That is to say, it is illiberal. His position is therefore essentially incommunicable to other minds. His disciples accept his position—as we suspect he himself does—more as a satisfaction of theological nostalgia than as a positive achievement of free inquiry.

But Barthianism must be liberalized, say its advocates, in order to be an acceptable faith. To which we agree. Liberalized by a bankrupt liberalism? No. It must be liberalized by submitting itself to the method of liberalism, which is the ineluctable spirit of free inquiry. Can this be done? One cannot know until one sets out anew on a realistic reexamination of the problem. Perhaps Professor Wieman has something to say to us on the point. He believes in God, and in a God who seems to act in much the same way that Barth's God acts. Indeed, if we take the two conceptions of God in terms of their actual

function in human life there is nothing—strictly, nothing—that Barth's God does with man and for man which Wieman's God does not do. Wieman's God, to put the matter roughly, is just as Calvinistic as is Barth's God. What then is the difference? The difference is that Wieman confesses that he arrives at his conception of God through the method of free inquiry, testing the validity of his conception and exploring the character and nature of God by means of this same method of observation and reasoning. That is to say, Wieman's God may be described as Barth's God liberalized—the conception of God desiderated by Dr. Horton and his seminar colleagues at Oberlin.

The Christian Century deplores partisan labels in religion, and consistently refuses to be an organ of any sect or school of thought. It takes no pride in being thought of as "progressive" in any sense which narrows its fellowship with all Christians or confines its influence to a mere party. It cherishes the principle of catholicity as a Christian virtue not to be violated or held lightly, and earnestly desires to exemplify it. Such limitations as may be put upon its exercise of this principle must be put on by others, not by The Christian Century. And we hold that the principle of liberalism, when rightly understood, is not a party slogan, but the only intellectual basis upon which an enduring catholicity may be erected.

At this moment of great confusion, of intellectual and moral bafflement and widespread despair, when men's hearts turn easily to many forms of magic and mysticism and subjectivity, seeking emotional rest, it is profoundly sad to find intellectual leaders who are the heirs of the liberal tradition and whose liberalism makes them the prophets they are, renouncing their spiritual mother and pouring odium upon her head. In this time, of all times, such men are called upon to rally their fellows with assurances that the liberalism which has opened our eyes to see the realities of modern civilization as no previous generation has discerned them, is also ordained of God as the best guide to point the way to that kingdom which, on the divine side, he is himself preparing for those who love him not only with all their heart, but with all their mind.

*Christian Century.*

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### The Merger Synod

This is one of the most significant months in the history of our denomination. When the next issue of the MESSENGER comes into the hands of our readers, the Reformed Church in the United States will have passed into history and a new denomination will have been born—a denomination which we hope will be greater and better than either of its constituent elements have ever been in all its glorious past. It is emphatically a time for much prayer, for serious thinking, for deepened consecration, for clear spiritual vision, and the determination to cultivate a double portion of earnestness, patience and good will.

It is not too much to say that the Reformed Church has never been provincial or parochial; it has had a reputation for broad-mindedness

and large-heartedness. From the days of Zwingli, the pastors and people of our Church have shown exceptional ability to "play the game" with the brethren of other communions, and there have been few evidences of narrow sectarianism to stain the record of the years.

Henceforth, however, we are to be subjected to a more severe test, and we have the confidence to believe that the spirit of brotherliness will continue to prevail. The merger which is scheduled to take place June 26-27 in Cleveland, Ohio, is assuredly a real adventure of faith. It is one of the finest illustrations of mutual confidence on the pages of Church history. We know no other instance in which two historic communions have come together in organic union before the adoption of a constitution and by-laws or agreement on a detailed creedal statement. For some years to come—we do not know how many—until a constitution shall finally be adopted, the fundamental law of the Evangelical and Reformed Church will be the Plan of Union, which has been almost unanimously adopted by the two fellowships. As all our people should become increasingly familiar with this brief but important document, we are publishing it again in this Merger Number. Every loyal member should study it carefully.

The thought has been expressed by some that the Commission on Union has planned everything in advance for the Cleveland meeting; that all the details have been "cut and dried"; and that the delegates to the new Synod will have little chance to be anything but "rubber stamps," practically compelled to ratify what has already been arranged. Such an idea, of course, is not really correct. Within the limits prescribed by the Plan of Union, the delegates will have full authority to take such action as will promote both the solidarity and the general welfare of the new denomination, and make it an increasing force for good in the upbuilding of the Kingdom of God. They can elect as officers of the new Church whomsoever they may choose, and they have it within their power to lay far-reaching plans for the future.

One of the first duties undoubtedly will be to see to the appointment of a competent and representative Commission to prepare the constitution of the Evangelical and Reformed Church. When their work is submitted to a succeeding Synod it will have to be transmitted to the Classes and Districts for revision and adoption. How long all this will require depends in part on the frequency with which General Synod shall meet, and in part on "the will to agree" in finding a common ground that will reconcile past differences in operation.

Whether a Commission will also be appointed at this time to prepare a new Hymnal and Order of Worship for the united Church is a matter for the Synod at Cleveland to decide. Many inquiries have already reached this office, for example, as to the probable length of time that will be required to secure the adoption of a new Hymnal. A number of congregations have on hand many soiled books and they want to know whether they are justified in waiting for the new Hymnal to be issued by the united Church, or whether it would be wiser for them to secure additional copies of the present Hymnals. Our answer to that query is that even if a Commission is appointed now to prepare

the Hymnal and Service Book—and we are convinced such a Commission should be appointed—past experience would indicate that it may require no less than eight or ten years before such a book could be finally approved by the General Synod.

It would be timely also for the new Synod to take some forward-looking actions with reference to the great moral and social problems of this difficult time; but to what extent the Synod will be willing to give attention to such matters cannot be foreseen. It is highly probable that the present Boards of both communions will be encouraged and instructed to combine as soon as this can legally be done, with due regard to the large interests involved.

All in all, the few days spent in Cleveland should be intensely interesting and the actions there taken will surely be fraught with destiny. Shall we not all join fervently in the prayer that these deliberations may be so guided by the Holy Spirit that the will of God may be done and the cause of Christ truly advanced?

*Reformed Church Messenger.*

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### A Lutheran Liturgical Movement

BY E. SINCLAIR HERTELL

*Member of the Editorial Staff of News-Week*

Eight years ago a number of prominent clergymen and laymen of the Missouri Synod of the Lutheran Church in this country organized the Liturgical Society of St. James. The purpose of this society is to stimulate interest in the study of Lutheran liturgics in their purest form and to seek to restore them to general use in the congregations in this country.

The society has been working quietly but effectively for these several years, and last September it held its first Liturgical Conference in the magnificent Trinity Lutheran Church, in Detroit. The conference was exceptionally well attended, and the lectures on liturgics were admirably illustrated by several services held in the church in which the members of the society participated. Choral Eucharist, Solemn Vespers, and some of the minor offices were all celebrated in the best Lutheran tradition that the people attending the conference could see the suggestions made in the lectures carried out in a practical manner. A similar conference will be held in Cleveland this spring. After its conference in Detroit the society published some of the lectures in the first issue of its official magazine, *Pro Ecclesia Lutherana*.<sup>1</sup> This issue gives a clear and painstaking picture of the aims of the society.

The Society of St. James proposed to restore to the Lutheran churches in this country the rites and ceremonies which were common in the Lutheran Church in the sixteenth century when they were in their purest forms. No attempt is being made to imitate either Anglo- or Roman Catholicism, and nothing is approved which has not the complete sanction of the best Lutheran tradition. Of course,

<sup>1</sup> Liturgical Society of St. James, 713 Garden Street, Hoboken, New Jersey.

Lutheran churches have always remained faithful to their doctrinal heritage. It is only in their liturgical practices that they have departed from the historic rites. It must also be remembered that not all Lutheran churches in America have fallen away, but I think it is equally true that the large majority of them have done so. Scandinavian Lutherans, both in Europe and in America, have retained far more fully the ceremonial of the sixteenth century. In New York, for example, there is a Swedish Lutheran church which announces a *Hoejmaessa*, or High Mass, and it is the custom among these people to say that their minister "masses" when he celebrates the Communion Office, a term, by the way, which I do not think has any parallel in either the Church of Rome or the Church of England.

But, aside from the Scandinavians, the Lutherans in America have become more and more careless about their ritual. As one of the speakers at Detroit said: "Two extremes are calling us: American sectarian worship, and the old-time liturgical Lutheranism of the sixteenth century. The former invites us to cast aside the distinctive forms of worship that have survived the great Liturgical deterioration of a century or so ago, and to accept an Americanized, Puritanico-subjective worship. The latter would tell us that we are conservative in doctrine; that we do not hesitate to hark back to Luther's day for purity of doctrine, so why not go back to the same age for liturgical purity?"

Martin Luther, a good deal of nonsense to the contrary, was no out-and-out Protestant when it came to matters of ritual. In this he differed from practically all other reformers. Luther said, in effect, that traditional forms of worship have a great value in them. If an abuse has crept in here and there it is easy to root out the abuse without throwing away the whole thing. Other reformers did not think this way. All rites and ceremonies to them were abominations and works of the devil because they were associated with the old order from which these reformers had revolted. Most of the reformers were destroyers; Luther was a purifier. Indeed, so fanatical were some of these men in their bitter hatred toward all liturgies that they have been well called *deformers* instead of *reformers*. All this is very important and should be kept in mind if the aims of the Society of St. James are to be seen in their proper historical perspective. Carlstadt and Zwilling threw all liturgies out of Wittenberg. When Luther returned to the city he restored a great deal that had been abandoned. The Mass was again celebrated properly, though of course it was purged of its objectionable characteristics. Elevation was again practised, and correct ceremonial once more was seen during the services. Even prayers for the dead were again recited, but no priest was allowed to accept any alms for the recitation of such prayers.

"Our fathers have laid the doctrinal foundation," said one of the essayists at the Detroit conference, "and have purged our Church of Roman and Reformed errors. It remains for us to take up the task of our forefathers and continue the work of purging Lutheranism of accretions that have attached themselves to it. Our forefathers brought

Lutheranism back to a conservative doctrinal basis. Our work is to bring her back to conservative forms of worship."

What, then, do the members of the Society of St. James wish to restore to the Lutheran worship in America? First, they desire a beautiful chancel and a rubrical altar. They do not want a Communion table, but an altar, because an altar stresses their doctrine of the Real Presence as against a theoretical presence. They want to see the altar adorned with a crucifix, candles, and flowers. Their taste in music is very conservative and may be said to be entirely Gregorian. They dislike "pretty pietistic German chants of the sixteenth century, and the Anglican barred 'singles' and 'doubles'" almost as much as they abhor "chromatic progressions" and the chants that "the basses and tenors love to sing." They wish to have the Holy Communion offered more frequently, though they are careful to add that it is a service which symbolizes God's gift to man and not man's offering to God. The first issue of *Pro Ecclesia Lutherana* lists the various types of Holy Communion services which are in the approved Lutheran tradition. It may be interesting to quote from one of these services, and I offer no excuse for quoting from the most elaborate one which is "Solemn Choral Eucharist or Solemn High Mass." This service "calls for Celebrant, Deacon, Sub-Deacon, Master of Ceremonies, two Acolytes, a Thurifer, a Book Boy, two to eight Torch Bearers and a full ceremonial. All parts of the service will be choral, and there will be lights and incense. The Celebrant and Deacon, at least, must be clergymen." The other services, which are fully discussed and described liturgically, are Matins and Vespers. Simple Matins is read; Choral Matins is sung.

Vespers, according to the best form, should be solemnly sung on Sundays and festivals. I may again quote for this service: "The office lights are used. The officiant may wear a cope. On festivals there may be four to six assistants acting as cantors. On ordinary Sundays the officiant and two assistants are all that are required. There will, in either case, be a Master of Ceremonies, a Thurifer, and two Acolytes. At the *Magnificat* the Torch Bearers will stand in line with the horns of the altar. Incense is always used at Solemn Vespers. The appointed psalms are always sung." The society urges the proper observance of the saints' days in the calendar, many of which are often ignored by the average Lutheran congregation. The historic vestments of the Mass are to be worn, as one may judge from the directions for the Solemn High Mass and Solemn Vespers, and the Choir and Acolytes are to be properly vested also. The processional crucifix is to be borne in procession, and the Crucifer is to be flanked by Torch Bearers. Surplice and stole are suggested to replace the customary black Geneva gown at Matins and Vespers.

*Living Church.*

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### The Council for Social Action

No action taken by any Council in recent years compares with the action of the Council at Oberlin, on the afternoon of Monday, June 25, in adopting by an almost unanimous vote the report of a

committee, which had labored indefatigably to draft a resolution that would be both adequate and acceptable in establishing a forward move, such as Dr. Holt had proposed, in the development of a *social department* that would make the social ministry of the Congregational and Christian churches a *major task* comparable to the organization and work of the *great missionary and benevolent societies*. By next week time will have afforded fuller opportunity to discuss the immense significance of this forward step. Meanwhile we present the text of the resolution setting up the Council for Social Action—a document so well and carefully drawn that it passed without the amendment of a single line.—*Editorial Note by Dr. Gilroy.*

Stirred by the deep need of humanity for justice, security, and spiritual freedom and growth, aware of the urgent demand within our churches for action to match our gospel, and clearly persuaded that the *Gospel of Jesus* can be the *solvent of social as of all other problems*, we hereby vote:

That the General Council create the *Council for Social Action* of the Congregational and Christian Churches of the United States of America.

That the purposes of this Council for Social Action shall be to help the churches to make the Christian gospel *more effective* in society, national and world-wide, through *research, education, and action*, in cooperation with the Home and Foreign Boards, Conferences and Associations, and local churches. It is proposed that the Council shall increasingly cooperate with the Federal Council of Churches in the creation of a program which shall be genuinely interdenominational. In its *research*, the Council will aim to be impartial, its only bias being that of the Christian view of life; its *educational* efforts will be directed primarily toward the local churches, but will also envisage the cultivation of public opinion; in *action*, the Council may, on occasion, intercede directly in specific situations.

That the membership of this Council shall be eighteen in number, to be elected by ballot in classes of six, one class to serve two years, a second class to serve four years, a third class to serve six years, and subsequent classes to be elected by ballot at the biennial meetings of the General Council for six-year terms.

That the eighteen members of the Council for Social Action shall be *ex-officio* members of the Commission on Missions, giving the Council for Social Action a standing similar to that of the American Board of Commissioners for Foreign Missions and of the Home Boards.

That pending the report of the Strategy Committee at the next meeting of the General Council, the Council for Social Action be financed through the budget of the Congregational Education Society, with the understanding that the Commission on Missions will allocate to the Congregational Education Society a percentage of apportionment funds which, including the \$15,000 now appropriated for the work of the Department of Social Relations, is aimed to produce a total of

approximately \$60,000 annually, this arrangement to take effect not later than Jan. 1, 1935.

That the Congregational Education Society be requested to consider the Council for Social Action as a close working partner in the common task of education on Christian social issues, the details of this cooperation to be worked out by consultation between the Congregational Education Society and the Council for Social Action.

That the work of the Commission on Race Relations, the Commission on International Relations, the Commission on Citizenship, and the Commission on Social Relations, be taken over as rapidly as possible by the Council for Social Action, with whatever adaptation in organization and personnel the Council for Social Action and these four Commissions shall mutually agree upon as best designed to promote the end thus served by these Commissions.

That in launching this Council for Social Action we envisage a new kind of churchmanship which, enlisting the volunteer services of a group of eighteen outstanding men and women of social vision, wisdom and Christian purpose, and commanding the services of five or six strong leaders in the fields of international relations, race relations, and economic statesmanship, will carry the campaign of education and action based on careful research out among our entire constituency at home and abroad. Believing that the Church will find itself as it loses itself in the struggle to achieve a warless, just, and brotherly world, we launch this venture, dedicating ourselves to unremitting work for a day in which all men find peace, security and abundant life.

By the Committee on the "Holt Proposal."  
*The Christian Leader.*

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### The Church and Social Problems

In connection with the Northern Baptist Convention which met in May in Rochester, N. Y., one of the most eminent Baptists in the world, Hon. Charles Evans Hughes, Chief Justice of the Supreme Court, sent a message which takes a position of such commanding importance that we feel it should be most carefully studied. It is as follows: "The Convention meets at a time when the thoughts of the people throughout the country are centered upon social and economic problems of grave importance. There is no lack of social and political agencies to deal with these questions, which inevitably give rise to serious controversies between different schools of political and economic thought. *I see no advantage to the Church in entering into the domain of these controversies. The Church has a far higher mission and cannot afford to impair its supremely important function of nourishing the spiritual forces of our people.* Behind all plans of social improvement, behind all disputes as to economic and political needs, and essential to real progress in the great enterprise of the Republic, is the sense of moral responsibility in the individual citizen. No scheme of laws can take the place of self-discipline and the culture of the spirit of man.

"The task of aiding in that discipline and culture must be performed in the atmosphere of liberty. With the expansion of knowledge, and with the unprecedented facilities for the spread of information, there is little prospect of success in the employment by the Church of mere authoritarian methods. The part of my ecclesiastical inheritance that I most prize, as a member of the great body which this Convention represents, is the tradition established by our forbears, despite severe persecution, of *religious liberty*—then their distinctive tenet, now an article of our national faith cherished by all our people. The zeal of those preeminent leaders found its motive power in their conception of the dignity, the inalienable right, and the responsibility of the individual soul. It is the mission of the Church constantly to vivify and re-enforce that conception, which is the essence of the teaching of the Master. In this way, there may be inculcated that spirit of reasonableness which makes keen the sense of fellowship and brotherhood, which underlies both domestic peace and international good will, and without which all devices for social betterment will be but mocking futilities. I trust that the Churches will realize that their highest privilege lies in this field of *spiritual culture*, making each religious assembly *a power-house for the diffusion of the currents of sympathy and understanding*. In this quiet but persistent endeavor, the Churches will justify themselves anew in a difficult age, and in a struggle with the forces of evil—a struggle not less keen because of the absence of intolerance and truculence—the victories of faith may again be won."

In the *Presbyterian Banner* of June 21, the venerable editor, Dr. James H. Snowden, writes in somewhat similar vein in discussing "The Socialist Party and Platform," saying that the Party is "all at sea" as to what should be done to reconstruct the social order according to their theory, and "they are not at all agreed as to what their theory is and what it requires." Dr. Snowden goes on to say: "The confusion of the Socialists serves to emphasize the unwisdom of those who want our religious bodies in their annual assemblies and conventions to discuss and adopt means and patterns of a better social order. Fault already is found in some quarters with the Northern Baptist Convention that it concerned and almost confined itself with petty matters of ecclesiastical policy and settled and said practically nothing about the confusion of the social order and the political world in general. Some liberal newspapers and critics treat these ecclesiastical meetings and programs with contempt and pour ridicule upon them. But when we look at the Socialist Party's meeting and outcome, or when we look at any political party with its platforms, or even at meetings of economists and industrialists and see how confused they are on these matters, we are thankful that these great religious gatherings *stick to their own proper business and programs, and keep out of the swamp and sea of settling the social order*. Jesus in all His teaching said little on these matters, and we do well to follow Him."

Is the position thus taken by Justice Hughes and *The Presbyterian Banner* the right attitude in a time of confusion like this? Should our religious leaders and assemblies steer clear of all controversial ques-

tions on matters of social justice? Do such questions not belong to the "proper business" of the Church? For the best answer of not over 300 words received by the Editor by Aug. 1, the MESSENGER will give a valuable prize. It is a question of such outstanding importance that we hope both ministers and laymen may participate in this discussion.

*Reformed Church Messenger.*

### **The Legion of Decency**

BY HUMPHREY DESMOND

*Editor of the (Roman) "Catholic Citizen"*

The Legion of Decency crusade which the (Roman) Catholic Church under the guidance of the hierarchy has launched against indecency in motion pictures is the most thoroughly organized effort ever made to save the movies for the good, wholesome entertainment and educational advantages they should afford by ridding them of the salaciousness and vulgarity that has made them a grave menace to youth, to home life, to country, to good morals, and to religion. The crusade seeks to accomplish its purpose without harming the industry and without penalizing those producers who heed the warning and turn out clean pictures. It is directed solely against the producers and exhibitors of indecency, obscenity, and vulgarity who turn a deaf ear to protests.

"The only way to bring those who are responsible for the filthy flood that sweeps from Hollywood all over the country to their senses is to hit their pocketbooks," said the Most Rev. Michael Curley, Archbishop of Baltimore, in a recent address. That is the consensus of opinion of the Catholic hierarchy who have concluded after long and careful study that resolutions of protests which accomplish nothing must be replaced by action, action of heroic proportions running for an indefinite period, if indecency in motion pictures is to be stamped out.

The Legion of Decency crusade originated with and will be carried out under the direction of the entire Catholic hierarchy with the coöperation of 20,000 pastors and a laity numbering 20,000,000. It is proposed to have all Catholic adults and children join the Legion by signing a pledge wherein they promise to avoid indecent movies and persuade others to do likewise. There is nothing to prevent attendance at acceptable motion pictures and to aid in making proper selections lists of approved and condemned films are to be furnished through Catholic publications and societies.

Legion of Decency pledges have been distributed in about twenty or thirty dioceses thus far, but the number grows each week. Cleveland, Detroit, Albany, Omaha, Denver, and Los Angeles are a few of the dioceses in which action has started with pulpit addresses, talks to parochial school children, radio broadcasts, special society and fraternal meetings, Catholic periodical publicity, and the actual signing of pledges by thousands of individuals.

It is too early to point to definite results, but this much can be said: the crusade will have the support of numbers, it will be pursued

vigorously and wherever it is taken up, it will strike at box office receipts, the Achilles' heel of the motion picture producers.

Motion picture interests are, of course, seriously concerned over the movement. Last December, a few weeks after the annual meeting of the bishops, when this action was decided upon, Will Hays called a special meeting in New York which resulted in some improvement in newspaper advertising copy.

In April, delegates to the convention in Los Angeles of the Motion Picture Theatre Owners of America heard their president warn producers that unless indecency and vulgarity were eliminated, the entire industry would be hurt. He cited the Catholic crusade as evidence of what was in store.

A motion picture trade journal recently warned the producers that the Catholic campaign was of heroic size, and it could not be ignored.

An eastern Catholic paper reports that among the producers, Fox, Universal, Columbia, and R. K. O.-Radio are willing to fall in line with the suggested reforms. Paramount is considering, but Metro-Goldwyn-Mayer and Warner Brothers are thus far silent.

In Detroit, after the distribution of 2,000 pledges in a north side parish, the manager of a large neighborhood theater called on the pastor asking what he could or should do to improve film conditions. Leading Detroit dailies have given generous space to reports of the crusade and strong editorial endorsements to the campaign.

In Albany, when the crusade was launched, a letter was sent to all owners of theaters explaining the campaign and stating that there will be no let-up until permanent improvement is noted.

The movement has attracted widespread attention and coöperation not only from Catholics but from all who are interested in bettering motion pictures.

The entire Methodist Episcopal Church of the San Francisco area, consisting of 742 congregations in California, Arizona, Nevada, and Hawaii, has taken action to coöperate with Catholic organizations engaged in this crusade. The action followed decision of seventy Methodist congregations of the Fresno-Glendale district to take part in the campaign.

A thousand Jewish women joined the Legion of Decency in Denver when the campaign was launched there.

Representatives of Methodists and Baptists in Galveston, Texas, are reported to have joined the campaign, and Jewish leaders in New York and elsewhere have commended it.

The Detroit Council of Churches, which represents eighteen Protestant denominations with a membership of approximately 250,000, has sent a request to all ministers asking that "appropriate consideration" be given to the Legion of Decency and that they urge their parishioners to sign the pledge of the Legion.

Without question the crusade has gotten off to a flying start. The measure of its success will be determined by the number who sign the Legion of Decency pledge and live up to it after they have signed it.

*Living Church.*

### A Notable Stand

In his "penitent reparation" to the Unknown Soldier, the Rev. Dr. Harry Emerson Fosdick, of Riverside Church, New York City, has undoubtedly "gone the whole way" in his renunciation of war. Remembering what he said on the occasion of the last world conflict and also what he did in France during the World War, he declared that he will never again, directly or indirectly, sanction another war, and added solemnly, "I'll see you in prison first." Dr. Fosdick's words deserve to be recorded and remembered. They are as follows: "I renounce war because of what it does to our men. I've seen it. I renounce it because of what it forces us to do to the enemy. I renounce it and will not sanction it because of its consequences and the undying hatred it nourishes. I renounce it and never again will I be in another war. I stimulated raiding parties to their murderous tasks. Do you see why I want to make it personal? I lied to the Unknown Soldier about a possible good consequence of the war. There are times I don't want to believe in immortality—the times I want to think that the Unknown Soldier never can realize how fruitless was his effort. The support I gave to war is a deep condemnation upon my soul. . . . The noblest qualities of human life, which could make earth a heaven, make it, in war, a hell. *Men cannot have Christ and war at the same time.* I renounce war."

## Book Review

Reviews when not signed are by the Editor.

NOTE: When ordering books, please mention MAGAZINE.

**The Finality of Jesus Christ**, by *Robert E. Speer*. Fleming H. Revell Company, New York, 1933. 386 pages, \$3.00.

The Laymen's Foreign Missions Inquiry whose results were published in the book entitled "Rethinking Missions," two years ago, aroused a good deal of discussion. Theologically it took an attitude of advanced liberalism. Formerly, it said, the missionaries went out to save the heathen from hellfire; today they go to offer the "abundant life." To our forefathers the non-Christian religions were false; to us they are "inadequate." While the old missionaries tried to convert the heathen to Christianity, we now are ready, *in conjunction with other religionists*, to fight atheism and secularism. "The coming world religion is the New Testament of every faith."

The reception this new view of missions found varied according to the viewpoint of the individual. The Lutherans, of course, rejected it utterly. Of the churches of English and American extraction, the Presbyterians spoke with equal vehemence. Their spokesman may be said to have been Dr. Robert Speer. In the book before us he has now given not so much his own opinion on the matter, but rather a compact record of what the Church of the ages has thought about it, what view of Christianity and of Christ she has held and what was her attitude toward the non-Christian religions, at all times. This historical survey seems to us unanswerable. Speer makes it as clear as the day that Christian missions have at all times represented the faith that Christ, the Son of God, is the Savior of mankind and that all knees will ultimately bow to him. There is not a man in this country, we believe, who knows so much about foreign missions as does Dr. Speer. He quotes an overwhelming amount of authorities and the reader will be equally impressed with the tireless industry that enabled him to bring all these witnesses together, as with the unanimity of their testimony.

In the first chapter Speer seeks to show that the entire faith of the first two Christian centuries represents Jesus as unique and final, the Savior, Son of God, God. Those who today deny the divinity of Christ, he says, must seek him outside the entire evangelical literature. It is wrong to claim that Paul changed the conception of Christ; primitive Christianity held the same view on his person. Those who say that the Church should return from the "Gospel of Christ" to the more pure and primitive "Religion of Jesus," have absolutely no footing in the New Testament record nor in the writings of the early Fathers. The primitive Christian estimate of Jesus was unmistakably

revealed in the early Christian custom of prayer to Jesus, in their view of his death and resurrection.

Owing to this view of Christ the attitude of the early Church to other religions was utterly exclusive. Christianity indeed originated in the Jewish Church. But all it had in common with Judaism was outweighed by its radical and fundamental difference. It superseded and transcended Judaism. In the Church's relation to heathen religions there is not a trace of syncretism, or of a "fellowship of faiths," of "parliaments of religion," or "conferences of religions." Origen admires Plato, but Jesus is not equated by him with other faiths. Platonism, or Gnosticism received no support from the Church of the first two centuries. Why did Christianity win in that period? Because it was not syncretistic, was distinctive and superior, had broken with the world, it had *the* truth about God, man and life.

In chapter III, which deals with the whole sweep of the missionary movement, the writer now documents the fact that the same view of Christ and the same non-syncretistic attitude towards non-Christian religions generated and sustained the expansion of Christianity. This chapter especially brings out the author's minute acquaintance with the history of foreign missions. He quotes Harnack, who says in his "Expansion of Christianity," that "there were no precedents or analogies or parallels for Christ. He was original and unpaired. Christianity made no terms with polytheism at any point." And then Speer goes on to prove this historically. Beginning with Ulflas and St. Patrick, he touches on all the leading missionary characters and periods: Boniface, Francis of Assisi, Raymond Lull, Marco Polo. Some may have made compromises on certain customs with heathenism, but with the sole aim of absorbing all in Christ. The policy of amalgamation always proved its own folly. Its success was only superficial and shortlived. We look into the lives of Schwartz, Carey, Martyn, Alex. Duff. "The idea of continued 'conquest' is fundamental in missions to heathens," he says.

There is no hope in Hinduism, no God in Confucianism. Japanese leaders themselves say that Western scholars put too much stress on the resemblance of Christianity to non-Christian religions.

Finally we are ready for the question, "Can we still hold the primitive view of Christ and what attitude should we take toward non-Christian religions today?" The first part of the question must be answered with yea, emphatically. All of Christianity depends on Christ. In him we have what no other religion has. A Jewish Rabbi (Freehof, of Chicago) says himself: "He is still the comrade of countless lives. No Moslem ever sings, 'Mohammed, lover of my soul', nor does any Jew say of Moses, the Teacher, 'I need thee every hour.'" Abundant tributes are offered on Christ's unique personality, his deity, his incarnation, atonement, and resurrection, culminating in the result that the essential Christ is the historic Jesus, that Jesus is incomparably greater than all others, that in him the supernatural is rational. Jesus is not only an ideal to aspire to; he has cosmic significance. To the believer he and God become one single thought. It is easier

to believe that the evangelists described a fact than that they invented a myth.

How, then shall we approach other religions? The Christian religion is not a racial religion. The others have to make racial contributions (subtlety, sense of law, clarity, depth), not religion. There is not a single element of truth in other religions that is not in the Christian. International conferences on religion, as a rule, today do not recommend controversy, but they furnish not a syllable of support to the idea that those religions were adequate. Use, they say, those fragments of religious truth in other religions as helps to preach the gospel with power and success. Bishop Thoburn, to quote one of the many voices, says, "quit controversy and preach the gospel. Keep your temper but don't avoid plain issues."

The attitude towards other religions varies naturally according to a man's personality and theological position. Parliaments of religion are considered helpful by some; others consider them as harmful, claiming that e. g. the antagonism of heathen leaders and their religious pride became more pronounced after that Chicago parliament.

Should we unite with other faiths in fighting secularism? Hardly, for those Asiatic defenders of secularism, in India e. g., are more akin to the Christian in spirit and program than the forces of organized religion. Many of the finest spirits in India have been driven into secularism by the abuses of their religion.

Do the heathen religions prepare for Christ? They do not, they are all developments in the wrong direction.

Some writers urge that Christ's word about "fulfilling" the law should be more stressed than the desire to destroy. Answer: there is still plenty in heathenism that needs to be destroyed, more of that than what ought to find fulfillment. The "sharing" likewise, demanded by some, is not to be understood as though the heathen could give us what is not in Christianity. But the Church of the East as well as of the West ought to share the riches that are in Christ.

"On Jesus, the rock, the Son of God, the Redeemer, the Church has stood all through the ages," says Speer in closing. "Here it must continue to stand. From this foundation the Church, so long as it is true to its message and its mission, whether at home or abroad, will never remove."

The book is to be highly recommended, not only on account of its stand by the old gospel, but on account of the rich treasures of missionary literature all through the centuries it makes accessible to us. Having the experience of missionary leaders of many generations at his fingers' ends, Speer speaks as one having authority.

**The Church Looks Ahead.** American Protestant Christianity. An Analysis and a Forecast. Edited by *Charles E. Schofield*, New York, The Macmillan Company. 1933, 400 pages.

In this book twenty-one contributors look at the Church from various angles, analyze the difficulties it has to contend with and aim

to show the way they may be surmounted. The contributions are subsumed under three heads: 1. the Mission of the Christian Movement, 2. the Message of the Gospel, 3. the Method of Organized Christianity. In an introductory chapter by the Editor (he is superintendent of a district of the Methodist Episcopal Church in Colorado) we get a very adequate description of the present situation. It is a new world we are living in. The acids of modernity have eaten away in many the old faith. When the conclusions of science, even, are only tentative, how could those of religion be absolute and unchangeable? Religion has failed to cope successfully with the evils that have come from the industrialization of society. Can a faith that originated in an agricultural society be an adequate guide in the complex society of today? The failure of Christianity in the World War has tended to increase the doubt of the validity of its claims and the practicability of its program.

The first article of the first part of the book is on "the Sacraments," by Dr. Joseph M. M. Gray, Methodist minister of Detroit. Dr. Gray is not in favor of the increased emphasis on the sacraments in many churches. It is true, he says, that the sacrament of the altar symbolizes the "presence of Christ" and many do this so successfully that this presence becomes a fact of experience. But this presence is not a material (or spiritual fact) independent from the faith of the recipient. And it is not a real presence simply because Jesus instituted it. In fact, it is rather doubtful whether Jesus did so institute it. That "this do in remembrance of me" is from Paul. And the "breaking of bread" as a regular feature of the church life (in Acts II) doesn't mention the wine. Again, baptism was not instituted by Christ, but by John the Baptist. Jesus acquiesced in it. He certainly did not ordain it as a sacrament. The so-called "Great Commission" (Matt. 28: 18-20) is a later addition. Such deeply spiritual sects as the Quakers or vigorously active groups as the Salvation Army do not use the sacraments.

It was certainly shocking that the World Conference on Faith and Order found it impossible to celebrate the Lord's Supper together. The meal that was to symbolize the unity of Christ's Church was the reason of its breaking apart. The writer does not look with favor on the trend even in the Methodist Church of putting an altar in place of a "table" in the center of the church.

A similar attitude is held by the next writer, Dr. Cole, Methodist minister of Brooklyn, in "Modern Preaching and Worship." The sacramental view, he says, is to make religion God-centered, instead of man-centered. But does sacred material reveal God better than dedicated personality? Preaching is truth and worship and divine revelation through personality. A Methodist church with altar and ritual is to the writer a call backward, a discounting of J. Wesley's departure from the cathedral. The sermon ought to be the climax of the service, everything else should create the atmosphere for the sermon.

Dr. Diffendorfer (Secretary of Foreign Missions of the Methodist Church) reports on the Christian Missionary Enterprise. He is heart-

ily in favor of most of what was said in "Rethinking Missions." To him it would be erroneous to maintain an attitude of hostility to non-Christian faiths. Build, he says, on whatever is good in other faiths. The missionary is to become more and more an adviser rather than a leader. He goes no longer to the "heathen." He sees his main enemy in secularism and ought to be willing to cooperate with other religions against this. He ought to stand for a gospel of brotherliness, in contrast to one of exclusiveness and hate.

Dr. Calkins of the first Congregation Church of Cambridge, Mass. has a fine chapter (the first in the second part of the book) on "Personal Religion." He discovers a very strong trend towards religion in many quarters. The very irreligiousness of modern life has made religion more important to many. "The pace of life has proved too much for the peace of life." There is a striking development of real religion among college youth, he says. Scientific materialism has made for the rebirth of personal religion. The nervously unbalanced are in need of a reorganization of the self and religion is best able to give it. Upon the discovery of an adequate personal religion depends the solution of all other affairs. Our concern is not as to the reality of the historic Christ, or on points of ecclesiasticism and denominationalism. Nor is it in theology although no religion can long endure which does not rest on a thoroughgoing intellectual foundation. But people want to get at the Reality behind religion. They want to know Christ as Paul knew him and experience him as the "power to become children of God." The Church must be organized to meet the demand for inward spiritual certainty and for the possession of inward personal power.

Other articles in the second part of the book are on Christian Ethics, on the Social Gospel, on Internationalism. One that especially appealed to us was on "The Contemporary Note in Theology," by Dr. Edwin Louis of Drew University. Formerly theology depended on revelation, tradition, authority. Still, almost from the beginning Christian teachers were alive to the age in which they lived. They aimed to find in contemporary thought new ways of making intelligible accepted Christian belief. They could not use categories of a later age. Andrew White in his "Warfare of Science with Theology" blames theology for not using knowledge and thought forms of the nineteenth century in medieval and early Protestant periods; or for fighting evolution and later surrendering to it when that was the only way out. It must be admitted that Christian theology was always eager to preserve the old. Nevertheless it has shown a remarkable ability to adjust itself to a changing intellectual outlook without sacrificing its treasures of truth to a materialistic philosophy.

At any rate, today theology works hand in hand with the most exacting biblical scholarship. Christianity responded more readily to science and biblical criticism than to the claims of the social movement. The theologians were too closely articulated with the status quo. Nevertheless when Christ was summing up everything under love of

God and man, we are finding today that he was dealing with fundamental realities.

The battle with psychology is still on. We are benefiting from it in the field of education. We are confident, however, that the attempts of some psychologists to dissolve the objects of religion into mere subjective fantasies will never succeed.

In the third part of the book such matters as Religious Journalism, the Church College, the Country Church, the Church in the City, the Movement toward Unity are discussed.

The book is a mine of valuable information on many fields of Christian thought and activity. Wherever we tested it we found it interesting and helpful. One naturally cannot always go with a writer the whole way. But without a question the many subjects in the volume have all been discussed by men who were experts in the particular field which they cover.

**The Making of the Modern Jew**, by *Milton Steinberg*. The Bobbs Merrill Co., Indianapolis. 1933 & 1934, 317 pages.

The anti-Semitism of Hitler has made the Jewish question a live issue again. Outside of Germany he has found hardly any support for his treatment of the Jews. Germany needs friends badly in her struggle for equality among the nations and he has estranged millions who might otherwise be her friends. His policy has also wrought havoc among the Jews. In Germany the process of assimilation had gone further than in any other country and now the Jews are made to feel that this one way of solving the Jewish question is no solution at all. Can, then, the problem be solved at all? Will the Jew always remain an alien and an outlaw, and what were the reasons that made him such a stumbling block to the Gentile mind? These and similar questions are discussed in this book by a member of the Jewish race. The author speaks out of a fulness of information about the subject, and while we may not agree with all his judgments, he makes it very clear that the Jew became what he is today as a result of his history, that the nations of the world are largely to blame for the things they don't like and can't understand about him.

The Jews, he says, today are in a state of confusion. Some are resentful of their Jewish descent and some are sentimental about it. Some are modern and disregard the Sabbath and some observe it with the strictness of the past. Some are for assimilation and some are for the preservation of their identity. Some are reformed Jews and some orthodox. The average Jew stands between two groups and does not know which way to turn. If we want to understand the character of the contemporary Jew we first have to understand the mystery of the survival of the Jew. To the Christian the tragedy of the Jew finds its source in their rejection of Christ. The Jew himself explains it as a punishment for his breaking of the law.

After the destruction of Jerusalem and the temple, the Jews created a bond of cohesion for themselves in the law, the Torah, whose

main portion was the Pentateuch. Around this they erected a "fence," consisting in a ritual, a code and ways of living which were to protect its moral content. Since to their mind the whole law was divine, it was infallible and immutable; the only way in which its teachers could be original was by writing commentaries on it.

In Spain only, under the protection of the Moslem, did the Jews keep pace with the progress of the Western mind. For them the dark ages began with their expulsion from that country in 1492. "But through all the changes of their history, the Jews maintained, enriched and handed on a great culture." (Reviewer lets this judgment stand although to him this culture does not seem rich nor great.) Next to the Old Testament the Talmud was the chief book to be studied (there are a number of Talmuds, the Babylonian Talmud alone numbers eighteen volumes!). In the productions of commentaries, the subtlety of the teacher often performed the most unexpected stunts, with little benefit to real religion, we think. Still, the tradition, thus developed, guaranteed homogeneity in thought and action to all Jewry.

The Jews believed that they were the chosen people, the favorite children of God. Why, then, had they to suffer so much? First, because they were themselves sinful, had broken the law. Then, through suffering comes betterment. Finally, they carried the burden of their people gladly for they were awaiting the triumph.

The bond of Jewish unity, if we are to sum up, lay in a social pattern, an ethical code and an historic loyalty.

To the outside world it might seem little that the Jews had really only the Talmud and their commentaries. But there were no other objectives among men for the Jew, no other worlds to conquer. He found them in the realm of books and ideas. They worshiped study and scholarship. From his "Jeshivas" (academies) has come a reverence for brilliance and acumen, an insistence upon education, a tendency towards the intellectualism so prevalent among Jews.

All this separateness of Jewish life, this isolation from all influences of the non-Jewish world, came to them not as a matter of choice. It was forced on them by the nations themselves. By oppression and persecution they tried to exterminate them; and when this proved impossible they shut them up in Ghettos (and in the "Pale," the districts in Russia in which they were compelled, or allowed, to live).

As was said above, when the Jews were expelled from Spain darkness settled upon them, their mental life was dissipated, they could only vegetate from now on.

It was hundreds of years later that a great new hope seemed to dawn for Israel. Rationalism ruled in the European world. The age of tolerance made its appearance. Lessing, great friend of the Jews, wrote his "Nathan der Weise." A Jew is the chief character of the drama. The French revolution proclaimed the Jews' emancipation. The "Code Napoleon" introduced it in the lands the great warrior had conquered. It took a long time till the promise of equality before the law was granted everywhere. What was the Jew to do now? In Germany hundreds of thousands availed themselves of the new privileges.

They accepted baptism, or, at least, shed their Jewish ways of living. And now, in 1933-34, Hitler is "turning the clock back."

In the closing chapters the author tries to answer the question as to what course the modern Jew is to pursue. The Reformed Jew, especially strong in America, takes the position that Judaism is a religion. This religion is to be brought up to the standards of modern scholarship, so that between it and e. g. Unitarianism there would be little difference. The old ritual and folkways are to be given up. The Orthodox, on the other hand, are determined to stay put. But how can you expect the young people of America to accept the traditions of a hoary past and an outmoded type of theology?

The author takes a middle course. Judaism is not only a religion. It is also a civilization, a particular culture. In some way this culture, perhaps modernized, is to be maintained. The new hope of Zionism, to find in Jerusalem a place for the study of Hebrew and the rejuvenating of an ancient civilization, may point the way. He is not sure whether assimilation may not after all become again a possibility. But under present circumstances this seems remote. So let us wait and see what Jerusalem can do for the Jew.

We don't think that the study of Hebrew and the Jewish past will solve their difficulties. To us it seems that the New Testament gives the key to the understanding of the Jewish problems. They have "not understood the day of their visitation." They rejected the gospel of Israel's greatest son. They went their own ways, and the hostility of the Christian world confirmed them in their attitude of denial and shut them up in their narrow Jewish seclusion. The Christians have made it hard for them to see their past in this light. We shall have to wait until the Hitlerites and other enemies of the Jews relent. Then assimilation will be more likely to commend itself.

At any rate, the book before us enables us most convincingly to understand the position of the modern Jew, to see that the developments of two millennia have created the modern Jew, his difficulties, his hardships, his uncertainties. It is written in a beautiful style of exceeding clarity, a most estimable product of contemporary scholarship working on an acute problem.

**The Process of Religion.** Essays in honor of *Dean Shailer Mathews*. Edited by *Miles H. Krumbine*. New York, The Macmillan Co. 1933. 266 pages.

Professor Shailer Mathews, for many years Dean of the Divinity School of the University of Chicago, celebrated his seventieth birthday a year ago. Dr. Krumbine (now pastor of a community church in a suburb of Cleveland) got together a number of contributions from friends and colleagues of Dr. Mathews as a kind of birthday present and presents them in this volume. A brief biographical sketch of the Dean, given by his son, precedes the essays of the different writers. Then the series opens with an article by Professor Aubrey on Dr. Mathew's theological position. The dean is not a dogmatic theologian

at all. He always approached religion and theology from the historical and sociological angle, never from the speculative. Religion is to him "a process, not a system of doctrine," as he frequently puts it. On hearing this definition the first time, it may sound absurd; but not wanting to quibble about words, we understand that he means there is development in religion and theology. Moral and religious conceptions change and grow. Believing people, or churches, express their beliefs in creeds. These creeds have the function to clarify the beliefs and to rationalize them to the ones who hold them. But they are never final or of ultimate authority. Time and again as the needs and knowledge of people change, they feel the need of revision. Again, in expressing religious beliefs, it is necessary to use pictorial representations. These pictures are drawn from the life and environment in which people live. If the environment changes essentially, the conceptions of religious things will be modified also. Mathews likes to say that the religious teacher takes his "pattern" (his thought-forms) from the world in which he lives. Saying, God is a father, a king, a judge, means to apply the relations of our human world to cosmic situations. Such pictorial language is always imperfect, it is analogical, not final or absolute.

These considerations also apply to our faith in Jesus. The central thought of Christianity is that God can be met through Jesus. But this represents our attitude, it is not a doctrinal statement. To confess the deity of Christ is to adopt his attitude towards life, not to subscribe to a system. Loyalty to the Savior and to a group which has similar loyalties is the distinguishing attitude of Christians.

According to Mathews we have outgrown many of the old conceptions (the beliefs have changed with the "patterns" found in the present-day world). He sacrifices the stability prized by the conservative to the ready adjustment wanted by the progressive. Doubtless there has been change in the theological and religious world. Mathews thinks if we only stay loyal to Jesus all will be well. That term is however, too vague to give a satisfactory indication of what Jesus is to the Christian and what he will remain in the future.

Shirley Jackson Case, in an article entitled "Whither Historicism in Theology", agrees with Mathews as to creeds and their meaning. They have only a functional value, he says, to express to an age its own conviction. Christian doctrines are not absolute entities but current opinions held by the people at a certain time. They contain what "seems vital at the moment."

One may put over against this the fact that most churches of Protestantism and all of Catholicism recite in solemn concord the Apostles' Creed going back almost to the Church's infancy.

Justin W. Nixon (of Rochester) dwells on the Confusion in present-day Protestantism. Shall we relieve the tension by separating according to our conservative or liberal views? No, he says, let us stay together. Don't urge church union too much either. Let individuals and groups find new light and blaze the trail. Then let the Church as an institution follow the trail, not blaze the trail herself.

D. Clyde MacIntosh, Professor of Theology at Yale, strikes a somewhat different note from the others. He surveys the revival movements of past centuries, down to Edwards' time. We haven't the theology of Edwards anymore, or of strict Calvinism. Still he thinks that personal evangelism and the stress on conversion ought to play an important role in the life of the Church.

D. A. McGregor, of the Western Theological Seminary, Evanston, Ill., has a valuable paper on the "Social and the Individual in Religion." He thinks the Christian is a social being first and foremost, and blames W. James that he forgets the social emphasis in his "Varieties of Religious Experience." To James, Christianity seems to be the religious awakening only, the turning of the sinner to God in repentance and faith. McGregor claims that only a few have such experiences, and the ordinary minister is—and ought to be—satisfied if his people are honest, go to church and lead a decent life. It stands to reason that a church with a background of pietism would rather side with James than with McGregor on this point. Nevertheless Whitehead's definition that "religion is what a man does with his solitariness," is obviously one-sided.

Richard M. Vaughan writes on the "Plight of Mechanism." He says it is an exploded world view: it cannot explain the origin of life; the rational order of the world; the fact that there are spiritual values; the dynamic theory of matter; the further fact that we live in a universe plastic to divine purpose, etc.

The last contribution is by A. Eustace Haydon, professor of Comparative Religion, University of Chicago, on "the Renaissance of Religion." Mr. Haydon is a humanist, an agnostic, an atheist. He reckons with the death of the old religions that are built on faith in God. The new religion will build on man's own resources only, in close cooperation with science. There is no certainty as to the result, but why not cling to the illusion, if it is an illusion, that man will one day build the world after his heart's desire.

An interesting book with many valuable contributions. If Dr. Krumbine had finished the book with an article of his own instead of the one by Haydon, the final note would have been more satisfactory.

**Facing Our Day**, by *William Chalmers Covert*. The Abingdon Press, New York, 1934. 183 pages, \$1.50.

Dr. Covert, for ten years Executive Secretary of the Board of Religious Education of the Presbyterian Church, was elected Moderator of that body by this year's General Assembly (meeting at Cleveland). He is a man of nearly seventy, but, as he said recently, has lived with the young people of the Church and tried to keep young. He is a dyed-in-the-wool optimist. Even on the question of the alleged moral slump of the younger generation, he begs to differ from the general opinion; he believes the young people of today are more sincere, realistic and healthy than we were in our day. One may disagree with

him but his optimistic attitude is very pronounced in this volume of eleven essays.

He begins with the matter of religious education, with which he has had an acquaintance of so many years. The Church has always taken a paramount interest in higher education. Of the one hundred and nineteen colleges first founded east of the Mississippi, one hundred and four were church colleges, and the men trained in these colleges have been a source of strength to the Church and the world. Today, in an age of materialism, brought on by the results of applied science, some have lost their faith in the things of the spirit. Professor Otto says, "The more consistently theism is adhered to, the more completely is the work-a-day world surrendered to interests which subvert the most precious values, and the more blind is man's participation in the working out of his own destiny." But on the other hand, it ought to be well pondered what Rufus M. Jones says, "The main trouble is that while the pillar thinkers of the world have seen and announced the bankruptcy of materialism, there are hosts of lesser men who go on retailing materialistic theories of the universe to their students and leaving them stranded on the windy waste of speculation."

The preacher of today, of course, must know the minds and needs of his people. While he cannot be expected to be a scientist, he must be able to prove the reasonableness of his Christian faith. And while he ought to be familiar with the technique of modern education, still more he ought to be able to pour the rich redemptive content of his message into his methods.

Covert has an illuminating essay on modern psychology. The method, he says, of handing to the child without regard to his intellectual experience or moral needs the miscellaneous facts of life, was discredited many years ago. He makes the somewhat startling statement that "through the deeper introspections of psychology sin rises out of the innermost substance of our being more brutish and venomous, more subtle, persistent and invincible than ever. We are more totally depraved than John Calvin thought. Never were Christ's cross and the redemption program of the Christian religion so urgently needed as since psychology has explained the subconscious."

He has an impressive chapter on our Era of Leisure. He calls attention not only to the enforced leisure of the unemployed but also to the pathetic incapacity of the American business man to use his leisure with any satisfaction to his higher self, and lays his finger on the fact that here the Church has a problem it has done very little to solve.

There are essays on the age being a "Period of Books," a "Time of Newspapers"; on "the Vogue of Religious Cults," on "Faith Healing," on "Spiritual Hunger and Expectancy," and other subjects. A rich book, practical, well buttressed with facts and illustrations, interestingly written, though in a somewhat involved style, the product of a well filled mind and of the life experience of a mature Christian leader.





# Theological Magazine

OF THE  
EVANGELICAL SYNOD OF NORTH AMERICA

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Πάντα ὑμῶν ἐστίν, ὑμεῖς δὲ Χριστοῦ.

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### *Last Issue of the*

## *Theological Magazine*

The General Conference of the Evangelical Synod of North America, in session in Cincinnati, Ohio, October, 1933, passed the following resolution:

"The General Conference orders the revision of the 'Theological Magazine' from its present form, and asks the Board of Publication to request the faculty of Eden Seminary and others who are qualified to undertake the development of a Theological Journal which will more fully serve the purpose of such a publication."

The matter was referred to the faculty of Eden Seminary with the result that the Theological Magazine will be discontinued pending the publication of some other Journal. We quote from their letter:

"After careful consideration of the various angles involved the faculty came to the conclusion that the merger with the Reformed Church so vitally affects this question that a new situation has been created. The faculty is of the opinion that under present conditions it would not be desirable to continue with the publication of the Magazine and inclines to look forward to the founding of a new Journal which may more adequately care for the needs of the united church. The consummation of this hope rests with the future."

Eden Publishing House will be glad to apply any 1935 advance payments on the Theological Magazine to any other subscription. Our readers will please give instructions accordingly.

G. E. Seybold, Circulation Manager.

## CAN WE STILL BE EVANGELICAL AND REFORMED?

GEORGE W. RICHARDS, D.D., LL.D., D.TH.

### I

The words 'evangelical' and 'reformed' came into current use in the Reformation of the sixteenth century. Luther and Zwingli, each from his own point of view and in his own way, protested against errors in doctrine and abuses in morals of the Roman Catholic Church—the Church in which they were baptized, confirmed, and ordained. They protested because they re-discovered the *evangel* or gospel, i.e., the glad tidings of God to men, recorded in the New Testament and especially as interpreted by Paul in his letters. On that account they were called 'evangelical' to distinguish them from the Roman Catholics on the one hand and from the humanists on the other.

In the light of the rediscovered gospel they felt that it was an absolute necessity to reform the Church. They did not desire to separate from, or to divide, the Church of their Fathers. But when they found out that the authorities of the Roman Catholic Church stubbornly resisted a re-formation according to the teachings of the New Testament, they were driven into schism and to re-organize the Church so as to correspond with the gospel which they discovered, experienced, and preached. The result was that Western Christianity was divided into two branches—Catholic and Protestant.

All Protestants at first were evangelical and their aim was the re-forming of the Church. But in the first generation of the reformation the leaders of protestantism differed from one another in their interpretation of the *evangel* of the New Testament, of the way of salvation, and of the method of reforming the Church. In consequence of these differences, Protestants were divided among themselves into Lutherans, Reformed, and Anabaptists. The first two were considered evangelical and set to work not to found a new church but to re-form the old Church. The Anabaptists, subdivided into numerous sects, were not recognized as evangelical in the same sense as the Lutherans and the Reformed; and their purpose was not to re-form the old Church but to found a church *de novo*, that is, a new church on the basis of the New Testament. Thus, the terms 'evangelical' and 'reformed' were originally applied only to the Lutheran and the Reformed Church.

When Luther and Zwingli separated at Marburg in 1529, the evangelical reformers became leaders of two different churches—the one named, after its leader, the Evangelical Lutheran Church;

and the other, named after the fact that it was re-formed according to God's word, the Evangelical Reformed Church. Both Churches were originally called in Latin *ecclesiae reformatae*—reformed churches, the 'reformed' word, however, began with a small letter. With the rise of two bodies, it became a proper name, was written with a capital "R", and applied to the Church led by Zwingli and Calvin, distinguishing it from the Lutheran and the Roman Catholic Church. Through four centuries both in Europe and America, these two Churches have been designated as 'evangelical'; Adolf Keller says in his last book, "a large part of the Protestants in Germany feel themselves to be simply Evangelical." Since both claim to be the Catholic Church re-formed, they also are in principle Reformed, though the Lutheran Church no longer bears that name. Indeed, to be evangelical the Church must constantly be re-formed in the light of the evangel. Otherwise it will revert to Catholicism or to humanism.

## II

What is the distinctive and permanent characteristic of Evangelical Christianity. It is found in the answer of the Reformers to the eternal question, 'What must I do to be saved?' The experience of justification by grace through faith wrought into doctrine and institutions became a church system not only different from, but also antagonistic to, Catholicism on the one hand and to humanism of every degree on the other. It was not simply Catholicism purified or modified, not merely a restoration of primitive Christianity; it was a distinctive interpretation of the gospel in a new age, which affected every part of the ecclesiastical order and of the Christian life. It could, therefore, survive and continue in history only when embodied in its own institutional forms. Paolo Sarpi saw clearly the far-reaching significance of the doctrine of justification by faith when, in his History of the Council of Trent, he says: "All the errors of Martin were resolved into that one point—justification; for this denies the efficacy of the sacraments, the authority of priests, purgatory, the sacrifice of the mass, and all other remedies for the remission of sins. Therefore he that will establish the body of Catholic doctrine must first overthrow this heresy of justification by faith alone." In the modern age, accordingly, Christian history is divided into two parts—the history of Catholic and of Evangelical Christianity.

The Reformation was born out of a sense of need, the old human need felt in a new way in the dawn of a new age. It was the soul's need for God. The prophets and psalmists, the apostles and fathers felt and uttered it long before. Time came when men's eyes were dimmed and their ears dulled, and they saw and heard

God only afar off. But men will not be satisfied with an absent God. The heart asserts itself and cries out for the living God. A revival of religion usually follows a season of drought and dearth and men find their way back to the Father's house. Such an awakening manifests itself in a profound sense of need, of the littleness of man and of the greatness of God, of the sinfulness of man and of the righteousness of God, of the guilt of man and of the grace of God. Stated in untheological language it sounds something as follows: How can a man be true, honest, and severe toward himself and yet be happy and hopeful? Only when above his helplessness and guilt he beholds One greater than himself—the pardoning love of God in which he finds joy and peace, and which constrains him to live in love, forbearance, and forgiveness among his fellows.

This was in substance the experience of the Reformers. When their church failed to satisfy their need, they were driven to protest and to separation. They heard a new answer to the cry of the soul and founded a new church, or, perhaps better, re-formed the old Church, to preserve and propagate the new discovery.

At this point the Reformers differed fundamentally from the Humanists. The one had a deep feeling of man's insufficiency and his dependence upon God. The other had a proud sense of man's self-sufficiency and his independence of God. The Reformation was essentially a religious movement and was led by prophets; humanism was essentially a philosophical and æsthetic movement and was led by scholars and artists. The Reformers left the Catholic Church because it failed to satisfy their religious needs. The Humanists ignored or tolerated the Catholic Church because they had no serious religious needs to satisfy. The Reformers felt the need of a savior because they were helpless; the Humanists felt no need of a savior because they could save themselves. They were content with a teacher and an example who helped them to save themselves. The one group could not, without self-stultification, remain in the Catholic Church; the other group, to save themselves from irksome annoyances, readily acquiesced in the established ecclesiastical order but lived their lives unhampered by its laws.

The need felt by the Reformers was primarily religious, not intellectual or moral, not political or æsthetic. It had to do with man's relation to God; his relation to man and to the world was a necessary consequence of his relation to God. Men felt in a new way the need of providence, the need of grace, the need of truth or way of life.

In the face of a universe with forces that devastated and destroy and of the ills of the individual and the social life, some running as poison in the blood, some floating as miasma in the air, God needs to be justified before men as much as men need to be justified be-

foré God. The one is the perpetual problem of theodicy, the other of soteriology. The solution was discovered by the Reformers not in ancient philosophy, in stoical defiance, in cynical scorn, in epicurean indifference, or in skeptical negations, but in childlike trust in a Christlike God who upholds and controls matter and mind throughout the universe for the ultimate establishment of the kingdom of holy love. God is justified before men by faith in divine providence—in infinite power working with infinite love.

Men came to have a new sense of the need of grace as they felt more keenly the guilt of sin in the light of the love of God in Christ. In one form or another men always felt the power of sin when the conscience of man was sensitized by the Scripture and the Scripture became more meaningful when the sinner read it to find deliverance from sin. The return of the Reformers to the Bible and to Jesus Christ increased their sense of sin and guilt and inspired hope of salvation. For Jesus in his holiness abased men to the dust; by his grace he exalted men to the heavens. In vain did they try the devices of men to rid themselves of sin,—by ignoring it, by doing penance for it, by forgetting it. Not even the Catholic Church, with her sacramental guarantees of grace and with her claims of divine authority, could give men the assurance of pardon, the certitude of salvation which the awakened conscience demands. The Reformers found the only satisfactory way to peace and that was the way of forgiveness through the free grace of God revealed in Christ Jesus appropriated by faith. Thus men were again on friendly terms with God, were convinced that they were sons of God and heirs of eternity. Now they could share the triumphal cry of the apostle:

“Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death nor life, nor angels, nor principalities, nor things present nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus” (Romans 8: 37-39).

When men lived in new fellowship with God, they had the dynamic of a new age. They became just by grace through faith. Men felt the need not only of divine grace for the sinner but of a divine life for the saved. They had followed the traditions of the Church, the example of prophets and priests, of sages and saints, the light of reason, the promptings of conscience, but all these were blind guides leading the blind. They felt the need of a Lord and Master as much as of a Savior; of one who could say: “I am the way, the truth, and the life”; the way to God, the truth of God, and the life in God. They found him in Scripture in the son of Mary and the Son of God.

The essence, then, of Evangelical Christianity, the substance of the gospel of the Reformers which revived Christianity and renewed the Western world, was the good news of divine providence, divine grace, divine life, revealed in Jesus Christ and appropriated by men through faith working in love. The answer to the threefold need of the soul they found, not in an institution with infallible dogmas and laws—not in the official and sacramental Church; not in reliance on the intellect and will of man—not in humanism; but in the Christ of the New Testament who showed them a God of love who provides, a God of grace who forgives, and a God of truth who guides. Once having found Christ and direct access to God, they could no longer be Roman Catholics, they could not become Humanists; they had to become Evangelicals because they had an *evangel*—glad tidings, saved by grace, the kingdom of God is at hand.

There is a wide difference between Evangelicals on the one hand and Catholics and Humanists on the other. The one makes the Christian life the result of salvation, the other the condition of salvation. The Catholic becomes a servant trying to earn salvation, the Humanist a lord denying the need of salvation, the Evangelical a child inheriting salvation. The life of each is controlled by different motives and has different ethical values.

### III

The Renaissance was the re-discovery of man; the Reformation was the re-discovery of God. These discoveries mark the end of the Middle Age and the beginning of the Modern Age. There were reformers centuries before the Reformation and humanists centuries before the Renaissance. Only in the 15th and 16th centuries did the ideals of Reformers and Humanists become dominant and a new age was born out of the old. Men went back in order to go forward—back to the New Testament and the Greek and Roman classics, the ideals of which began to shape the expanding life of modern Europe.

We are told that we have reached the "End of an Era" or "the End of our Time." A new age, perhaps as different from the passing modern age as that age differed from the Middle Age, is said to be in process of birth, or, perchance, in its infancy. Men are now disposed, as they were then, to turn away from the controlling ideals of the passing age and to follow ways of their own devising—ways presumably more scientific, more political and economic, more adapted to the nature and the needs of the modern man. They forsake traditional humanism and evangelicalism, medieval Catholicism and original Protestantism. Some have modified and modernized the faith of the Fathers to such an extent that it has

been devitalized and de-Christianized. Others are not content with modification; they insist on renouncing and denouncing not only the evangel of the Reformers but the idealism of the Humanists because both are assumed to be equally harmful and hostile to human welfare.

Many strange messiahs and messianic kingdoms are now proclaimed with all the enthusiasm of ancient prophecy. There is the excessive collectivism of Marxian communism, the excessive individualism of the Nietzschean superman, the autocratic dictatorship of Nazism, Fascism, and many modified forms in other lands of these promised ways of redemption. In all of these schemes of life God is ignored; or he is subsidized in the hope that, whatever he may be and be able to do, he will be on the side of those who patronize him.

With all the changes that have come about in the time of the modern age, many of them of inestimable value for the culture, comfort, and welfare of men, one thing has remained the same and that is *human nature*. Men, women, and children the world over have the same needs, the same joys, the same sorrows, the same hopes, the same helplessness, the same fears; they are born, live, die. If you prick them will they not bleed? If you tickle them will they not laugh? If you poison them will they not die? Men are beginning to see that man alone is not sufficient to become and to remain truly human; that he cannot solve his problems by human ways, that he needs resources that even humanity as a whole cannot supply. Consequently as the Reformers went back to the apostles, men are now turning back to the Reformers; and we are told that in Europe at least there is a "rebirth of the spirit of the Reformation."

Another thing does not change—*God and the gospel of God in and through Christ*. He is the same yesterday, today, and forever. But the Church, which is the bearer of the gospel, has changed and has failed to be true to its message since the Reformation. The experience of nineteen centuries proves that it is not easy to keep gospel as good news that begets faith and hope and love in the hearts of men. On the one hand it crystallizes into dogmas, institutions and laws which are presumed to have divine authority and by the aid of which men are to save themselves. In other words, Christianity is petrified. On the other hand, the gospel is resolved into human ideas and programs, brought to the level of man's understanding and within the reach of man's will; a philosophy of the universe and a moral way of living is all that was left of the evangel of Jesus and Paul. In other words, the gospel is naturalized and secularized ending in the bankruptcy of liberalism. Man, without God, is regarded as sufficient unto himself, aided by

science and the highest values of the race, to attain his destiny. One may trace the catholicizing and humanizing process in each age of the Church—the Ancient, the Medieval, the Modern. Each age reached a crisis and with it an attempt to restore the original Gospel, glad tidings, to men. Therefore we have had epoch-making men such as Paul, Athanasius, Augustine, Luther, Zwingli, Calvin, Spener, Wesley, and Barth.

To describe in the concisest form the crisis in which we now are and the necessity of re-discovering the evangel of God and reforming the Church in the light of the evangel, I shall quote at some length a paragraph from *Religion and Revolution* by Professor Adolf Keller:

"The war meant not only the defeat of an army. It was the defeat of a spirit; it dramatized the limit of man's possibilities. The suffering which is everywhere today to be found in the majority of the Continental countries has had its own deepening influence on the human mind. Great ideals collapsed during the war. Never before have the helplessness of mankind and the futility of human effort become so visible as in the last fifteen years. It is not only the defeated countries which have come to the end of their wealth and means; to all nations the war has meant deprivation, poverty, and helplessness. The war did not settle one single human problem. It did not destroy war. It did not make the world safe for democracy. It did not bring peace. It did not create new possibilities for international fellowship and cooperation. Even the peaceful methods of the League of Nations and the International Labor Office, the Economic Conferences, and the Disarmament Conference, have not been successful in realizing their great ideals. It is as if the spirit and mind of men had lost all power to move and change the world. Neither the military efforts of the armed nations nor scientific research, nor conference methods have found a way out of the difficulties of the world. No new ideal of the society of man, no social effort, no human sacrifice, no moral idealism has been able to deliver mankind from the scourge of unemployment, the economic world crisis, the spirit of hatred, and the exclusive nationalism which still menaces mankind with disintegration and disaster."

Whither shall we turn but to the living God—the God of Creation, Providence, Redemption—whose will of justice and love is to be done as in heaven so on earth; God revealed by the prophets, incarnate in the Christ, dwelling through his Spirit in the church; the God of grace who forgives, the God of love who provides, the God of truth who guides. As we live in the faith and labor in the

love and hope of his gospel, men's hearts will change; and only through changed hearts will the kingdoms of the world become the Kingdom of the Lord and his Christ.

The name of the Evangelical and Reformed Church bears with it a great responsibility—that we be true to the heritage of our fathers, not their dogmas, their institutions, their customs and laws, but to their faith and hope and love which sustained them in good and evil times in the Old World and the New for four centuries. Perpetual repentance and the renewal of faith by daily fellowship with God, and the assumption of the life of love in Christ in all the relations of life is the call that comes to the members of the Evangelical and Reformed Church.

Lancaster, Pa.

## FROM LIBERALISM TO REALISM IN MODERN RELIGION

ROBERT C. STANGER

There can be no doubt that something has happened to liberalism in our day. A reaction has set in to this school of thought everywhere. It is quite common to read in modern journals of religion about "the sickness of liberal religion," and the "dilemma of liberalism." Men of prominence and religious leaders who once held this position themselves are now most vehement in criticism of it. This is true not only in the field of religion. The liberal position is considered below par in the political and economic field as well. A recent article by Nathaniel Peffer in *Harper's Magazine* entitled "The Breakdown of Liberalism" does not refer at all to religion, but to the social and political sphere. The argument is that all of the plans of social liberals have ended in futility because they were not coming to grips with the realities of the situation and did not recognize the ruthless nature of the forces at work in modern civilization. A recent book inveighs against the "illusions and deceptions of a liberal culture," and goes on to say that this "age of liberalism, rationalism and optimism is ushered to its close by a World War." Men like Barth and Brunner in theology delight in puncturing the pretensions of liberalism. All of this strikes one with particular force because only a decade ago liberalism was in its heyday. Theological seminaries boasted of their liberal spirit, and the younger ministers prided themselves on their liberal point of view. Progressive Church papers were "liberal journals of religion." So the term "liberal" became a badge of honor, and not to be so labeled was a certain sign of obscurantism and lack of progressiveness. What has happened to bring liberalism into ill-repute today?

### I

We live in a day of crisis. We are told on every hand that we have come to the end of an era, and the fact can scarcely be doubted by anyone who can "discern the signs of the times." With the passing of an era the dominant thought-forms and the ruling attitudes which shaped that era are also doomed to pass. Certainly the prevailing spirit of the past decades has been that of liberalism. The pendulum, of course, always swings to extremes, in theology as in every other field, and the severe reaction to liberalism as well as the emphatic turn in the direction of realism in our day must be understood with that in mind. It is the purpose of this study to evaluate this movement from liberalism to realism in religious thought.

In the first place it is rather important to become clear as to the terms involved. Just what do we mean by "liberalism" in religion? It may be well to distinguish between liberalism as a spirit and as a system of thought. As pointed out in a recent editorial in the "Christian Century," re-published in this "Magazine" in the last issue (p. 235), liberalism arose as the expression of a revolt against authoritarianism. It distinguishes itself by the method of *free inquiry*. How much we owe to this spirit of freedom in religion we Protestants need hardly remind ourselves. Certainly, in some sense, we want to preserve the liberal spirit. The development of our whole modern culture, the growth and development of the scientific spirit, the coming of the method of research and experiment, were all of them conditioned upon this spirit of free inquiry. So our modern world came to be, with its science, its inventions, its discoveries; with its extension of the universe in time and space, its ideas of evolution and progress, its increasing control over nature, and the mounting achievements of its machines. Religion found itself in a new world, as different from the static world of the forefathers as anything could be. No wonder that increasing numbers of people found it difficult, if not impossible, to hold to a religion expressed in the thought-forms of an old world in the midst of this amazing new world. Was religion an anachronism? Was it true after all that it had no validity in this new world. The liberal point of view arose as an answer to this question. It desired to restate the Christian gospel in terms acceptable to the modern mind. The men of liberal spirit endeavored to "adjust" our Christian beliefs to the new world-view of science, and to orient religion in the new cultural environment. It was possible to be thoroughly modern and yet thoroughly religious and Christian! Without this service of liberalism untold thousands of thoughtful people would have lost all contact with religion. The liberal movement sought to show that it was not a matter of "either—or" but of "both—and." For this we cannot be too grateful. Let us say then that by religious liberalism we mean on the one hand the spirit of free inquiry, unfettered by the restraining hand of dogma or ecclesiasticism, and on the other hand that system of thought which accepts modern culture and seeks to adapt Christianity to it. It endeavors to make Christianity "intellectually respectable," and at home in the modern world.

Before pointing out the failings and shortcomings of liberalism we ought to record our gratitude for the service it has rendered to the cause of religion. Strangely enough the chief critics of liberalism today are those who have been for a time its chief advocates. (Let it be said at the very outset that in criticizing liberalism we are holding no brief for conservatism, at least not in the sense in

which that word is popularly understood, i.e. hard and fast orthodoxy or what was once known as "fundamentalism". In our opinion it fails entirely in its approach to the modern situation.) Liberalism has made some permanent contributions to the cause of the Christian religion. Let us try to enumerate them. In the first place, it has established the *right of free inquiry* and the *place of the intellect* in religion. We are to love God not only with "all our heart" but also with "all our mind," and that means with a mind untrammelled. While we are aware of some of the limitations of the use of reason in religion, and while we know that it is not the final and decisive arbiter, yet we can never again deny its rightful place. Real religion has nothing to fear from honest thought, and we can and must subject our religious experience to the scrutiny of reason as much as any other aspect of our experience. The liberal spirit has stimulated scholarship of the highest order. The application of the scientific method to the study of religion has set it free from the superstitions and the crudities which have often been associated with it, and has also freshly affirmed the reality of the religious experience. It may be remarked that intellectually religion stands higher today than it ever has. A second permanent contribution of liberalism is the *historical approach to the Bible*, which has given a new meaning and value to the Scriptures. We have come to look upon the Bible not as an infallible text-book, but as embodying the developing religious experience of a great people. We view the books of the Bible in the light of their origin. We examine the historical circumstances out of which the books came and inquire as to problems which they set themselves to solve. So the Bible becomes once more a living book. Recognizing that the writers always clothed their message in the ideas and thought-forms of their own day it is possible to distinguish between the permanent religious message and the contemporary form of expression. So both the literary and the religious values of the Bible have been re-established, and the liberal approach has given the Bible renewed meaning and validity in the eyes of the modern man.

Another great achievement of liberalism is the *recovery of the historical Jesus*. This is one of the finest achievements of modern scholarship. While Christ has been and still is the object of the Christian faith, yet we never dare forget that this faith is built upon the achievements of an historical figure. To recover more clearly the outlines of this figure is a distinct service to religion. Our faith must have a firm basis in history if it is not to evaporate in myth and legend. Today we know the life of Jesus better than ever before through the researches of historical scholarship. We understand the political background of Roman sovereignty against which the mighty drama of the gospels must be viewed. We know

the social situation which produced him; we recognize the religious parties and movements which opposed him. Against this background the ethical implications of the teaching of Jesus have become plain. The significance of the cross becomes more impressive when we view it in its historical setting. Liberal scholarship has restored for us the outlines of the historical Jesus.

## II

Yet, with all of these positive contributions, many feel that liberalism has strong and pronounced *weaknesses*, which are becoming ever more apparent. For one thing liberalism has tended to be *negative* in its emphasis. Since it was forced to assert its position and maintain it over against a hide-bound dogmatism, it became necessary to emphasize points of disagreement. It is always easier to point out the things which we do not believe than to positively assert those which we do believe. No movement can thrive on denials; power lies in great affirmations. Undoubtedly liberalism was at times bound up with a spirit of superiority and sophistication, which delighted in pointing out the inconsistencies and inadequacies of traditional viewpoints, rather than moving forward to great constructive statements and attitudes. In these critical days when men are desperately crying for a positive and saving word of religion there is little appeal in mere negations. Lack of a positive emphasis is one of the great weaknesses of liberalism. In the second place liberalism placed *excessive emphasis upon the role of reason* in religion. It became too rationalistic, and believed that final condemnation had been passed upon any belief when it could be labelled "unreasonable." It believed that intelligence is mankind's supreme need. It forgot that "the heart has its reasons which the head does not know," as Pascal said. There is a coldness about rationalism which freezes the fine flower of religious enthusiasm, and which is not conducive to an ardent religious experience. People are no longer as confident as once they were that intelligence alone can lead us to the promised land. With the general deflation of the confidence in the powers of human reason came a change of attitude towards liberalism.

A more serious charge against the liberal position is that in order to adapt religion to the new world view of science it resorted to the *policy of compromise*, giving up territory here and there in order to keep the peace. Many feel that we paid too great a price for the harmonization of religion and modern culture. Liberals were satisfied with a "minimum interpretation" of religion, maintaining the bare essentials of religion, but giving up as much beyond that as the accommodation to science seemed to demand. Every new pronouncement of science would be met by a new "ad-

justment" on the part of religion, and by a new strategic retreat. There was little realization of the fact that religion does not exist by permission of the scientists, but that it stands forth in its own right. Vital religion says: "Thus saith the Lord," and looks neither to the right nor to the left. The great convictions of religion do not have to wait for the scientists and sociologists to pass upon their validity. Scientific pronouncements often give splendid support to these convictions. But in the last analysis it does not make a great deal of difference to God whether Prof. Eddington believes in him or not. Religion grips the lives of people not because it has the endorsement of universities but because it has been verified in personal experience. Liberal religion has been too cautious and apologetic, and too often devoid of conviction. Finally, it must be noted, that in aligning itself completely with modern culture, dominated by the scientific point-of-view, liberal religion accepted the sentimental optimism and the *romanticism* which characterized that culture. Faith in human progress, "onward and upward forever," fostered by the theory of evolution, and in the gradual perfectibility of man and his world were quite characteristic of liberalism. In those great days of the war, and in that flare-up of optimism after the war and before the "great disillusionment" it was quite generally believed in liberal circles that "the kingdom of God is around the corner," and that only a little more education and the spreading of good-will would forever banish war and poverty. They seemingly did not suspect the ruthlessness of the forces at work in human life and in society at large, and the terrible power of evil and sin which had poisoned the blood-stream of mankind. They did not seem to recognize the realities of the situation. In the words of Prof. Horton of Oberlin: "Liberalism accepted all the ideas of the era, and with the decline of this era its disintegration begins." On the basis of the points enumerated—the negative emphasis, the rationalism of the movement, the tendency to compromise, and the romanticism and superficial optimism which characterized it—we can draw up a fair indictment of liberalism.

The whole drift of religious thought in these days is in the direction of *realism*. Even a superficial observer of modern thought currents will realize that "realism" is the guide-word of this new era. To call anything "unrealistic" or "romantic" is to pronounce judgment of a final or absolute character upon its value. The term has various shadings and meanings, and just what is implied is not always clear. In the realm of national and world issues we come face to face with the political realists ("Real-Politik"). Fascism claims to be absolutely realistic in its approach to national and international problems. In the field of literature, noticeably in the realm of fiction, realism is the prevailing vogue, often car-

ried to nauseating extremes. The younger theologians and the keen-minded religious leaders are talking about a "realistic theology" and are pleading for greater realism in religious thinking. All of this merely indicates the temper of the modern mind, and is well for us to recognize it and to try to understand it. It is a temper of mind which craves objectivity and revolts against subjectivity. It is opposed to all romanticism and sentimental optimism. For the sake of clearness we offer this definition of realism by Prof. Horton of Oberlin: it is "a resolute determination to face all the facts of life candidly, and then, through the hard facts to pierce to objective reality, and see what ground and foundation is there." It desires above all also to see things as they are, rather than as we would like them to be. That there are dangers in realism, which we must guard against, will be evident. Yet this viewpoint is needed today, if our preaching is to have any power and our religion any vitality.

To many of us this new point-of-view in religion comes like a refreshing breeze on a sultry day, and brings new vitality into the languishing religious life of our time. It puts iron into our blood and a new courage into our heart. We find that as we follow the lines of religious realism, we *recover certain emphases* in our preaching, which are in line with essential Christianity as it has come down to us in the Christian tradition. In that sense only can followers of this trend of thought be said to be returning to "conservative viewpoints" in theology. We are re-discovering through the realistic approach some of the *abiding verities* of the Christian message, which were obscured by liberalism. By becoming more objective in our religious thinking we have come closer to the heart of reality.

### III

What are some of the emphases which we are re-discovering? In the first place we can find a new meaning in the belief in the *will of God* and the *Providence of God*. With the breakdown of the myth of a messianic science and with the weakening of the case for materialism the evidence for spiritual reality and cosmic purpose becomes compelling. Certainly an observer of the history of recent years and of current events finds new justification for the faith that injustice and vindictiveness, crookedness and lies cannot last permanently in a world in which justice and honesty are a part of the fundamental structure of things. There is a force at work in the world which makes for righteousness and a process moving steadily in the direction of justice. The "long look" at history confirms this. Evil destroys itself; lies do not last forever; men sow the wind and reap the whirlwind. Listen to the testimony of a

sober historian, James Anthony Froude: "One lesson and only one, history may be said to repeat with distinctness: that the world is built somehow on moral foundations: that in the long run it is well with the good: in the long run it is ill with the wicked." The prophet Amos in one of his visions saw the Lord beside a wall with a plumb-line in his hand, symbolizing the fact that the universe is squarely built and that there is a moral and spiritual order which persists and which unfailingly works itself out in human affairs. So a frank facing of the facts of life and racial experience confirms our faith in the will of God at work in the world. And more than that, the experience of those who adjust themselves to the law of God and who try to cooperate with its purposes convinces them of a grace which makes "all things work together for good to them that believe."

Another great emphasis in our Christian message which the realistic approach recovers for us is that of the *reality and power of sin* in human life. "Sin" may well be called one of the lost words in the modern vocabulary. It was considered to be rather unpopular and unfashionable to speak about human sinfulness. A good deal of preaching and of popular thought emphasized the essential goodness of human nature. Sin, at the worst was imperfection or social maladjustment. It was hoped that with the development of education and the increase of intelligence the imperfection of human nature would be eliminated, and greater and greater progress would be achieved. All of this was a reflection of the optimism and sentimentalism of the liberal point of view. It was characteristic of a time of prosperity. The great defect in this whole point-of-view was the fact that it did not see deep enough nor grapple realistically enough with the stubborn facts of human nature. With the coming of the catastrophe of the world war and the days of depression, leading up to the present crisis, men were brought face to face with reality once more. Oddly enough, at the very time when liberal thinkers were bowing sin politely out of the door, the psychologists were bringing it in at the window. No dyed-in-the-wool Calvinist could paint a darker picture of human nature and the insidious character of the forces at work there than did the Freudian school in psychology. Strange passions, dark "libidos" were operative in the life of man, working ruin and destruction. There was a time when great hopes were held out for education as the savior of the race from that imperfection which still clung to it. "Modern civilization," said H. G. Wells, "is a race between education and catastrophe." It was education that would bring in the millennium. Is there any evidence today that the marvelous expansion of education has saved us from the threat of catastrophe? Today we know what is wrong with our society; we

have all the information we need about our order of life. The thing we ought to do is plain. The hindrance is not in outward circumstances but in the stubborn and perverse will. And sin is nothing more or less than a perversity of the will. In the words of Prof. Horton once more: "When the road to Utopia is so plain to the mind the human race cannot find the way. It cannot will its own good. We do need understanding. But the more we analyze the more we see the stubborn factors which do not yield to understanding (i.e. sin)." Of course, it is silly and insane to have poverty in the midst of plenty, and starvation in the midst of bulging storehouses. We know what is needed to bring the abundant life to all. There are no end of blue-prints for Utopia. But the forces of human selfishness and greed are so firmly entrenched, are so deeply rooted, even in the best of us that we cannot do the thing which is best for us. How everlastingly true is the insight of the Apostle Paul: "The good that I would that do I not, but the evil that I would not, that I do. O wretched man, who shall deliver me from the body of this death?" We are sinners: that is not old-fashioned phraseology, but a growing conviction borne in upon us by a realistic facing of the facts of life.

It follows that since man seems unable to will his own good and to work out his own salvation that some help must be available for him in the universe, if he is to be saved. Here we come upon the heart of the Christian message. No matter what our likes or dislikes may be, the fact is that historical Christianity is a religion of salvation. Jesus is not merely a great historical character and a wonderful teacher of ethics, pointing out the way of life truly and supremely. All of that is true, but it does not account for the power of Christianity in history. Jesus is the one through whom and in whom something was done for man and in man. God was working through him. He has released a life and a power through which sin can be overcome and selfishness can be vanquished. Nor is this merely a gospel of "personal salvation." The salvation which Christ brings is a social salvation as well. The spirit which Christ generates in men is that of love, which is a social virtue. It reaches out to others, and needs a social expression if it is to be true to its nature. The genius of the Christian movement is fellowship. In those periods of history when it was most vital it always resulted in the establishment of a fellowship. By its very nature it makes for a communal order of life. Let it never be forgotten that Jesus envisaged man's ultimate salvation in terms of a "kingdom of God." It is the "Beloved Community," to use Prof. Royce's well-known phrase, which God is evermore seeking to establish. No person who faces the world of our day realistically can doubt that it needs nothing so much as the spirit of fellowship and of love. It is a tragedy

that both of these words have been so sentimentalized, as to lose much of their powerful meaning. Let us substitute for them the words "cooperativeness" and "powerful good-will," and we have the statement of Christian salvation in realistic terms.

We have tried to explore certain areas of Christian conviction which open up to us under the stimulation of the approach of Christian realism. Other lines of thought will at once suggest themselves as we follow this approach. Let us maintain all that is of value in the liberal point-of-view, especially the liberal spirit. But let us be led by the facts of our situation today into a more realistic position. Our endeavor has been to point out the fact that in order to be vital Christianity in these days will have to be more realistic than it has been. A larger measure of religious realism will give us deeper convictions and will put new life and power into Christian preaching and living.

## A DECISION CONFRONTS THE CHURCH

PAUL L. LEHMANN

The Christian Church at this moment stands embarrassed before the world. How far this state of mind is a critical one for Protestantism only, is a question sufficiently serious and difficult to require separate discussion from the standpoint of the theological, not the historical issue that prompted the reformation of Catholicism. In no sense, however, can this be relevant to the predicament in which the Churches of the Reformation now find themselves. Otherwise it would mean either that Protestantism was hiding behind the robes of its "mother superior," or had actually abandoned its own existence and returned to the fold of *una sancta ecclesia catholica*. The embarrassment, of course, remains. Its roots are so deep-seated that those who deny it only attest its reality. For they show thereby that they know neither what the Church is, nor what the world is like in which all of us are living. The facts are unchanged, and their deadly consequence with them. The continued frustration of the Church in the modern world perpetuated her impotence.

In Germany, for example, in the decades after the war, it had become a commonplace that the Church had lost her hold on large sections of the toiling population. When these, in turn, unhinged the long hallowed traditions of an hierarchical society, the Church could find no voice for the day that had dawned because the hollow echo of her previous address to Emperor and General, Junker and Industrialist, left the words broken in the throat. She told herself the Republic was no occasion for an ex-cathedra utterance. And now German Protestantism is torn asunder because it opened its mouth too hastily. As if the responsibility for silence in the face of one national crisis could be absolved by over-much speaking in the face of another, the Church moved with disconcerting alacrity to point out the divine mission of the government of national socialism. Her minister did not even shrink from proclaiming to the still quite imperial town of Bonn on Easter Sunday, 1933, that the resurrection of Jesus was but the prototype of the imminent resurrection of the German people. One may wonder a little about the inner spirit of a Church for whom socialism had to become "national" in order to gain recognition. But when almost every new governmental decree has the effect of nullifying its propaganda of a classless society by widening the breach between those who labor and those who employ, as well as by decorating the latter with the ancient and pre-revolutionary prestige of those who, though but satellites, dominate the rulers of the State, one wonders less, and be-

comes contritely suspicious. Can the Church that hailed the inaugural of the "third empire" do otherwise than hail its labor law and its sensational jurisprudence of last July, though the former virtually enslave those who toil and the latter repose in the head of the State everything in dignity and power that a monarch could desire except the title and the crown? One wonders less than one suspects that the silence and the speaking of the Church have been dictated not by any concern for the meaning of her existence in the world but rather by the eagerness to be in harmony with as well as in subjection to the "higher powers." Indeed, it is significant and pathetic that the present vigorous protest of the Protestant ministry in his unhappy land against the pretentious claims of the State is motivated not by any serious opposition to the central spirit of national socialism, its economic and cultural nationalism, but only by the desire to keep the Church ostensibly free from absorption by the State. It does not seem to be clear to the Church that serious concern for her freedom must involve opposition to Nazism, just as it was not clear that the Republic was an occasion for ecclesiastical aggressiveness as surely as was the "third empire." But is it clear? Can the Church really speak without wavering to the time in which the Church exists? Who is there bold enough to charge her with infidelity to her high trust as the "Bride of Christ" when she is again drawing great numbers to her altars?

Dotted over the expanses between New York and San Francisco recently were memorial services in honor of the late German President. Now of all the functions of the Church perhaps none is more appropriate and more above question than the one of bringing consolation in the hour of death. But it is just possible that what will linger most in the memories of men from the reports of those services will be neither the prayers nor the discourses on the meaning of death on which depends the solace which the Church can bring. Will it not rather be the monotonous eulogies in which ministerial egos were expanded out of all proportion and the somewhat ghastly reproductions in sabre, uniform, and flag of what every Church from Strassburg to Breslau and from Munich to Hamburg must have looked like within on this occasion? If the Church is really zealous for her ministry to the dead, one can at least wonder how it happens that her altar fires are not perpetually lighted and her doors perpetually open and her heart as heavy for him whose passing is marked only by an entry in the files of the Bureau of Vital Statistics as for him whose name is emblazoned in headlines in the press around the world. But when these same churches are known in the several communities in which they lift their spires to the skies as "German" rather than as "Christian" Churches, one wonders less and becomes contritely suspicious. Can

the Church that hails as the bond of unity by which her walls are knit together some other spirit than the "one Spirit," do otherwise than hail as sweet-smelling and pleasing unto the Most High the odor of whatever incense the children of men are enthusiastic to burn in His temple? One wonders less than one suspects that the speaking and the silence of the Church are dictated not by any concern for the meaning of her existence in the world but rather by the eagerness to be in harmony with as well as in subjection to the "higher powers."

It seems that by the grace of God alone American Protestantism had been spared the convulsions that followed for the German Church upon the blessing which they gave in common to the outbreak of bestiality, the twentieth anniversary of which we are now enduring. What has been happening during this "grace period" is that the same disease has been as surely but not as dramatically ravaging the soul of the Church in this hemisphere. The "Hindenburg Memorials" are so self-evident that they seem like signs of health not symptoms of sickness. Did not the people turn to the Church and were her seats not crowded? Where is the minister who on such an occasion was not proud that he had been able during this time to build a Church large enough to hold the throngs? The embarrassment of the American Church is only less acute than that of her neighbor across the sea because the logic of world events has left the illusion easier to follow that similar decision can be delayed or perhaps even avoided. The one is the Church of victory and credit, the other the Church of defeat and debit. It is difficult to recall, isn't it, any significant or concentrated protest on the part of the Church of Washington, Jefferson, and Lincoln against either federal re-armament or the federal collection of "blood money"? And the reason, in part at least, seems to be that, on the one hand, American Protestantism has adopted for itself the prevailing pattern of American life, and on the other, to have allowed the difficulty of saying the right word at the right time to prompt the conclusion that the word which the Church has spoken has been the right word.

It is not wholly an exaggeration to suggest that General Motors and the A and P, have set the pace for the Church in the United States in the decades since the war. That is, the Church has likened itself to the dominant instrument of American life during these years, namely, the corporation. We have all seen agricultural and industrial maps of our country. On them are dotted the produce and the manufacture of the United States according to the location of origin. What would a relief map look like on which every new Church, not to mention those enlarged or remodeled, were indicated? It is safe to hazard the guess that the number of marks

of location would be considerable, and heaviest, of course, in those areas where population and financial power were concentrated. It is no accident that Pumpkin Center has no Riverside Church, and this, not only because the "number of souls" that could be effectively reached in the neighborhood is less but also because it is unsafe to allow investments to wander too far from their source. A Church, in spite of its large-scale ambitions is at best a "poor risk." But money was easy then and Churches expanded. The occupant of the pulpit, who was also the director of the budget, suddenly had a message which if it was worth hearing at all was worth hearing by the whole city and its visitors. Broadcasting would probably have been cheaper. But then the personal equation is less and the ego can hardly enlarge itself so well in the pageantry of ritual when there are only ears to hear and no eyes to see. Moreover, the devout were glad to express their piety in bonded investments which supplied an extra incentive for regular Sabbath appearance in the pew. The corporation idea seemed capable, at last, of making Church membership profitable.

Then there was the inspiring conception of a "larger program for larger service." What the community did not provide or could not provide in the way of recreation, medical clinics, social and intellectual stimulation must be supplied by the Church. It was never a very serious problem that these secular interests could always be cared for more effectively by secular agencies. The Church must not be behind but in the vanguard of the prevailing persuasions of the populace if religion is not to be eclipsed altogether. The result is that the measure of a Church is taken by the variety and extent of its program and the bulletin board of any "up-to-date" parish hall is more akin to the panels which line the walls of an automobile sales-room or a brokerage than the gate-way to the house of Jehovah whose sole identification is the "Holy of Holies." Where there is no Chevrolet, there must soon be one. It is quite irrelevant whether there ought to be one there or not. Just so, there is no segment of human activity with which the Church is not vitally concerned. It is equally irrelevant whether it ought to be so or not. For the Church is not interested in doctrine but in life. There is no interest of humanity that is so secular but that it can be a little hallowed, and then gradually more so, by the patient but persistent effort of the Church. Indeed, it is almost as if the so-called "higher standard of living" which is the fruit of the corporate production and corporate finance in these United States were precisely what the Church has all along been standing for in her vision of the more abundant life. Not that the Church has grown materialistic—emphatically not! But if the Church can sufficiently infuse the spirit which has fashioned these "goods" of the world with

her own spirit, with the enthusiasm for "good"-ness, truth, and beauty, then there will have come to fulfillment that harmony between the Church and the world for which the Church has been eager from the first. The witness of the past gives ground for hope. For is it not so, that of all the centuries of this companionship between world and Church, the last is the best, since in it there has been a greater correspondence than ever before between the comforts that men have and the impulse to use them in the interest of their fellows? The latter, of course, still lags, as always, behind the former. But the meaning of this is that the Church and the world must work together in patience awhile longer.

The delay, however, will be more protracted than expected. For our corporate life has suddenly been severely crippled. It is very unlikely that bonds of the Church will yield any earnings when General Motors is "way down". Hardly more likely is it that the bondholders in the congregation will be able to make the same pledges to the general budget of the Church until the investments begin to bring returns again. Consequently, those in whose general interest the larger program of service was inaugurated, can by the same logic be expected to grow indifferent or hostile to the cause of religion as the Church has presented it. The Church? One wonders at least whether the Church is really there where the gilded cross upon the spire is superseded by a mortgage and where the vested leader of the service is not even the director any more, but merely the collector of the budget. It is so obviously an occasion for contrite suspicion that the Church has been talking too much when she should have been silent with repentance.

Meanwhile other forces have been at work in the world which have not lightened the burden of the Church. Here is a given labor dispute in which both workers and employers count their names on the ecclesiastical roster. The tactics of both groups for the sake of an industrial advantage are not at all above reproach. The facts of the case are difficult enough at best to get. What shall the Church do in the matter? Can the Church do anything? It is just as necessary to ask, "Can the Church do nothing?" If the Church takes either side, does she thereby identify herself with the brutalities which are inevitable in the struggle of the one against the other? And what if in the end it appear that the Church acted on inadequate data, that in this particular dispute the employers really had the better case, or vice versa? Or again, when during the past summer, the newspapers were telling us that the San Francisco strike was an outrage because it was purely the work of Communists and because it was a violation of the general comfort of the public, to which beyond dispute it is entitled, was this an occasion for the silence or the speaking of the Church? Must those

who want to act as Christians in such a case rely only on the press for their judgments or can the Christian judgment look elsewhere for its source and its incentive?

When the Church does become vocal in the modern world it is never so that the listeners around the world could gather that the Lord of Hosts had roared from Zion. The sounds are discordant and disparate. A resolution passed by one conference is as readily cancelled by the absence of one in another, and those that do gain acceptance soon become as dusty in the memories of those who supported them as on the minute books. For the most part there is no voice at all. One wonders how there could be one, when the Church has become so intimately a part of the prevailing social pattern that she rises and falls in an astonishing parallelism with the stock market, and her only independent message is—listen to it still from any Christian pulpit on any Sunday morning—that she believes that Christianity is slowly but increasingly gripping the minds and the motives of men. How can the Church do otherwise than imagine that her resolutions are more than silence when on the one hand, her Gospel has become largely a benediction upon human achievements, and on the other, it is so terrifically difficult to speak? When then, the Church either does not speak at all or imagines that her silence is the right word for the hour, one wonders less and becomes contritely suspicious. Perhaps, the Church should have been speaking loud and long and her silence is the silence of the dead.

This has been an extensive excursion into the embarrassment of the Church before the modern world. There is no claim that a complete account had been given either of the predicament of the Church or of what may be said in extenuation of it. It is simply the conviction of this essay, that a realistic appraisal of the situation in which the Church now finds herself will at least include the sketch that has just been reviewed. Clearly the American Church is no more on trial than the German Church, and the both of them, than Protestantism wherever it is found at the present moment. But the Church is on trial! And just as clearly the picture that has been painted is no chimera but is *the situation* in which the Church now is. How is the Church to meet it? Three brief suggestions may be made in answer.

*The Church must understand herself.* If she had not lost this understanding she could not be embarrassed. She is embarrassed because she has taken her existence for granted and when the existence is threatened she must defend it. *That the Church exists*—this is her final tower of strength. Her gospel of progress and her program of service, what do they mean if not that the Church is no more and no less than any other social institution and just as

indispensable as the best of them? Where else would the ideals of the race come from and values be fostered? That both were a part of the race long before the Church appeared is usually minimized in the eagerness to demonstrate that without the Church they would have perished. The Church must attract men's attention, she must enlist their interest and support because her purposes are ultimately one with theirs and with proper advertising and proper pedagogy they will listen. Correct! The basic appeal of the Church on terms like these is always the appeal of the Gospel that is possible, the "Christianity that works." Jesus is the "Man Nobody Knows," the Bible is the "Book Nobody Knows," and Albert Schweitzer must endure every sort of homiletic abuse in order that the difficulties of the Christian life may not be totally discouraging. But surely the Church of Jesus Christ has other foundation than this amiable accommodation to the categories and the desires of men! Surely she owes her existence to Him whose name she bears or she is not His Church! It is not that the Church is ignorant of her origin, nor that she intentionally forgets it. But rather that she takes the implications of her origin less rigorously than she ought. The Christian Church lives no less by the authority of Jesus in the days nineteen centuries removed from Him, than in the days when first He bequeathed to her His Spirit. It is neither an accident for man nor a human necessity that the Church should exist. Her existence has meaning always and only as her Lord endows her with His Spirit and she is faithful to His will. Otherwise the Church is not the Church of Christ.

*The Church must face the fact of conflict with the world.* A Church that is concerned about her own existence rather than about the Lord whom she serves will always take her harmony with the world more seriously than the world will take its harmony with the Church. The world is often glad for the cooperation of the Church, more often still will make a direct bid for it. But ultimately the world will have its way. The coronation of the Reichsbishop will probably proceed in Germany though half the parishes rise up in opposition. The armies of the world will have their chaplains to hallow the murders which their very existence makes inevitable no matter how much the Federal Council of Churches resolve itself for peace. It is not without significance that the chaplain on duty wears the uniform of his commission not the frock of his ordination. The fundamental question between the Christian Church and the world is one of sovereignty. The Church that is so at home in the world that she takes her existence for granted, will always be embarrassed by the world for the allegiances to which the men of the world necessarily give themselves will not only make demands on the Church greater than she can possibly fulfill, but will ulti-

mately demand a choice between these loyalties and that one out of which the Church is born.

*The Church must ever and again decide to serve the Lord and Giver of her life in the midst of certain conflict.* Where there is no decision there is no conflict, and where there is no conflict there is no Church. This is the point at which the reality of the Church's embarrassment before the world is so tragic. For there is something permanent about this aspect of her situation. Instead of facing her situation in the world as the consequence of her devotion to her Lord, the Church has made a "problem" of it. She has been zealous for truth and for the right, and above all, that whatever action she takes shall be "fair" to all parties to the conflict. But because the truth and the right are always prejudiced by the network of vested interests in which the Church along with all the other institutions of men is caught, they never appear, if at all, until after the critical moment of decision is passed. Moreover, if the Church does not decide, the logic of events will! Indecision is equivalent to death for the Church; for it means that the Church has abandoned the meaning of her own existence *in* the world, and decided *for* the world. The Church, however does not live by the world but by the grace of the Lord Jesus Christ. She runs the risk of disobedience whatever step she take. The Lord is slow to anger and plenteous in mercy. But if the Church does not speak at all, it could be that this is to commit that sin for which there is no forgiveness. "When they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. For it is not ye that speak but the Spirit of your Father that speaketh in you." (Matthew 10: 19-20) The embarrassment of the Church before the world is, perhaps, at bottom, the inner embarrassment which comes of having decided not to utter that which the Father *has given* her to speak.

## Luther als religiöser Erzieher.

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Die Lutherforschung hat in der letzten Generation einen starken Antrieb erhalten. Zunächst durch die Weimarer Ausgabe (W. A.), von der bis jetzt über 65 Bände in Quartfolio vorliegen. Viele Schriften sind dadurch erstmalig zugänglich geworden und andre in einem wissenschaftlich einwandfreien Text. Hinzu kam, daß eine ganze Anzahl wertvoller Funde gemacht wurde, die in das Werden und Denken des Reformators neue Einblicke eröffneten. In Zwickau und Chemnitz wurden die Bücher der alten Erfurter Klosterbibliothek wieder entdeckt, auch das Buch mit den Eintragungen über Entleihungen. So wissen wir genau, welche theologischen Werke der junge Priester Martinus Luther in den Jahren 1507—1508 in Erfurt durchgearbeitet hat. Ja, wir können noch feststellen, in welcher Geisteshaltung er sie gelesen hat. Denn damals waren alle Bücher auf Schreibpapier gedruckt, und man nahm es dem Entleiher und Leser nicht übel, wenn er am Rand seine Zeichen und Bemerkungen machte. So können wir noch heute ablesen, was Luther mit seiner zierlichen, kleinen, klaren Handschrift am Rand vermerkt hat, Fragen, Zustimmungen, Striche, Randglossen. Und wir sehen, wie kritisch er bereits damals Werke des Augustin und des Petrus Lombardus durchgearbeitet hat.

Noch wichtiger ist es, daß wir den Professor Luther in seinen Vorlesungen in seiner vorreformatorischen Periode in Wittenberg belauschen können. Wir wußten, daß er damals ausführliche Vorlesungen über den Römerbrief, den Hebräerbrief gehalten hatte. Aber der Inhalt dieser Vorlesungen war uns nicht mehr bekannt. Da wurde in Rom, in der vatikanischen Bibliothek eine Nachschrift der Römerbriefvorlesung gefunden, sie war wohl aus der Heidelberger Bibliothek dorthin gekommen. Und bald darauf wurde die eigentliche Römerbrief-Handschrift in der Berliner Staatsbibliothek entdeckt, wo sie, bisher unbeachtet, gelegen hatte. Ebenso sind uns Nachschriften von Studenten über Luthers Hebräerbrief zugänglich geworden. Wir können dadurch feststellen, wie weit der junge Professor Luther in den Jahren 1515, 1516 bereits vorgeedrungen war in reformatorischer Heilserkenntnis.

Auch in Bezug auf den Prediger Luther wurden wichtige Neufunde gemacht. Wir hatten Luthers Predigtpostille und die Hauspostille. Aber sie waren keine eigentlichen gehaltenen Predigten, sondern „Materialsammlungen“ für die protestantischen Prediger. Die Predigten selbst, die Luther in großer Zahl in Wittenberg gehalten hat, waren uns in ihrer ursprünglichen Fassung nicht erhalten. Diese herzustellen war erst möglich, als in Siena in der Uni-

versitätsbibliothek neue Nachschriften von den Predigten entdeckt wurden, die Luther in den Jahren 1528 bis 1532 in Vertretung von Bugenhagen in der Wittenberger Stadtkirche hielt. Durch Vergleichung von mehreren Nachschriften derselben Predigten ist es möglich geworden, den wirklichen, gewaltigen Lutherischen Gemeindepredigten in ihrer ursprünglichen Fassung sehr nahe zu kommen.

Erwähnt sei auch noch, daß neue Forschungen es uns ermöglichen, das Bild Luthers ganz anders zu sehen als frühere Geschlechter. Das Durchschnittsbild, das sich von Luther verbreitet hat, ist geschichtlich falsch. Er war keineswegs der „Mann in der behäbigen Fülle des Körpers, mit breitem Gesicht, starken Kinnbacken, sanft blickenden Augen und etwas schwammigen Zügen.“ Auf den vier echten Cranach-Bildern sind Luthers Züge viel schärfer und markiger; der Mund ist geschlossen; zwischen den Augen liegt eine regelrechte Zornesfalte. Er nahm meist eine „reckenhafte Haltung“ ein, wie ein Zeitgenosse uns beschrieben hat, „also, daß er sich mehr hinter sich als für sich neigt.“ Und dunkle, fast dämonische Augen funkelten aus seinem Gesicht, die fast alle, die ihn sahen, beschrieben als Löwenaugen, Falkenaugen.

So ist unsre Kenntnis von Luther in Bezug auf das Innere und das Äußerliche wesentlich bereichert worden. Und die Allgemeinheit schenkte der Lutherforschung und ihren Ergebnissen in erhöhtem Maße ihr Interesse. Zwar schien es 1917 zunächst so, als ob das Jubiläumsjahr der Reformation, die Vierhundertjahrfeier des Anschlages der 95 Thesen, im Lärm des Krieges und nachher der Revolution unterginge. Aber nachher wurde offenbar, daß im Gegenteil gerade die schweren Erschütterungen durch die Kriegs- und Nachkriegserlebnisse den Boden gelockert hatten, den Reformator ganz anders zu sehen und zu verstehen als früher. Eine innere Aufnahmefähigkeit war durch die persönlichen und völkischen Erschütterungen geschaffen. So fanden die Bücher von Heinrich Böhm, Luther im Licht der neueren Forschung (5. Auflage 1918); Böhm, Der junge Luther (Hamburg-Verlag 1925) und R. Holls „Lutheraufsätze“ (5. Auflage 1929) starke Verbreitung und innerlichste Beachtung. Nach allen Seiten hin wurde der Reformator neu beleuchtet: Der Prediger, der Deutsche, der Theologe, der Professor, der Schriftübersetzer und Bibelausleger. Eigenartigerweise ist aber eine Seite an Luther sehr stiefmütterlich behandelt worden, und das ist seine religionspädagogische Bedeutung, über die unser Aufsatz darum gerade handeln soll.

Nicht ganz einfach steht es mit den Quellen für Luther als Pädagoge. Nur wenige seiner Schriften behandeln direkt Erziehungsfragen, so die Schrift „An die Ratsherren aller Städte deutschen Landes, daß sie christliche Schulen aufrichten und halten sollen“ (1524), oder der Sermon „Daß man die Kinder zur Schule

halten solle" (1530), ferner der Kleine und der Große Katechismus. Aber Einzelgedanken finden sich in fast allen Lutherischen Schriften, besonders auch in den Predigten und in den Tischreden. Im Grund ist Luther durch und durch „Erzieher.“ Die religiöse Erziehung der Jugend und des ganzen Volkes lag ihm schon sehr früh am Herzen. Und je mehr Luther den Eindruck erhielt, „daß die Alten schon zum Teufel wollen fahren,“ desto mehr rät er: „Man ziehe die Leute auf, die **nach** uns kommen!“ In dem Grundansatz der Reformation waren zugleich pädagogische Notwendigkeiten gegeben. Wenn Luther z. B. seinem Volk die „Biblia deutsch“ übersetzte und in die Hand gab, so mußte wenigstens die Lesefähigkeit bei allen vorausgesetzt, beziehungsweise geübt werden, damit nun auch „Hans und Grete“ darin lesen könnten. Ferner lag es Luther, im Gegensatz zu katholischem Kirchenglauben, sehr am Herzen, daß möglichst jeder evangelische Christ sprechen könnte: „Ich weiß, an wen ich glaube.“ Er mußte das Wesentliche des evangelischen Glaubens kennen, erkennen, ausdrücken und nötigenfalls verteidigen können.

Nun hat Luther allerdings in keiner Weise ein „pädagogisches System“ aufgestellt und hinterlassen. Das Beste an ihm ist systematisch nicht zu erfassen. Wir sind auf viele Einzelschriften und Einzelstellen und Einzelaussagen angewiesen, die sich oft schwer, oft gar nicht zusammenfügen lassen. Besonders in der Auseinandersetzung mit Gegnern scheute Luther scharfe, ja überspitzte Formulierungen seiner Ansichten nicht, die aber nicht verabsolutiert werden dürfen. Luther ist weitgehend in dem, was er sagt und wie er es sagt, wenn er auch aus ewigen Urgründen schöpft, der Mann des Augenblicks. Unsere Aufgabe ist es, die tiefgehenden Erkenntnisse, die Luther gehabt und geäußert hat, aus seinen Worten herauszufinden und zusammenzustellen. Nirgends haben Luthers Anschauungen etwas Starres, sondern stets etwas Dynamisches, eine trotz aller Spannung vorhandene und immer wieder zu suchende Ausgeglichenheit.

Die Träger der religiösen Erziehung sollten nach Luthers Meinung in erster Linie die Eltern sein. Sie stehen für ihre Kinder da „an Gottes Statt.“ Sie sollen ihre Kinder „nicht nur nach fleischlicher weis lieb haben, sondern sollen sie zu Gottis Dienst mit Worten und Werken in den ersten dreien gebotten weissen.“ (W. N. VI, 251). „O welch eine selige Ehe und Haus wäre das, wo solche Eltern innen wären, fürwahr, es wäre eine rechte Kirche, ein ausgewähltes Kloster, ja ein Paradies.“ Vor allem die Hausväter werden ermahnt, ihre Familie, die Kinder, die Dienstboten „über Tisch“ in den christlichen Hauptstücken zu unterweisen. Darum schrieb Luther seinen Kleinen Katechismus ursprünglich auch für das Haus. Im Hause sollen die Kinder beten lernen, den Morgen-

segen, den Abendsegen, das Tischgebet. Besonders wirkungsvoll ist dabei Luthers eigenes Vorbild in der eigenen Familie gewesen. Denn was Luther von den andern deutsch-christlichen Familien forderte, verwirklichte er zuerst an seiner Tafelrunde im Schwarzen Kloster in Wittenberg. Er war selbst vorbildlich seinem ganzen Hause das, was ein christlicher Hausvater sein soll.

Neben dem Hause hat die Kirche eine religiös-erzieherische Aufgabe. Ihr liegt neben und zugleich mit der Evangeliumsverkündigung auch die religiöse und sittliche Erziehung ob. Darum hatten Luthers Predigten weitgehend eine pädagogische Abzweckung. Ferner muß man bedenken, daß damals bei den ungebrochenen kirchlichen Sitten wirklich die ganze Gemeinde in den Vor- und Nachmittagsgottesdiensten erreicht wurde. Luther wußte allerdings, daß „Gottes Geist wehet, wo er will“; aber er wollte Gott helfen, die Türen zu öffnen und offen zu halten. Er forderte, daß der Prediger ganz schlicht und volkstümlich sprechen sollte; er kann im Grunde nicht einfach genug sprechen, besonders wenn die Kinder im Gottesdienst sind. Es ist schwer, im Glauben und Leben ein rechter Christ zu werden; darum sagt Luther: „Ich muß menschlich davon reden, weil ihr noch schwache Christen seid.“ Mit Ernst, aber noch mehr mit Liebe wollte er jung und alt auf dem Weg zur Seligkeit weiterführen: „Ich treibe dich nicht; Christus lockt dich freundlich.“

An dritter Stelle ist auch die Schule zu nennen, die nach Luthers Auffassung nicht nur eine allgemeine Erziehung geben, sondern auch die wahren Christenmenschen erziehen soll. Denn viele Eltern sind nicht imstande, selbst die Erziehung auszuüben. Die Predigten gehen zu oft über die Köpfe gerade der Kinder hinweg. Da soll die Gemeinde, der Staat durch christliche Schulen helfen (W. M. XV, 27 f.). Die Schulen sollen „die heylige schrift üben als ihr eygen buch“; sonst erzieht sie „eyttel holzböcke!“ Die Erziehung soll auch vom Staat in christlichem Sinn getrieben werden, „syntemal eyn recht Christen-Mensch besser ist und mehr muß vermag, denn alle Menschen auf Erden.“

Von größter Bedeutung war, daß Luther der religiösen Unterweisung drei Textbücher geschaffen hat. Das gilt zunächst von seiner deutschen Bibelübersetzung. Gerade im Herbst des Jahres 1534 wurde sie beendet, hat sich also jetzt vierhundert Jahre im evangelischen Religionsunterricht ausgewirkt. Luthers deutsche Bibel ist Jahrhunderte lang sogar **das** Unterrichtsbuch, das Lesebuch, das Lernbuch geworden. Luther war der Meinung: „Viele Bücher machen nicht gelehrt, viel Lesen auch nicht, sondern gut Ding und oft lesen“; „Vor allen Dingen sollte in hohen und niederen Schulen die furnemste und gemeinigte Lektion sein die heilige Schrift.“ Und so schwer verständlich vieles in der Bibel ist, aufs

Ganze gesehen war Luther doch der festen Ueberzeugung, daß Gottes Wort „nicht dunkel, sondern hell“ ist, daß auch schon die Jugend einen unmittelbaren Zugang habe zu dem Evangelium. Dabei ist die Bibel nicht nur „Lehrstoff“, sondern „Biva vox“, im Grunde nicht etwas, woran **wir** arbeiten, sondern wodurch Gott und der Heilige Geist an unsern Herzen arbeiten. „Es sind nicht Leseworte, sondern eitel Lebeworte drinnen, die nicht zum Spekulieren und hoch zu dichten, sondern zum Leben und Tun dargeboten sind.“

Neben der Bibel schuf Luther den Kleinen Katechismus, die „kurze Summa“, was ein evangelischer Christ von Glauben und Leben wissen muß. In kindlicher und volkstümlicher Weise ist hier in Frage und Antwort das Wichtigste dargeboten: Wie ein Christ leben, wie ein Christ glauben, wie ein Christ beten soll. Der Kleine Katechismus hatte damals einen ungeheuren Erfolg. Ganze Generationen des Protestantismus sind an ihm gebildet worden. Eine erstarrte spätere Katechismustradition ist dann oft Bahnen gegangen, die Luther nicht gewollt hat. Für Luther war der Kleine Katechismus Glaubenszeugnis; später hat man oft ein „dogmatisches Kompendium“ daraus gemacht und ihn in unkindlicher Weise traf-tiert. Luther hatte den Katechismus sofort in seiner ersten Ausgabe mit Bildern ausgestattet: er wollte Anschaulichkeit, nicht Abstraktion. Das Katechismusjubiläum im Jahre 1929 hat vielerlei gelehrte Schriften und praktische Anweisungen hervorgebracht, die zeigen, daß auch heute wieder versucht wird, das Wertvolle und Lebendige aus Luthers Kleinem Katechismus der Gegenwart und Zukunft zu erhalten.

Das dritte Buch evangelischen Religionsunterrichts ist seit Luther das Gesangbuch. Luther schuf das evangelische Kirchenlied und gab das erste evangelische Gesangbuch heraus. Er war überzeugt: „Die Musika ist eine schöne, herrliche Gabe Gottes und nahe der Theologie; die Jugend soll man zu dieser Kunst gewöhnen; denn sie macht feine, geschickte Leute.“ Luthers Lieder hatten solche Kraft, daß man mit Recht sagen kann, er habe das neue Verständnis des Evangeliums dem Volk noch viel mehr ins Herz hinein gesungen, als von der Kanzel hinein gepredigt.

In zunehmendem Maße hat meist auch die Kirchengeschichte einen Bestandteil evangelischer religiöser Erziehung gebildet, ganz in Luthers Sinn. Denn die „Historia“ hat er selbst geliebt und für die Schule geschätzt. Man soll die biblische Geschichte und die Kirchengeschichte kennen lernen, daß man daraus „witzig und klug“ werde. Man soll sich die Erfahrungen früherer Geschlechter zu nütze machen; denn „zu eigener Erfahrung gehört viel Zeit.“ So schuf Luther schon 1529 ein Passional mit vielen Bildern. Und er ist überzeugt, daß „die Kinder und Einfältigen“ „durch Bildnis

und Gleichnis besser bewegt werden, denn durch bloße Wort und Lehre."

Ein rechter Erzieher muß wissen, wie es um das Kind bestellt ist. Wie ist es damit bei Luther? An diesem Punkt könnte man zunächst feststellen, wie stark man empfindet, daß zwischen seiner und unsrer Zeit mehr als vier Jahrhunderte liegen. Vor allem muß bedacht werden, daß die Pädagogik und die Kinderpsychologie allgemein von Rousseau bestimmt ist, der von der Güte des Menschengeschlechts ausgeht. Dem gegenüber ist Luther überzeugt und spricht es häufig aus, daß wir alle, auch schon die Kinder, hineingehören in eine Sünd- und Schuldverflochtenheit. „Die Schuld ist, daß unsre Natur durch die Erbsünde ganz und gar verderbt und verrückt ist.“ Er stand zu dem Bibelwort, daß „das Dichten und Trachten des menschlichen Herzens böse ist von Jugend auf.“ Und in seiner Schrift „De servo arbitrio“ geht er, in Auseinandersetzung mit Erasmus, diesen Gedankengängen bis in die letzten Tiefen nach. Aber daneben hat Luther ja auch die Schrift geschrieben „Von der Freiheit eines Christenmenschen.“ Und so hat er, im Blick auf die Kinder, auch die Unschuld der Kinder beobachtet und betont. Vor allem in den „Tischreden“ finden wir viele Zeugnisse dafür. „Wenn du willst ein imaginem eines Engels sehen, so sieh an ein fein fromm hergklein wie ein klein kindt, das niemand schaden getan hat und das auch nicht gedenkt, schaden zu tun.“ „Ah, die Kinder sein die Allergelehrtesten: die vertrauen irem vatter und sagen auch von Gott fein einfeltiglich, daß er ir vatter sei.“ „Der Kinder Gebet ist gut, denn sie haben noch eine reine Stimme.“ „Lieber, sehet an die jungen Kinder, welcher Leiber noch reiner und sauberer sind, als die noch etlicher Maß etwas, niewohl gar wenig, von Adams erster Art haben.“ „Lieber Herr Gott, wie gefällt dir doch solcher Kinder Leben und Spiel. Ja, alle ihre Sünden sind nichts denn Vergebung der Sünden.“ Nach Luthers Meinung soll also der religiöse Erzieher beides wissen und berücksichtigen: das Böse und das Gute im Kind. Luther selbst war gleich weit entfernt von liberalisierender Verharmlosung wie dogmatisierender Erstarrung.

Die Methodik ist innerhalb der Pädagogik der am meisten zeitgebundene Teil. Das empfinden wir auch, wenn wir die Methodik Luthers betrachten. In seiner Grundeinstellung ist da Luther ein Kind seiner Zeit. Bei seinem Kleinen Katechismus z. B. war es ihm selbstverständlich, daß dieser wörtlich auswendig gelernt wurde. Dies geschah nach der Sitte seiner Zeit durch Vorgesprechen des Lehrers, Nachsprechen der Kinder, Abfragen, Wiederholen, bis hin zum „Einpausen.“ Aber über dieses zeitgebundene Element in Luthers Erziehungsart hinaus finden wir auch eine Anzahl feiner, fruchtbarer Anregungen. Vor allem soll man bei

evangelischer Erziehung immer etwas von der „frohen Botschaft“ merken. Freude soll in den Religionsstunden walten. „Evangelium ist eittel freude.“ Darum hat „zorniges Wesen“ hier keinen Platz. „Ueberdruß und Unwillen“ dürfen bei den Kindern nicht entstehen.

Um die Kinder zu verstehen, soll der Lehrer auf ihr Eigenart eingehen. Das Vorbild dazu findet Luther bei Jesus selbst. „Christus, da er Menschen wollte ziehen, mußte er Mensch werden. Sollen wir Kinder ziehen, so müssen wir auch Kinder mit ihnen werden.“ Gewiß ist die Erziehungsarbeit bei vielen Kindern nicht leicht. In seiner derben Art erklärt Luther, daß es solche Kinder gäbe, die „eitel Holzböcke sind und bleiben.“ Bei den Widerspenstigen heißt es dann auch streng sein: „Dem Wolf kannst du nicht zu hart sein“, aber „den schwachen Schafen kannst du nicht zu weich sein.“ Die Lehrer, die „über die Köpfe der Kinder hoch herfliegen“, bezeichnet der Reformator als „giftiges Geschmeiß und Dünkelmeister.“ Sie müssen gewarnt werden, die Kinder zu überfordern und zu „überladen.“

Eine Hauptforderung Luthers ist: Anschaulichkeit. Und Luthers Werke sind ja noch heute eins der eindrucklichsten Beispiele, wie man anschaulich und plastisch reden und erzählen kann. Luther erlebt die heilige Geschichte selbst als gegenwärtig mit: „Tam recens mihi nunc Christus est, ac si hac hora fudisset sanguinem“ (W. N. 43, 463). Diese Gegenwärtigkeit und „Gleichzeitigkeit“ sollen wir auch unsern Kindern vermitteln. Dazu helfen uns „Chroniken und Historien“ anschaulich zu sein. Überall braucht er Sinnbilder, Gleichnisse, Personifikationen. Auch hier merken wir seine drastische Derbheit, wenn er redet von „Sinker Fleisch, der den Holzweg gehen will,“ von Meister Klügling, Hans Saurüssel, Baichknecht und andre.

Zu dieser Veranschaulichung können wir auch die häufige Verwendung von behaltamen Sprichwörtern rechnen. Mehrmals wird von Luther das Wort verwendet: „Wo unser Herrgott eine Kirche baut, da baut der Teufel eine Kapelle hinnach“; oder „Gott bleibt nicht außen, ob er gleich verzieht.“ „Seið gern allein, so bleibt euer Herz rein.“ „Ein gut Lied kann man nicht zu viel singen.“ Er bemüht sich auf solche Weise, eine Brücke zu schlagen von der Unterrichtsstunde zum alltäglichen Leben. Denn aller Unterricht weist nach Luther über sich selbst hinaus ins Leben hinein. „Wir müssen den Glauben üben in allerlei Fällen.“ Dabei bleibt er sich bescheiden dessen bewußt, daß es auch bei der religiösen Erziehung nicht „an unserm Rennen und Laufen“ liegt, sondern an Gottes Gnade. „Hier soll man fleißig unterscheiden das Werk des Heiligen Geistes.“ Der Religionslehrer ist wie der Prediger nur

„das Werkzeug, die Röhre.“ Darum ist zusammenfassend seine Mahnung: „Gott sorgt; wir aber sollen arbeiten.“

Dabei wirkt nach Luthers Ueberzeugung am stärksten der Religionslehrer durch das, was er ist. Seine Worte sind vergeblich, wenn die Kinder ihm nicht anspüren, daß er mit seiner ganzen Persönlichkeit dahinter steht. Aber da man dies Luther selbst so stark anmerkte, darum hat er auf seine Zeit so gewirkt. Ja, die Glut war so stark, daß sie auch durch seine Schriften noch hindurchwirkt und uns heute noch das Herz warm macht. Joh. Zicker hat uns ein feinsinniges Bild von „Luther als Professor“ entworfen (Salle 1928). Danach stand Luther vor seinen Zuhörern „frisch, sicher, immer fröhlichen Angesichts.“ Er empfahl als für sich bedeutungsvoll das Gebetswort: „Mit einem freudigen Geist rüste mich aus“ (Psalm 51, 14). Und die vor ihm sitzenden künftigen religiösen Erzieher warnte er: „Hütet euch, ihr jungen Gesellen, für der Tristitia! Unser Herrgott hat's befohlen, daß man soll fröhlich sein.“ Die Herzen seiner Zuhörer gewann er dadurch, daß er nicht als ein Fertiger vor ihnen stand, sondern daß seine Tätigkeit ein gegenseitiges Nehmen und Geben war. Ferner warnt er den religiösen Erzieher vor „Eigendünkel.“ Auch bei unsrer religiösen Erziehung bleibt die Tatsache: „Mit unsrer Macht ist nicht getan.“ „Je länger wir waschen, desto unreiner werden wir.“ Aber gerade wer so demütig vor Gott steht, „aus dem kann Gott etwas machen.“ „Das Verzagen ist nützlich; die Gnade liegt nahe dahinter.“ Dem Demütigen läßt es der Herr gelingen.

Als Kraftquelle empfindet er immer wieder das Gebet. „Ich halte mein Gebet für stärker als den Teufel; wo das nicht wäre, sollte es längst anders mit dem Luther stehen.“ „Wenn ich das Gebet einen Tag lang lasse anstehen, so verliere ich ein großes Stück vom Feuer des Glaubens.“ Aber wer betet, der kann auch arbeiten und wirken, zur Ehre Gottes, zum Segen der Menschen. So steht der religiöse Erzieher Luther vor uns, als geschichtliche Gestalt und doch zugleich auch als ein Mahner und Anreger für die Gegenwart. Wer sich mit ihm beschäftigt, bei dem werden, direkt und indirekt, neue Kräfte wach für die eigne Erziehungsarbeit in der Gegenwart.

## Der Bekenntnisparagraph der neuen Kirche.

Dr. G. Fr. Schucke.

Nach dem Pamphlet „The Plan of Union“ ist der Bekenntnisparagraph unserer neuen Kirchenvereinigung sehr kurz. Er lautet:

“We acknowledge and accept the historical confessions of the two churches as the doctrinal basis of the union.”

Ich muß gestehen, daß ich ihn bedeutend ausführlicher gewünscht hätte. So, wie er ist, gibt er nur die Basis, und zwar eine recht weite Basis, für einen zukünftigen Bau. Ich hätte es sehr gern gesehen, wenn man sich nicht damit zufrieden gegeben hätte, nur das Grundstück zu bezeichnen, auf dem der Bau errichtet werden soll, oder — geben wir zu — den Grundstein, oder schon einen Teil des Baues, sagen wir das Erdgeschoß, zu errichten. Möge dieser Aufsatz dazu dienen, wenigstens einen Baustein zu dem Gebäude darzureichen, welches die berufenen Männer errichten werden, und, setzen wir hinzu, hoffentlich in absehbarer Zeit.

Wenn die am 26. und 27. Juni vollzogene Vereinigung nicht nur eine äußerliche bleiben, sondern eine organische werden soll, so ist, meines Erachtens, vor allem notwendig, daß eine organische Lehrgrundlage geschaffen werde. Sonst kommt im besten Fall nur eine Arbeitsgemeinschaft dabei heraus, die in jedem Augenblick wieder getrennt und aufgehoben werden kann. Es kommt eben darauf an, ob wir nur eine Verwaltungsvereinigung wollen, wie in der Preussischen Landeskirche von 1817, die nur den äußeren Mechanismus vereinigt, ohne den Bekenntnis- und Lehrstandpunkt der einzelnen Gemeinde zu berühren, also eine mechanische Vereinigung, oder ob wir eine innerliche, organische Vereinigung, eine Verschmelzung im wahren Sinn des Wortes, der beiden Kirchen anstreben. Man sieht, daß ich das Wort „organische Vereinigung“ nicht ganz in dem landläufigen Sinn gebrauche, in dem auch der Preussischen Landeskirche das Prädikat der organischen Vereinigung vindiziert wird. Wie die Gelehrten behaupten, kann nach dem Zusammenfluß zweier Ströme noch auf etliche Meilen hinaus das Wasser des einen Flusses von dem des andern unterschieden werden (z. B. bei Donau und Inn), aber endlich verschmelzen sie so völlig, daß man nicht mehr sagen kann, dieser Tropfen Wasser kommt aus dem einen oder dem anderen Fluß. Dasselbe verstehe ich dann auch unter der organischen Vereinigung der beiden Kirchenkörper. Daß man nicht sagen kann, dieser Mann kommt aus der Evangelischen Synode, und jener aus der Reformierten Kirche, sondern daß man nur sagen kann, er ist ein Glied der Evangelischen und Reformierten Kirche.

Und hier halte man mir, wenn ich bitten darf, einen kurzen

Erfkurs auf die Namensfrage zu gut. Daß der Name „Evangelische und Reformierte Kirche“ nur ein provisorischer sein kann und soll, darüber sind sich beide Seiten einig. Wenn aber in einem in der Juli-Nummer des „Theologischen Magazins“ abgedruckten Aufsatz aus dem „Reformed Church Messenger“ als der neue offizielle Titel vorgeschlagen wird „Evangelical-Reformed Church,“ so sehen wir darin ein so vollkommenes Aufgehen der Evangelischen Synode in die Reformierte Kirche, daß von unsrer alten synodalen Herrlichkeit nichts übrig bleibt als der magere Bindestrich (der im Lauf der Zeit auch noch verschwinden kann), dann müssen wir eine bessere Garantie für unsre Evangelische Eigenart verlangen. **Und zwar liegt diese in dem Bekenntnis.** In demselben Aufsatz gebraucht der Autor für die Reformierte Kirche auch den Namen „Evangelical Reformed Church.“ Wie gesagt, das ist doch ein sehr geringes Zugeständnis auf der Seite der Reformierten Kirche und macht eine anderweitige Sicherstellung unbedingt erforderlich. Ich bin der festen Ueberzeugung, daß viele Evangelische Brüder, wenn sie sich so sollen mit Haut und Haar von der Reformierten Kirche verschneiden lassen, lieber die alten Verbindungen lösen werden und sich an die U. R. C. anschließen, wohin sie nach ihrem Lehrstandpunkt mehr neigen. Nur eine formulierte Darlegung des Lehrstandpunktes der alten „Evangelischen Gewissensfreiheit“ könnte diese Brüder bewegen, sich mit dem Namen „Evangelische-Reformierte Kirche“ zufrieden zu geben.

Doch, um zum Thema zurückzukommen, zu einer solchen organischen Verschmelzung ist der neue Bekenntnisparagraph nicht völlig ausreichend. Sehen wir zu: Der Lehrstandpunkt der Evangelischen Synode war von je her ein „mild lutherischer.“ Das geht schon daraus hervor, daß unser Elmhurst College aus dem Melancthon Seminar entstanden ist. Wir nehmen also nicht den Standpunkt eines Glaccius oder Amsdorf ein, sondern vielmehr den Melancthons. Folgerichtigerweise haben wir stets den **Konsensus** der beiden großen evangelischen Denominationen gefordert, verteidigt und behauptet. In dem neuen Bekenntnisparagraph ist aber der **Konsensus** ausdrücklich verschwiegen, wenn man so sagen darf. Auch ist das herrliche Prinzip der Evangelischen Gewissensfreiheit, „in allen Differenzpunkten sich allein durch die darauf bezüglichen Stellen der Heiligen Schrift leiten zu lassen“ nicht erwähnt. Man mag mir vielleicht einwenden, der **Konsensus** und die Evangelische Gewissensfreiheit verständen sich von selbst und seien darum nicht erwähnt. Mag sein — ich will nicht darüber streiten — aber in diesem Punkt stehe ich doch auf dem Standpunkt Luthers in Marburg, der auf das geschriebene Wort „**est**“ hinwies und auch sonst immer, z. B. in seinem Katechismus, „die Worte, so da stehen“ betont. Sollte diese Frage jemals einem weltlichen Gerichtshof vorgelegt

werden, so können wir sicher sein, daß derselbe nicht nach stillschweigend angenommenen und als selbstverständlich geltenden Prinzipien urteilen würde, sondern nach den Worten, die schwarz auf weiß da stehen. Und deshalb hätte ich den Bekenntnisparagraphen ausführlicher und deutlicher gewünscht.

Wenn wir die historischen Bekenntnisse der **beiden** Kirchen als Lehrgrundlage anerkennen und annehmen, so hat das ja einen gewissen negativen, begrenzenden Wert, indem es alle antireformatorischen und ultraformatorischen Lehren ausschließt. Aber wir geraten aus der Schylla in die Charybdis, da sich viele der historischen Bekenntnisse kontradiktorisch gegenüber stehen. Es wäre doch eben so leicht — als die Berührungspunkte herausstellen — aus den beiderseitigen historischen Bekenntnissen, wie aus dem Heidelberger Katechismus, den Beschlüssen der Synode von Dortrecht, den Westminster Artikeln, Punkte herauszuholen, die in unvereinbarem Widerspruch stehen zu Artikeln der „Augustana Invariata“ von 1530, den Schmalkaldener Artikeln und der „Formula Concordiae.“ Wir können aber unmöglich beides zugleich lehren, z. B. die Ubiquität des Leibes Christi im heiligen Abendmahl und die Calvinische Proposition, daß im heiligen Abendmahl die Seele von dem im Himmel bleibenden Christus gestärkt werde, oder gar den Zwinglischen Lehrtypus von einem bloßen Gedächtnismahl. Damit, daß wir nur die „historischen Bekenntnisse“ neben einander stellen, ohne zu sagen, welches für uns gilt, oder den Konsensus und die Gewissensfreiheit zu betonen, führen wir die ungefestigten Brüder in schwere Konflikte und Versuchungen; die gefestigten aber stellen wir vor das Dilemma, entweder einen Lehrstandpunkt zu bekennen, den sie nicht teilen, oder aber aus der Kirche auszutreten. Wir wünschen doch sicherlich keine Opportunitätsbekenner, die um des bißchen, mageren Gehaltes willen sich auf Positionen verpflichten, von denen sie im Herzen überzeugt sind, daß sie unhaltbar sind. Weigern sie sich aber der Unterschrift, so tritt vor sie das praktische Dilemma, **wohin?** In vielen lutherischen Synoden werden sie mit so „liberalen Ansichten“ keine Aufnahme und Unterkunft finden, und aus der Evangelischen und Reformierten Kirche weisen wir sie quasi hinaus; denn eine Verpflichtung auf **alle** historischen Bekenntnisse ist ohne — „sit venia verbo“ — theologische Akrobatenkunststücke **unmöglich.** Zudem wolle man bedenken, daß viele der Bekenntnisse eben weiter nichts sind als **historische** Dokumente, die aber heute keinerlei **praktische** Bedeutung mehr haben. Deshalb sollte der definitive, in die Konstitution der Kirche aufzunehmende Bekenntnisparagraph viel ausführlicher und ausdrücklicher sein, als der präliminäre, quasi tentative Paragraph des Plan of Union.“

Weiter sollte es doch nicht so schwierig sein, aus den beiderseitigen Konfessionen die Punkte herauszuziehen und neu zu for-

mulieren, die keiner der beiden Seiten anstößig und unannehmbar sind. In der großen, überwältigenden Mehrzahl der Glaubensartikel sind wir doch „ein Herz und eine Seele.“ Die beiden Paragraphen, an denen man auf der einen oder anderen Seite Anstoß nehmen könnte, sind die „Praedestinatio gemina,“ die Vorausbestimmung der Bösen zur Verdammnis und die körperliche Ubiquität des Leibes Christi im heiligen Abendmahl.

Bringen wir einen gewiß unverdächtigen Kronzeugen, Professor Philipp Schaff. Er schreibt in seiner „Theological Propaedeutic“:

“The Dogmatical Theology of the Evangelical Reformed Church agrees with the Evangelical Lutheran system, except in the doctrines of predestination, the sacraments, and the ubiquity of Christ's body” (p. 342).

Ein wenig später aber schreibt er:

“Moderate and progressive Calvinism omits or softens the five knotty points of Dort . . . It is in sympathy with the Melancthonian type of Lutheranism” (ibid.).

So haben wir sicher nicht zu befürchten, daß wir uns durch die Verschmelzung zu einem Bekenntnis der Vorausbestimmung zur Verdammnis verpflichten müßten. Auf der andern Seite aber gibt es ebenso zwei Typen des Luthertums, den strikten Lutheranismus der „Formula Concordiae,“ der heutigentages noch von der Missouri-Synode gepflegt wird, und das gemäßigte Melancthonische Luthertum, das in der Preussischen Landeskirche und der Evangelischen Synode von Nordamerika vorkommt. So brauchen auch die Reformierten nicht zu befürchten, daß sie sich durch die Vereinigung mit der Evangelischen Synode zu dem Standpunkt Luthers in Marburg bekennen müßten, zumal da Luther selber der beste Zeuge wider sich selbst und seine Marburger Stellung ist. Man denke an die Wittenberger Konkordie vom 25. Mai 1536, nach deren Unterschrift Luther selbst mit 10 oberländischen Theologen gemeinsam das Mahl des Herrn genoß.

Einige Worte werden wir noch hinzufügen müssen wegen der von Schaff behaupteten Lehrverschiedenheit in den Sakramenten. Dieselbe läuft darauf hinaus, daß in der Lutherischen Lehre die Sakramente einen „kollativen,“ d. h. wirklich mitteilenden Charakter tragen, während die Reformierte Kirche den annunziativen Charakter hervorhebt. Daher könnte man sich sehr gut dahin einigen, daß man den effektiven Charakter der Sakramente betont und die Frage, ob kollativer oder annunziativer Modus, auf sich beruhen läßt. Allerdings würde dies wieder die deutliche Aussprechung des Evangelischen Freiheitsprinzips voraussetzen. Es sollte sich also nach dem Gesagten doch leicht eine Formulierung finden lassen, die

allen drei Lehrpunkten, Prädestination, Ubiquität und Sakramentslehre, eine solche Darlegung gibt, die nirgendwo anstößt, sondern auf dem anerkannten und ausgesprochenen Konsensus fußend, das Gemeinsame des Glaubens und Lebens zum Ausdruck bringt.

Mit Absicht und gutem Vorbedacht habe ich nach des Glaubens noch „des Lebens“ hinzugefügt; denn die Evangelische Gewissensfreiheit, mit welcher wir nach dem Vorbild Augustins in unwesentlichen Dingen Gewissensfreiheit erlauben — nein, sogar fordern, muß sich doch auch in der Praxis des Lebens kund tun. Eine Gewissensfreiheit, die nur als dogmatischer Lehrsatz auf dem Papier steht und nicht in das sittliche Leben des Alltags übertragen werden kann und auch übertragen wird, ist doch **nichts**. Wie wir die Heilige Schrift als Kanon, d. h. als Regel und Richtschnur unsers Glaubens und „Lebens“ anerkennen, so soll auch das Bekenntnis, das aus jenem Kanon ausgezogen ist, nicht für den Glauben allein, sondern auch für das Leben gelten. Es kommt hinzu, daß die ganze Entwicklung der zeitgenössischen Theologie, sei es bewußt oder unbewußt, auf die ethische Auswirkung der Dogmatik abzielt und hinausläuft. Man mag über diese Verquickung von Dogmatik und Ethik denken, wie man will — besonders die älteren Brüder werden ihre starken Bedenken tragen — das Bestehen dieser Tendenz ist nun einmal Tatsache. Sie äußert sich schon allein in den Schlagworten des Tages. Was bedeuten diese Worte, wie „Social Gospel“ und „Social Ethics“ anders als das Gebundensein der Kirche an die altruistische Auswirkung der Wortverkündigung? Und in gewissen Grenzen und Schranken ist das auch vollkommen berechtigt (man vergleiche dazu meine früheren Aufsätze im „Theologischen Magazin“). Der Glaube muß sich nun einmal im Leben auswirken; sonst ist er tot (Jak. 2, 17).

Anderseits aber tut es nicht gut, und würde ich stets meine warnende und abratende Stimme dagegen erheben, wenn man sich auf eine bestimmte theologische Position der Philosophie und spekulativen Weltanschauung festlegen wollte. Namen wie Spinoza und Karl Barth werden es sofort klar machen, in welcher Hinsicht ich diese Forderung aufstelle. Der erstere und noch manche andre Philosophen haben in der theologischen Denkart ihrer Zeit und auch der nachfolgenden Zeiten sich geltend gemacht. Spinozas Lehre von der göttlichen Immanenz übte seinerzeit einen starken Druck auf das theologische Denken aus. Hegel und Schelling sind andre Vertreter der Lehre von der göttlichen Immanenz. Aber Druck erzeugt beständig Gegendruck. So ist das Zünglein an der Wage jetzt in das entgegengesetzte Extrem hinübergeschlagen. Karl Barth ist zurzeit der stärkste Verteidiger der Lehre von der göttlichen Transzendenz. Aber wer weiß, wie bald wieder die andre Seite in den Vordergrund geschoben werden mag. Darum würde ich nie emp-

fehlen, daß sich das Bekenntnis auf speziell „theologische“ Erkenntnisse und Positionen einlasse, überhaupt sich nicht auf praktisch indifferente Einzelheiten festlege, die in absehbarer Zeit durch eine andre Form der Erkenntnismethode wieder hinweg geschwemmt werden mögen. Wir sollten nur solche Sätze und Behauptungen in unser Bekenntnis aufnehmen, die der wechselnden theologischen Strömung Stand halten können. Das Bekenntnis ist, wenn auch von Theologen, so doch nicht für Theologen zu schreiben, sondern für die große, breite Masse der Laienchristen.

Wir fordern ein unzweideutiges, klares Bekenntnis für die neue Kirche, weil wir der Ansicht sind, daß ein solches allein der neuen Gründung Gehalt und Bestand zu verleihen mag, weil das Bekenntnis allein der Vereinigung den Charakter der Kirche verleiht. Eine humanitäre Vereinigung, wie das Logentwesen, wie die Rotarians usw. können wohl ohne eine Glaubensdarlegung auskommen (und doch haben auch diese Prinzipienklärungen), eine Kirche aber nie. Die gemeinsame Arbeit, die gleiche Begeisterung für das Reich Gottes auf Erden, dieselben hohen Ziele und Ideale, gewiß, das alles ist recht schön und mag, solange das Feuer der ersten Liebe anhält, ein Glaubensbekenntnis als unnötig erscheinen lassen. Aber was auf die Dauer der Zeit die Beständigkeit einer Kirche gewährleistet, ist doch nur ein gemeinsames Bekenntnis. So lange wir nicht wissen, daß wir auf einem und demselben Glaubensgrund stehen, liegt die beständige Möglichkeit vor, daß sich die neue Kirche wieder in ihre beiden Komponenten auflöst. Wendet man aber mir ein, die Glaubenseinheit ist ja da, dann antworte ich mit der Gegenfrage: Warum wollen wir dann diese vorhandene Glaubenseinheit nicht auch aussprechen? Und dazu ist, ich wiederhole es noch einmal, der Bekenntnisparagraph des „Plan of Union“ nicht ausreichend.

In welchen Linien würde sich dann nun das Bekenntnis der neuen Kirchenkörperschaft bewegen müssen? Ich würde unbedingt vom Apostolikum ausgehen. Das erscheint mir als durch die göttliche Trinität durchaus geboten. Die Form ist natürlich nebensächlich; aber der Inhalt muß durch die drei Artikel des Apostolikums gegeben werden. Eine Abweichung von diesem gegebenen Schema würde nur dann gerechtfertigt sein, wenn man die Gottheit einer der drei Personen Gottes entweder ausgesprochen leugnet, oder stillschweigend ignoriert. Unitarier, Universalisten und andre Sekten mögen sich das leisten: Wir können es nicht.

Vom Gedankengang des Apostolikums also ausgehend würde ich gleichfalls drei Artikel vorschlagen:

- I. Der Vater und die Vaterschaft über alle Menschen.
- II. Der Sohn und die Kindschaft aller Menschen.
- III. Der Geist und die Bruderschaft aller Menschen.

Während die ersten beiden Artikel mehr dogmatisch, vielleicht rein dogmatisch gehalten werden müßten, komme im dritten Artikel die sittliche Verpflichtung und das sittliche Streben zum Ausdruck. Ich glaube ganz sicher, daß sich unter diesen drei Hauptkapiteln alles bequem unterbringen lassen kann, was überhaupt in ein christliches Glaubensbekenntnis hinein gehört. Ueber den ersten Artikel würde sicher kein großer Disput entstehen, ausgenommen vielleicht in dem Satz von der Prädestination. Diese aber brauchte kaum berührt zu werden. Der erste Artikel würde also die Lehre von der Schöpfung, Erhaltung und Regierung enthalten. Für den zweiten Artikel würde dann das gesamte Feld der Christologie vorliegen, also Christi Person und Werk. Er würde enthalten, wer Christus ist, was er tat und tut, und was er den Menschen zu tun befähigt (Glaube, Gebet und Sakramente). Damit wäre der dritte Artikel dann ganz für die ethischen Fragen frei gehalten sein. Darin müßte das geistliche Leben behandelt werden, wie es in die tägliche Erscheinung tritt (Geist, Kirche, Reichgottesarbeit, d. h. praktische Nächstenliebe). Das würde genug sein, wenn man sich auf einen Paragraphen beschränken will. Dieser Paragraph könnte dann ungefähr folgendermaßen aussehen:

„Unsre Kirche, als die Unionskirche der Reformation, nimmt als Lehrbasis den Konsensus der historischen Bekenntnisse der beiden großen evangelischen Kirchen an. In allen Differenzpunkten aber hält sie sich allein an die darauf bezüglichen Stellen der Heiligen Schrift und bedient sich der in der evangelischen Kirche obwaltenden Gewissensfreiheit. Unsre Kirche glaubt also an den dreieinigen Gott, der

I. Als Vater nach seinem vor Anbeginn der Welt gefaßten Heilsratschluß über die gesamte Schöpfung waltet;

II. Als Sohn, wahrer Gott und wahrer Mensch, durch sein Wirken, Leiden und Sterben auf dieser Erde und durch sein Walten im Himmel alle Menschen zu Kindern Gottes macht und ihnen den Zugang zum Vaterherzen durch den Glauben, das Gebet und die Sakramente offen hält;

III. Als Geist in seinem Reich auf Erden und in der christlichen Kirche regiert, alle Menschen zu Brüdern macht, ihnen die Pflicht auflegt und die Kraft verleiht, die Brüderschaft aller Menschen durch ein Leben im Streben nach Gott und in der Liebe gegen alle Nächsten zu verwirklichen.“

Will man aber ein ausführlicheres Dokument verfassen, wie es die Bekenntnisse der Reformatoren waren, so könnte das unter den folgenden Kapiteleinheiten geschehen: I. Gott. II. Schöpfung. III. Heilsratschluß und Prädestination. IV. Vorsehung. V. Gesetz. VI. Christus. VII. Erlösung. VIII. Aufnahme in die

Kindschaft. IX. Gebet. X. Sakramente. XI. Der Heilige Geist. XII. Die Kirche. XIII. Das Christusleben. XIV. Eschatologisches.

Ich würde aber ein solches ausführliches Bekenntnis nicht empfehlen; denn erstens ist unsre Zeit, wenn man so sagen darf, bekennnismüde, und zum andern würde ich einer ferneren Entwicklung nicht vorgreifen wollen. Sollte sich in späteren Zeitläufen ein ausführlicheres Bekenntnis als notwendig oder doch als wünschenswert herausstellen, so kann es dann noch immer geschrieben werden. Für unsre Zeit und für unsre Vereinigung ist ein kürzeres, in einem Paragraphen zusammengefaßtes, Bekenntnis vollkommen ausreichend, aber auch dringend notwendig.

Gegenwärtig hören wir so oft: Bei euch Evangelischen kann ja jeder glauben und lehren, was er will; ihr habt ja gar kein Bekenntnis. Es scheint ganz unmöglich zu sein, unsre Gegner zu überzeugen, daß bei uns nicht jeder glauben kann, **was er will**, sondern nur, **was er vor Gott verantworten kann**. Und darum ist mein „Ceterum Censeo“: **Laßt uns ein positives Bekenntnis schaffen**. Nicht wie unsern bisherigen Bekenntnisparagraphen, der in der Hauptsache negativ ist. Nicht wie den Bekenntnisparagraphen des „Plan of Union“, der nur einen Schimmer von einem Bekenntnis hat. Sondern etwas **Positives**. Wir wollen und müssen etwas haben, das wir unsern Gegnern entgegenhalten können: **Das lehrt, das glaubt, das lebt die Evangelische und Reformierte Kirche**.

## EDITORIALS

### THE THEOLOGICAL MAGAZINE'S FAREWELL

This number of the "Magazine" writes "finis" under its career. It is not pleasant to pronounce, as it were, the "ashes to ashes, dust to dust!" over a periodical that has had a long and honorable history. It is not pleasant for its friends, some of whom have been its readers for more than half a century. It is still more painful, of course, for its editor, who has cared for it since America entered the World War. For the last four years he had no other work, and now he will be compelled to give to private study the morning hours he used to devote to his Magazine work—and it is hard to make the former as satisfying and regular as the latter was. Besides, there is lacking the contact he used to have with his constituency.

It was not necessary to vote the "Magazine" out of existence. It is true that for a number of years it had been losing subscribers. It is also true that the urgent need for retrenchment seemed to threaten the publications that were losing us money. But there was one consideration that changed the whole outlook and should have been heeded by the authorities. The Reformed Church was to unite with us. They had no theological periodical and were perfectly willing to get back of the "Magazine" with us. Dr. C. Heyl, the editor of the "Reformierte Kirchenzeitung," gave it as his opinion that we could count on three or four hundred subscribers from the Reformed, in the course of time. Dr. Geo. W. Richards, the president of the Reformed Seminary at Lancaster, Pa., gave even a much larger number as the probable increase from their side. With four hundred new subscribers from the Reformed and a somewhat growing support from us, there would have been no further deficit in the "Magazine" account.

But then, the General Conference in Cincinnati decided otherwise. A new paper is to be developed by Eden faculty and "others qualified," and this paper, it was hoped, would have a larger appeal. I wrote the president of Eden and presented the letters from leading Reformed men expressing a cordial willingness to offer Reformed support for our theological paper. In the final formulation the Eden faculty added the Reformed faculties (at Lancaster and the Mission House (Wis.) as sponsors for the new periodical. We hope, of course, that the new paper to be developed will fulfil all

the expectations placed thereon and that the present readers of the "Magazine" will transfer their allegiance to its successor.

Our readers will permit us a few general words on the past of the "Magazine". They remember that a year ago we observed its sixtieth anniversary. It had a number of short-term editors in the first ten years, until, in 1882, Professor W. Becker was elected to the position. He was succeeded in 1898 by Rev. Louis Haas, who retained the editorship until his death, in 1917. Since then the present—and last—editor has filled the place.

For many years the "Magazine" was largely a "theological" paper, in the strict sense of the word, i.e., it dealt pre-eminently with dogmatics. It found its material for discussion mainly in the three articles of the creed. Exegetic articles also were offered not infrequently. In the last twenty-five years the social gospel has taken an ever growing possession of the field in American Protestantism. We have tried to give the development of Christian social ethics which this gospel attempts, space and attention. The editor himself still feels the effects of his *theological* past, but he has sought the cooperation of social-gospel men. The late professor Vollmer rendered him valuable service in this respect and we felt the sense of a great loss when he passed away suddenly. But there is now no lack anymore in our Church along this line. We imagine the new paper to be developed will lay a still more decided emphasis on social ethics. By the way, the editor was highly pleased when lately none other than the great Barth came out so strongly for theology and remarked that he had gotten over that "children's disease," the contempt for "theology". Perhaps we also learn from the same man to take a greater interest in exegesis. Up to now the Lutherans only continue to produce works on Exegesis, compare Lenski's great commentaries and the five-volume commentary on the entire Bible by a professor of Concordia Seminary.

The position of our "Magazine" has always been "mildly" orthodox. We say "mildly," because although strong on the points on which our faith rests, we believe in Bible criticism, in progressive revelation, in new viewpoints, and in the union of kindred denominations and the liberal interpretation of their confessions.

And now as we lay down the pen, we bid goodby to our readers and friends and thank especially those who have stood by us through thick and thin for so many years. May God's blessing be on the work we have tried to do; and may his blessing rest upon the new paper to come next year, its program, its contributors and its public.

## TEMPORA MUTANTUR, NOS ET MUTAMUR IN ILLIS

This well known verse about the changes in views and attitudes that the changes of time produce, we want to apply to our relation to the *Bible*. The apostle says: "Grass withereth, and the flower thereof falleth away: But the Word of the Lord endureth forever." It does, but our views about its temporal form undergo change. There are churches in our country which deny this fact. The Lutherans of the stricter type still believe in the literal inspiration of the Bible. Everything that is in the Old or New Testament is to be understood just as it reads. Jonah was actually in the belly of the whale three days and three nights, and the prophet spent that time in prayer and meditation. Joshua said in the sight of Israel, "Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon!" And the sun hastened not to go down about a whole day. To understand this as a literal, bare fact strains belief but the Lutherans take reason captive and let faith triumph. Such an attitude in the twentieth century is doubtless a handicap in a number of ways. Still, an uncompromising spirit has its great compensations and the Lutherans have grown and prospered beyond anything that either the Evangelicals or the Reformed can boast of.

Nevertheless, for us it is impossible to apply the methods of criticism to all other literature and traditions and refuse to do it in the case of the Bible. We hold steadfastly that the Bible is the book of books, the vehicle of divine revelation, but it has a human side, it reflects a long spiritual and moral development, and an unprejudiced mind cannot but admit it. In a process stretching through the centuries, the Church has gradually won its way to a sane but reverent view of the origin and the upward climb of the Bible. What the Church as a whole had to learn finds a repetition in the case of the individual. Let any one who has occupied himself seriously with the task of becoming a Bible student retrace his steps and he will see the resemblance.

In our childhood—perhaps much later—we read the story of the temptation (Gen. 3) and took it in a literal sense. It was a real serpent and a real apple tree. We wondered how a serpent could speak, but then we were used to animals speaking from the fables of the child world. The story of the Great Flood was a fascinating narrative. It must have been quite a job for Noah to get all the wild animals into the ark and keep them there without cages, besides, get food for all the different kinds. I can't remember that I personally, had any stirrings of doubt in my mind as to the truthfulness of the account. But later when we heard of the two men who tried to steady the ark and were struck dead on the spot for

it, I couldn't but think that there was something shocking to the sense of justice in it.

Naturally, it depends a great deal on a young person's environment whether the critical spirit manifests itself early. The writer was brought up in an atmosphere of devout piety at home and at school, and he does not remember that he had a single doubt as to the literal inspiration of the Bible until he went to the university. Later he came to this country and became a member of the Synod. It was ten years after Professor Otto had lost his position as professor at Eden because of his symbolical view of the temptation story. Our spiritual climate was that of orthodoxy, but there was no desire for more heresy trials. We have never really been in bondage to the letter. Since then a great change has taken place. No one bothers much about Bible criticism. The social gospel monopolizes the attention almost entirely. There may be still a few who go through their Bible without any criticism. If they are men of faith and character, don't think ill of them. If a man is chiefly a critic of the Bible without the power to witness to its creative function, he is a strange misfit in a Christian pulpit.

It is customary today to put the prophets in the place of highest honor in the Old Testament. Their message of social justice has captured the Christian world to a surprising extent. The miraculous element of the old dispensation is hardly ever mentioned. And yet some of us have had considerable trouble with it. Are those wonders in Moses' time and in the lives of Elijah and Elisha real happenings or only mythical accretions due to hero-worship? I take the position that back of the stories is a real divine element, the manifestation of a power more than human, but as to how far this fact saves the miraculous, I say: non liquet! The late Dr. Vollmer agreed with me in this respect. But he once said to me during our discussions: "You are so liberal as to the Old Testament, why are you so literal as to the New?" I said because Jesus is greater than Moses and Elijah. How far Dr. Vollmer made abatements as to the New Testament he did not specify in detail. A theological professor has to be guarded in his statements—and so has an editor or a minister. Why should we give occasion to the narrow to question our soundness? And on the other hand, why should we air our doubts in the pulpit?

Much more might be said on the question. We close, however, with the personal query: "Has the Bible made a better man and preacher of you after you had learned to read it critically, than you were when you took it with the mind of a child?"

## ORATIO — MEDITATIO — TEMPTATIO

Before a large pastors' institute, held at Chicago Theological Seminary this summer, Dr. Charles Clayton Morrison preached a sermon on "the Crisis in Christianity." According to the reporter it was a great sermon, listened to by more than two thousand (most of them ministers), along the lines generally so ably advocated by the Editor of the "Christian Century". He demanded that Christianity conceive its task in terms of the *Kingdom of God* interpreted not as a private religious experience but as a *social goal*. At one time of the discourse the great audience broke out in applause which is not often done in such a place (the chapel of the Divinity School of the University of Chicago). It was when the speaker declared: "The social gospel means to the Church the Kingdom of God—not merely an inner kingdom but a social one. Let there be no doubt what this implies. The shift of the center of gravity from the inner life to the social order puts Christianity into an actual position of rivalry with the state for the rulership of this world."

A short time before this happened in Chicago, the Northern Baptist Convention met in Rochester. The main speaker was Hon. Charles Evans Hughes, Chief Justice of the Supreme Court. He said, "I see no advantage to the Church in entering into the domain of these controversies (about social and economic problems). The Church has a far higher mission and cannot afford to impair its supremely important function of nourishing the spiritual forces of our people. No scheme of laws can take the place of self-discipline and the culture of the spirit of man."

The Presbyterian Banner of June 21, seemed to agree with Mr. Hughes. It said, "We are thankful that our great conventions stick to their own proper business and programs and keep out of the swamp and sea of settling the social order. Jesus in all his teaching said little on these matters, and we do well to follow him."

We see, then, men differ greatly as to the necessity and value of social gospel preaching. The liberals think it is the main business of the Church; the conservatives claim the most important task is the care and culture of the inner life.

This writer's position is that in this controversy we are not compelled to an "either—or" decision; it is rather a case of "both—and". The Church's first business is to convert the individual; the second, to help reorganize society. Jesus Christ, in the parable of the leaven seems to have clearly taught the necessity of Christianizing the social order. Nevertheless, if we are to appraise the two tasks as to their respective importance, we should say, by all means *take care of the inner life first*. The man must be a Christian first before he can do work that really counts. The individual's own

faith and rebirth furnishes the dynamic for all his actions and attitudes.

For this reason we have placed the church-father's three essentials for the Christian life at the head of this editorial. *Oratio*, i.e., prayer, is the primary requisite in any life that is to be moulded after Christ. The social gospel men seem mostly to make little mention of this. Of course, we know Rauschenbusch's "Prayers for the Social Awakening" and other material like it, but any one who knows how great a part prayer had in Jesus' life, in Paul's, in Luther's and all of the Christian leaders of the past, will notice the difference. With the ordinary social gospel preacher, it is action that counts, not devotion; it is "labora," not "ora." The writer doesn't know whether he is mistaken, but it is his feeling that the prayers generally heard in public are of little impressiveness; and if the ministers are lacking here, what can you expect of the laymen?

*Meditatio* is the second great requisite, meditation on the word of God. It is the same here as in the case of prayer. Our time has little aptitude for quiet meditation and reverent thought. The social gospel has indeed opened up to us viewpoints in the Bible and in the work of Christ that had long been hidden from view or ever been emphasized. We searched in the Old Testament for "words in heavy type," verses containing consolation and encouragement but not for the social teachings of the prophets, and in a similar way in the New Testament. But the Bible is not to us what it was to our fathers, to the Reformers or to the "Evangelicals". I have quoted before the opinion of one of our board members who when approached on this point expressed his opinion that not one in ten thousand ordinary church members read the Bible with any degree of regularity. We want to change our environment, the society in which we live, the external relations. We are not the Bible men our spiritual fathers were although the new translations of the Bible, above all Moffatt's, could make Bible study much more profitable.

Then there is *temptatio*, tribulation, experience, especially of the hard and trying kind. There is so much trouble in the world and in the church and in our own life. God's hand and word lead us into the "valley of Baca" (Ps. 84, 6) and out of it, so that we might advise others who are in it. Here is an important element of our Christian life and ministry. But there is not time to discuss it.

The reader will see that the editor leans heavily towards the individual gospel. Recently he preached a sermon on one of the promises of the Bible. He interpreted it largely in a personal and individual way. One of the men who had been in the audience took

him home. As soon as we were seated in the auto this man began to speak. The Church, he said, had now a supreme chance to aid the people in their problems; if she didn't take this chance and helped to change the present economic system, she would be doomed. He praised their present minister for his social gospel preaching.

I just listened, saying to myself, this layman puts the stress on the other side: we individual gospel men must be careful not to forget to move with the times.

### **„Vergesse ich dein, so werde meiner rechten vergessen.“**

So sprach der Psalmist im fernen Land, von Heimweh ergriffen nach dem Jerusalem seiner Väter. Ähnlich sind die Gefühle vieler Deutschamerikaner, wenn sie ihres Vaterlandes gedenken in seiner langjährigen Not. Es sei uns deshalb vergönnt, in diesem letzten deutschen Artikel des „Magazins“ unsre Blicke nach Deutschland zu richten. „Unhappy Germany“ war der Titel eines Editorials im „Christian Century“, das sich mit der augenblicklichen Lage drüben beschäftigte. In der Tat, es sieht trübe dort aus. Seit dem Krieg und während desselben konnte man selten etwas lesen in hiesigen Blättern, das von Verständnis oder Teilnahme Zeugnis ablegte.

Seit aber Hitler der „Führer“ deutscher Geschichte geworden ist, ist die Abneigung der öffentlichen Meinung hieselbst ins Riesengroße gewachsen. Der Antisemitismus des jetzigen Kurses und sein diktatorischer Charakter haben alles, was noch von Freundschaft übrig war, völlig erstickt. Es tut einem Deutschen in der Seele weh zu sehen, wie völlig isoliert das alte Vaterland unter den Völkern dasteht. Oft hat der Schreiber dieses es erwogen, ob eine Neußerung seinerseits an Hitler nicht etwa einen gewissen Eindruck machen möchte. Aber es wäre doch vielleicht nur ein Schlag ins Wasser gewesen. Kürzlich sandte uns Paul Hutchinson, der Vorsitzende der „League for Equal Rights“, eine Zuschrift, in welcher er uns aufforderte, der Boykottbewegung gegen Deutschland beizutreten. Er berief sich unter anderm auf einen Artikel von R. Niebuhr im „Christian Century“: „Germany ought to be told.“ Man kann sich denken, wie mich diese Zumutung berührte. Ich schrieb an Hutchinson, ich hielt es für eine Unverschämtheit sondergleichen, von mir, einem Deutschen nach Geburt und Erziehung, etwas Derartiges zu erwarten. Das schloß natürlich nicht die Tatsache aus, daß meinerseits ich für Hitler nur eine sehr qualifizierte Begeisterung aufbringen kann. Doch politisch liegt es so, daß man nur zwischen Hitler und Chaos die Wahl hat.

Als Männer der Kirche sind wir an der kirchlichen Lage am meisten interessiert. Und diese Lage ist alles andre als zufriedenstellend. Müller ist immer noch der Reichsbischof und hat die Mehrzahl der Kirchenleute auf seiner Seite, oder unter seiner Krute. Dr. Säger ist seine rechte Hand, der Mann, der Jesus zum Vrier macht und dem Alten Testament gegenüber eine ablehnende Stellung einnimmt. Die neue Konstitution der Kirche wird sie dem staatlichen Einfluß restlos überantworten. Viele „Deutsche Christen“ behaupten, der Pastor könne auch weiterhin das reine Evangelium verkünden, wenn er sich der Einmischung in das Kirchenregiment enthielte, und Verfassungsfragen nicht für Glaubensfragen ansehe. Diese Leute haben nie ein Verständnis für eine freie Kirche gehabt. Sie sind gewöhnt, von oben herab regiert zu werden. Die westlichen Provinzen dagegen haben seit langem die Presbyterialverfassung gehabt, kraft welcher sich die Kirche bis zu einem gewissen Teil selbst regiert, und in diesen Gegenden ist das kirchliche Leben von jeher kräftiger gewesen als im Osten. Wo die Kirche nichts zu sagen hat, ist auch Gleichgültigkeit die logische Folge.

Es war hier im Westen, wo sich kürzlich die Bekenntnissynode gebildet hat, welche die Alleinherrschaft der staatlichen Organe in der Kirche grundsätzlich ablehnt. Bayern, Baden und Hannover sind auch der Reichskirche nicht beigetreten. Gegen solche Renitenten droht der Staat mit Gewaltmitteln. Viele hunderte von Pastoren sollen suspendiert worden sein. Da eine öffentliche Diskussion dieser Dinge verboten ist, weiß die Öffentlichkeit gar nicht, wie schlimm die Sachen eigentlich stehen.

Die Katholische Kirche wird sehr viel glimpflicher vom Staat behandelt, teils weil sie eine stärkere Macht ist, und teils mit Rücksicht auf das kommende Plebiszit im Saargebiet wo achtzig Prozent der Bevölkerung katholisch sind; auch weil man die Sympathien anderer katholischen Länder nicht verscherzen will.

Kürzlich hörte man von staatlicher Seite, die Opposition der Unzufriedenen beruhe nicht so sehr auf religiösen Gründen, sondern sie sei politischer Art. Man sei nicht zufrieden mit der Nazi-idee überhaupt. Das ist natürlich eine falsche Unterstellung. Die Widerstrebenden wollen nicht die Kirche zu einem willenlosen Instrument des Staates gemacht sehen. Gegen Hitler sind sie loyal eingestellt. Natürlich können sie an dem fast abgöttischen Kultus der Führerpersönlichkeit nicht teilnehmen. Gott und die Kirche stehen ihnen höher als Hitler und sein Reichsbischof. Wie die Zukunft sich in dieser Sache gestalten wird, ist schwer zu sagen. Daß jedoch schwere Kämpfe und harte Leiden der Kirchenleute und ihrer Gemeinden warten, ist nur zu wahrscheinlich. Die Gebete und die Unterstützung der Gesamtkirche sollten ihnen reichlich zu teil werden.

# The Christian World

## The Conference at Fano, Denmark

BY THE REV. FRANK GAVIN, TH.D.

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European papers developed an unprecedented interest in the joint meetings of the Stockholm Council for Life and Work, the World Alliance of Friendship Through the Churches, and the Youth Movement, August 23d to 30th, at Fanø, Denmark. The interest of the press was due to a number of causes. For one thing, any vital effort toward Christian cooperation in these times of stress will elicit deep attention. For another, the subject matter of the Life and Work Council was the much discussed and controverted field of Church and State. Thirdly, it was clearly apparent that no other than remotely theoretical discussion of this last could avoid mentioning the German Church and State situation.

Fanø is about as remote a locality as one could think of for an international Church meeting. With the long stretches of sandy strand, the pounding of the North Sea, the unique Scandinavian sky colorings, abundant and thoughtful hospitality, the meetings settled down immediately to the business in hand. It is striking that two such "ecumenical movements" as that of Life and Work and that on Faith and Order should have come into common ground in the course of these years since Lausanne and Stockholm. It was found inevitable, for example, in developing a program of common action, to set up a theological research commission on the part of the Life and Work Movement. Equally inevitably have discussions as to practical matters intruded themselves into the World Conference on Faith and Order. Under Dr. Oldham's leadership the research committee of Life and Work prepared and presented a syllabus of studies to be undertaken. Much work on it had been done before the Conference met, and the sub-committee spent many hours between sessions in discussing the suggested scheme of study and investigation. Of the five general fields—under the caption Church and State—the first three were necessarily theological. This fact is of wide import, that antecedent to any sort of coherent action on the part of the Christian Churches the necessity of clear thinking must be duly recognized.

The opening session on Saturday was occupied by the arranging of the agenda, and then the chairman, the Lord Bishop of Chichester, read a communication from the Archbishop of Canterbury as honorary president. As the last paragraph contained the statement of principles bearing on the Church and State situation, direct reference to the

German Church and State conditions came to be made early in the proceedings. Dr. Bell then read some correspondence with Bishop Heckel of the Reichskirche of Germany—who was himself present together with three other official representatives of the State Church. Bishop Heckel spoke somewhat at length, diverting attention from the concrete problems before everyone, in an effort to direct it toward the principles at issue in the newly reorganized State Church. He asked that no other Germans be allowed to attend the evening meeting save the official delegation.

The atmosphere was heavily charged, for with such familiar and beloved figures so long identified with Life and Work as Dr. Deissmann absent, there was the greater disposition to favor the case of those not represented. Recent occurrences in Germany—the meeting of the Synod on August 9th and of the Barmen Synod of protest later that month—plus the several unhappy incidents, as for example those of Dr. Koch, whose papers and statistics were allegedly confiscated by the police, the removal of many of the dissident pastors from their posts, and many allegations of the use of force—sharpened the tone and temper of the discussions. Saturday evening was given up to what might be called the Case Against the State Church of Germany. Speaker after speaker ventilated, in great frankness and genuine friendliness, the grievances felt by their several public opinions with regard to recent events in Germany. While occasionally emotion was distinctly noticeable, every speech was courteous, direct, and in no sense actively hostile. But the feeling of general dissatisfaction was manifest and obvious. Bishop Heckel spoke again at length, attempting to put the discussion back in the domain of theological principle. It is to be doubted whether he carried many of his hearers with him.

On Monday the Conference returned to the agenda, with the stubborn practical problem of its attitude toward the German situation never out of anyone's mind. The chairman was a marvel of careful impartiality. Bishop Bell commanded the confidence of the whole group. The King Charles' head of the German situation again and again got into the Youth Conference, where, I was given to understand, most of the German youth were more in favor of the "Confessional Synod," the Barmen Group who are the dissidents from the Reichskirche under Bishop Müller. Bishop Heckel had as difficult a rôle as could be imagined, and next in difficulty was the delicate task of the chairman. The singular tact, benignant firmness, astute awareness, and clear-headedness shown by Dr. Bell were beyond praise.

The peculiar difficulty of the whole matter of this very timely topic of Church and State—which it was inevitable to cast in terms of such situations as Fascism in Italy, Communism in Russia, and Hitlerism in Germany especially—was due not only to the matter of understanding the facts, but to auxiliary conditions, as for example, the interest of the press. Despite every precaution lest unauthorized reports be relayed to the representatives of the newspapers, the Fanö Conference was altogether too much in the limelight. In general, of course, the Scandinavian and Swiss press, the French, and to a considerable extent the

British, were regarded by the Germans as overly hostile. This was so much the case that the German delegation protested forcibly on Wednesday, August 29th, saying in part: "It is a matter of grave concern to the German delegation to learn that confidential sessions of the Conference are being reported in a part of the world press. Such publicity has not only sensationalism in view and shows itself distinctly partisan in character, being hostile in attitude to German conditions, both in Church and politics, but also definitely seeks to influence the deliberations of the Conference itself and to create an atmosphere which precludes the freedom of expression indispensable to such discussions."

The declaration goes on to express its protest, and requests the president to employ every effort to secure an objective treatment of all disputed matters in the press. Bishop Bell agreed with the Germans that some of the papers had given a misleading impression of the Conference's discussion, and pledged himself to make an open explanation in the interests of objective and non-partisan accounts of the transactions and spirit of the Conference.

In a subsequent report it is hoped further to deal with the very difficult matter of the German situation. Suffice it here to make a few comments. There are, in the overt facts, sufficient numbers of unpleasant instances and extraordinary principles—as for example, "the Aryan paragraph" and the use of force with regard to religious matters—which demand interpretation. Further, there is no doubt whatever of the unique quality and the amazing vitality of the Hitlerite revolution—not only in matters political but also with reference to religion. It was touch and go for months, and there is little doubt but that the alternative to Hitlerism was chaos and eventual Communism. Abnormal times evoke abnormal methods. That is simple fact. I wondered just what Cranmer might have said in justification of some of Henry VIII's acts had he been questioned by foreigners whose acquaintance with conditions was in no sense intimate!

So I close this brief account with a few quotations. For example, one rather telling speech was made by a young Englishman, student in Germany, who said he would be a "German Christian" were he German, and challenged the non-German Churches to show how they had used their "liberty" (the alleged suppression of which constituted one of the chief grievances they had lodged against Germany) in the direction of true spiritual leadership. On Wednesday Bishop Heckel, replying to Prof. Runestam (of Upsala) who had maintained that the "Church must hold itself aloof, not only from the State but also from the life of the people, in an attitude both positive and critical," said in part: "The State, according to the New Testament, represents an institution divinely ordered, so to speak of a 'Christian' State is meaningless. Christian statesmen there may be and are, but not a Christian State. The German Third Empire (as this present régime is being called) represents the corporate will of the people. People and State constitute one single thing in Germany. The totalitarianism of the State does *not* mean absolutism, but this omni-competence ought rather be regarded as evidence of its consciousness of responsibility for all matters that

concern the people and their welfare. Consequently, compulsion and freedom must alike be bound together by the State in pursuance of this aim. The State sustains the divine order. The Church for her part must enter into the external reaches of the state life of both State and people, at the same time that she has the unique responsibility incumbent upon her to proclaim the Word of God to the whole people."

Prof. Geisinar (of Copenhagen) pointed out that sin rules in the life both of the State and the people. For example, the egotisms of a people and blind mass-suggestion can easily be bound up with religious idealism. Hence can easily arise a dangerous situation fraught with the possibility of martyrdom for the Church.

The venerable Dr. Titus (of Berlin) made a moving plea for a renewed confidence in Germany. "We must learn to win trust and confidence in each other. Germany needs that very confidence in her on the part of the foreign world. For foreigners to mix into the present difficult situation in Germany is intolerable to the Germans, for foreign help can be no help to us. We only can solve the tasks we have ourselves set. We have begun our post-revolution evolution, and you must give us time. The whole German situation is wrongly envisaged by the world outside; it is laughable to us when people imagine that personal liberty can ever be done away with in Germany. We are, after all, real Germans! We are in no sense a people fallen into the hands of thieves. Today we are nearer than before to the Ecumenical Movement. The achievement of peace and equal status is the goal set by the German people."—*Living Church*.

### Symposium: The Church and Social Problems

#### *What Is the Proper Business of the Church?*

(From a Minister)

The leaders of the Church begin to see that the struggle to redeem our iniquitous social order will be long and arduous. Neither the inner motives which drive us to the seeking of private profit and selfish power, nor the outer forms of industrial and political organization through which we achieve profit and power, can be transformed magically, in the twinkling of an eye. Putting new words into our prayers, preaching labor day sermons on the need for social changes, passing resolutions at meetings of synods, conferences, and prebyteries,—these activities may mark the awakening of the minds of religious people to the fundamental injustices of our communal life, but we have come now to the place where we ask whether the Church must not go farther if its influence is to be made effective in directing social reconstruction.

Young people particularly are voicing discontent with words, prayers, hymns and resolutions. They urge the Church to commit itself openly to "the building of God's co-operative community," to an "identification with the disinherited and the workers of the world, whose struggle for justice leads to a classless society." They would pledge

themselves to "the fulfillment of the true missionary spirit" by refusing to take up arms against their "brothers of other lands at the command of national rulers."

At this juncture, when thousands of earnest Christians, young and old, feel that their deepest religious experiences drive them forward to new ventures in social rebuilding, we are asked by Dr. James H. Snowden, Chief Justice Hughes and other leaders to draw in our lines, to retreat to worship and "the nourishing of spiritual forces" in a safe sanctuary, to spend the moments of these desperate days in quiet study of ancient Scriptures, and to forego all Churchly participation in the effort to remake the world according to the patterns of Christ.

To follow such counsel would be the surest way to alienate our young people, to disappoint the adventurous spirits of the older generation, and to encourage both young and old to put their trust solely in other movements and organizations which are frankly committed to basic social reconstruction. It would confirm in many brave souls the opinion that the Church is a monastic institution, primarily and eternally concerned about private prayer and safe ritual, and incapable of making any contribution to the redemption of the social order. It might win to Church membership those whose religious interest is mainly in security and inward peace, but it would estrange the growing number of fine spirits who will not buy security and inward peace at the price of withdrawing from the bitter struggle of the poor, the disinherited and the oppressed. It would make the Christian religion a refuge and a covert from the winds, but while its devotees were keeping "out of the swamp and sea of settling the social order," millions of people would cry for bread and be given only the stone of relief. How can we keep out of the swamp and sea of the social order without running away from the human beings who make up the social order? It is hard to escape the conclusion that those who urge the Church to draw in its lines are urging it to impotence and futility and extinction.

—F. D. W.

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### The Church and Social Problems

(By a Pastor)

Chief Justice Hughes has rendered an inestimable service to the whole Church in calling attention to the proper sphere and function of the Church in human life. Our American courts very wisely refrain from rendering opinions on any issue except when a concrete case is presented, and then only after all the evidence has been presented and analyzed by competent lawyers. Far too often our Church judicatories pass judgment on social, economic, and even political issues, without either evidence or pleadings, and with only preconceived notions as a basis of judgment.

The old adage: "Let the shoemaker stick to his last," is still valuable. If a state bankers' association undertook to dictate the qualifications of candidates for baptism, or if the A. F. of L. presumed to formulate a new pericope for the Church, probably our sense of humor

would save us from apoplectic wrath. That our conduct is equally ridiculous when we oracularly give a deliverance on matters far beyond our sphere should be obvious and would be, were we not so greatly obsessed with the sense of our infallible omniscience.

But there are other reasons of far greater moment why the Church should refrain from dogmatizing on social, economic and political subjects.

1. It betrays a lack of faith in the power of the religious life, and of the gospel which we profess as the motive force of life. The work of the Church is salvation. We teach that men are saved by the power of a new life; and that new life is the creation of the Holy Spirit mediated by the preaching of the gospel. When we tell the world that a "new social order" is a prerequisite to salvation, we virtually confess a lack of faith in the gospel and in the power of the Spirit to transform mankind.

2. When the Church, both in the sessions of its judicatories and through the public press, declares itself on social, economic and political issues, it inevitably creates in the mind of the laity an exaggerated estimate of the importance of these minor matters, and a correspondingly low estimate of the value of the spiritual life.

3. Justice Hughes points out that an atmosphere of liberty is essential to spiritual culture. There are times when it is necessary for the individual minister of the gospel to proclaim boldly the principles of justice, truth and liberty; and he can do this with effect only when the ecclesiastical body of which he is a member has refrained from an ex-cathedra utterance which regiments both his speech and thought. We gain nothing in liberty when we substitute the ukase of a Synod for a bull of the Pope.

4. The Church is far from being in a position to lay down any rules or regulations for industry in such matters as living wages, unemployment insurance, old age pensions or any other of the pet theories of those who formulate "social service" resolutions for our Church judicatories. No other corporation on earth pays such low salaries to trained workers as does the Church. Ordained ministers more than any other workers are estopped from changing to other methods of attaining livelihood; yet the Church makes no provision whatever for the unemployed minister under seventy years of age. We have a pension system for aged or disabled ministers, and ministers' widows, who receive a stipend which averages somewhere between abject poverty and actual starvation. For other employes—organists, choir leaders, janitors and others—not only is the wage rate far below that which the Church demands of industry, but no provision whatever is made for the years that follow productive activity. "First cast the beam out of thine own eye and then shalt thou see clearly to cast the mote out of thy brother's eye." How any minister or elder can support the high-sounding resolutions on these subjects which we adopt annually, in any other than a Pickwickian sense, is beyond the comprehension of this writer.

This communication, which far transcends the 300 word limit set

by the "Messenger," is written in response to a request. It seemed desirable that the unpopular side be given by someone who honestly believes that the majority is not necessarily right. Coupled with the request was the suggestion that I need not sign my name; a letter or pen-name would be sufficient. In view of this hint, Mr. Editor, please permit me to subscribe myself,

Amos Oliver Reiter  
St. John's Evangelical and  
Reformed Church, Allentown, Pa.

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### Canon Streeter's Confession

Reporting the recent mass meeting of 2,000 persons in the Town Hall of Oxford, England, at the International House Party of the Oxford Group Movement, Dr. Albert C. Dieffenbach, of Boston, says: "*One of the greatest scholars and wisest men in Christendom did a momentous thing.*" He referred to Canon B. H. Streeter, the eminent Christian leader, who is now provost of Queen's College and one of the most famous writers in the field of the New Testament, author of *The Four Gospels*, *The Buddha and the Christ*, and that mighty little volume, *Reality*.

"My attitude toward the Oxford Group Movement," said Canon Streeter, "has been an attitude of benevolent neutrality and might be compared to that held by Gamaliel, the most amiable of Pharisees. But I have come to the conclusion that I must cease to take an attitude of benevolent neutrality. I have come to believe that *this Movement is the most important religious Movement at this time*. I have been watching it. It has been growing in depth and is wisdom, and its leaders have been doing the same. The most important thing is not where these leaders are, but in what direction they are moving. In a world full of despair there is, I know, a great deal of good will, but not enough to solve tremendous problems such as the class war. Men have been losing heart. The people are carrying on patiently, but they are losing courage. Speaking broadly, the Christian Churches are losing heart. Why is it that this Movement in such a time not only changes bad people into good people, but gives good people new heart and courage and a new sense of direction? *I feel it to be my duty to associate myself with this Movement because it has got on to the secret of giving people new hope and new courage*, and I come to this meeting not as a person with some little reputation in my field of study, or as the head of an Oxford College, but as one who has learned quite a lot from these people and hopes to go on learning, and to become more useful, if I may, hereafter."

Dr. Dieffenbach reports that this may well be set down as the outstanding event of this year's House Party, which brought together people representing more than thirty nationalities for a period of two weeks. They all rejoice at Canon Streeter's commitment, which will influence many. In successive issues of the *Boston Evening Transcript*, Dr. Dieffenbach reports on the outstanding personalities who range in

the world's estimate from working boys and girls to statesmen, titled persons and bishops, who are taking part with Dr. Buchman in this Movement, and who are "one in fellowship by the witness of the Spirit in their changed lives." Can any of us longer afford to minimize or discount the Oxford Group?—*Reformed Messenger*.

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### **Anglo-Catholicism Infests the Diocese of Newark**

*Grace Church, Newark, and the House of Prayer Centers of  
This Insidious Movement in the Protestant Episcopal Church*

Readers of *The Chronicle* have been made aware this year of the quiet but sure growth of the cult of Anglo-Catholicism in the Diocese of New York. It has been the hope of *The Chronicle's* roving reporter in this season's series of articles in Our Catholic Corner to acquaint Protestant Episcopalians with conditions in the minor "Catholic" parishes in the New York area and to arouse some of our loyal adherents to action so that this alien movement in our Church might be stamped out in short order and the clerical minority that has been foistering this growth upon us put in its place. Bad as conditions are in the New York area, it is unfortunate that the "Catholic-minded" have been spreading their cult of superstition and Italianate voo-doo throughout the whole breadth of the Protestant Episcopal Church in the United States.

The Diocese of Newark is just a tube journey from the cathedral of Anglo-Catholicism in the East, the famous Church of Saint Mary the Virgin and the abode of the Merry Monks of Saint Mary's. Fortified with pencil and paper and missionary zeal, your reporter braved the perils of the Hudson Tubes and traversed the industrial country side of north Jersey. When we arrived in the historic city we made at once for Grace Church. We had been told, dear reader, that Grace Church was on the up-and-up as far as Catholicism was concerned and that the Fathers in charge put on a regal Roman show. This we thought would please our readers and, perhaps, cause a few of our Jersey brethren to be on guard lest this nasty cult spread through their diocese with the speed with which it has recently infected the Diocese of New York. Grace Church is located on the main street of the city and occupies a vantage point in the centre of the fine business section of the town. The sign on the door of the church was one most humiliating for true Protestant Episcopalians, and one calculated to give undue emphasis to the eccentric rites of a small group in the Protestant Episcopal Church. We quote in detail the legend on the prominently located sign: "Holy Communion at 7:30; Children's Mass at 10; Matins at 10:40 and Sung Mass at 11." The list also included a Solemn Evensong for Sundays and the catchy postscript "Daily Masses." This, dear readers, is how the Protestant Episcopal Church is represented on Newark's business street. In the porch of the church a notice called attention to the fact that the Father Rector hears confessions at stated times or by "appointment." We wonder where they have the confessionals for in our inspection of the edifice we saw no

cupboard or cranny that might be used for this Romish device. When we opened the door a whiff of stale incense indicated that we were in one of the centers of Anglo-Catholicism. We looked about for some Holy Water stoups in which we had hoped to freshen up a bit after our arduous trip; but no, Grace has not come to this form of Catholic refreshment yet. The Rector was catechising the Sunday school as we entered. Like their brothers under the cassock, the Romanists, the Anglo-Catholic priests believe in training the children and feeding them noxious pabulum that it is most difficult for them to throw off when they reach the age of reason. Of course Romish doctrine is the usual fare and we remember being told by a curate in one of these parishes that Roman Catholic catechisms were frequently used. This Rector was impressing upon the minds of his charges the importance of the Mass. Said he: "The Mass represents Christ's death upon the Cross. Our Lord did not command us to say Evensong, but the Mass is the one service that He demanded that we celebrate. Catholic Christians must hear Mass every Sunday and on the greatest festivals." And this, dear reader, is being taught week after week in the Church Schools of the Catholic parishes throughout the Protestant Episcopal Church. Grace Church lives up to the Anglo-Catholic tradition for the garish and tawdry in church interiors. It is passing strange how these aesthetes that are so arty when it comes to designing and embroidering copes and chasubles display such miserable taste in their rococo embellishments. Stations of the Cross indicated that the sacred personally conducted tour can be followed in the heart of Newark. Here and there sanctuary lamps depended from the ceiling, containing the provocative red lights. Seven were before the high altar and one before the side altar. Two chapels flank the chancel, one dedicated to St. Mary and the other to St. Joseph. The former was done in the Calabrian manner and a gilded triptych surmounted the altar. The table contained a tabernacle and the lamp indicated that one of Newark's wonder workers had enshrined Christ there. The door to the tabernacle was covered with a most Victorian silk portiere and a lambrequin hung from the mensa. Eight candles were on the table to give some light in the dark place. A sanctus bell and hammer were nearby so that the faithful might be made aware as the sacred moments of the transubstantiation cult drew near. The altar of "Her Most Chaste Spouse" was less ornate than that of the Gran' Madre di Dio. A plush antependium and a bit of rare old Cluny lace just gave the proper touch to this spot. An Italian Madonna *con bambino* hung over the table. This was encased in a mammoth gold frame that would have awed a simple peasant from the hill country beyond Naples. There were a number of similar paintings about the crossing and chancel of the church. The high altar was certainly not lacking in candle power. Wax tapers galore is the cry of the Anglo-Catholics and Grace Church is no piker in this respect. A golden door led into the tabernacle in this altar, but as the sanctuary maids of all work merely nodded as they swept by in front of it we knew that the cupboard was bare. Soon a brace of acolytes in red made their appear-

ance and began the lighting of the candles. Matins were said and preparations were in progress for the *piece de resistance* of the morning, the Sung Mass. Twenty-two candles on this high altar were lighted for this travesty on the Lord's Supper. A procession of the choir marched in shortly to the strains of a Mozart andante. When they had taken their places in the stalls, they commenced a hymn to the tune of which the second procession chasséd in from the vestry door. This latter cavalcade included the Father Celebrant arrayed in an ample chasuble of generous cut. The servers in waiting wore white cotton gloves and red soutanes. The bearer of the smouldering incense pot had on a pair of gauntlets. What, no "asparagus?" We have become so used to the rite of the Holy Splashing in Anglo-Catholic parishes that we were shocked to note that at Grace this liquid refreshment had not yet come into fashion. The celebrant was now at the foot of the altar making his preparation with the customary bowing, fawning and wriggling. Next he mounted the steps and began the Rite of Fumigation. Not a devil nor a moth could have withstood the swings of this acrid smelling smudge. Just the thing, we thought, for our porch this summer when the mosquitoes get bad. The technique of this celebrant in the swishing of the tiny Vesuvius is to be mentioned and, like the man on the flying trapeze, we thought, he swings with "a well mannered ease." O alas, and alack. One of the candles was giving trouble. It sputtered and carried on until a daring acolyte snuffed it. Now, dear reader, we are in a quandary. Was the Mass a valid one, with one of the six office lights gone bad? O dear, to think that we really might have missed Mass that Sunday. The poor celebrant was so put out that he muffed his next aria and went horribly off key as he intoned collect after collect. At the gospel a second fumigation took place and the celebrant passed a few curls of the smoke over the Missal ere he sang from it. The Creed came next and we wondered how it was that the Fathers of Grace have not advanced the Gloria to a position in the beginning of the Mass. The Romans have it at the beginning of the Mass, and so do St. Mary's and St. Ignatius' and the Prayer Book orders it at the end of the Holy Communion. Here, you see, are a number of reasons why Anglo-Catholics love to introduce the Gloria right after the Kyrie. Throughout the Mass we were delighted at the change in the lighting effects. Now the nave was in darkness, now special lights played upon the celebrant and then again the whole chancel was bathed in light. We remembered the last time we dropped into the Radio City Music Hall for a ballet and we called to mind, as we sat in Grace Church, that Anglo-Catholics do afford a nice sort of ballet divertisement in the Protestant Episcopal Church. When the time came for the people to communicate the celebrant turned to the people, blessed them with the Host, and turned to the altar and consumed the Communion before any in the congregation could file to the altar rail. This done the blessing was given and the celebrant retired to the gospel side of the altar to recite the last gospel. No kiss of peace was given, and the only osculations that were part of the service were those that the celebrant from

time to time implanted on the mensa. On the way out the Father Rector in biretta and cassock greeted the folks as they passed out onto Broad Street.

While in Newark we decided to kill two birds with one stone and visit the other center of the cult, The House of Prayer. If it were possible to kill two parishes with one stone we certainly know two in Newark that would invite our aim. Across the railway tracks in a nondescript neighborhood lies this parish. The place is ancient and the rectory a building of historic interest dating from the days of the American Revolution. These were the days before Protestant Episcopal parishes bore on their door the notices that appeared on the entrance to The House of Prayer. The list included Low Masses, Sung Mass, E. P. & Benediction. The interior is dull, dank and dingy. A table offered the series of tracts by the Holy Cross Fathers. Colored Stations of the Cross point the faithful on a sacred jaunt. Side altars abound. On one of these is a crucifix encrusted with scores of paste rubies. Before the high altar a red lamp indicated that this parish too maintains the Preserved Wafer. Some forty or fifty candles were set on the table. More in numbers, we are told, than heads in the congregation at the estimable Sung Mass. Hither and yon were glass pots for the reception of pennies. The House of Prayer is raising an organ fund to which Anglo-Catholic readers of this page might wish to contribute. Send your mite to the Rector, The House of Prayer, Newark, N. J., and assist him in his drive for a "mile of pennies."

And so we took our leave of Newark in a sympathetic mood. Here too, Protestant Episcopalians must stand up and fight the menace that is threatening the very life of our church with its insistence on doctrines and superstitions that were cast off by thinking people at the time of the Reformation and which have no place in a modern world of intellectual freedom.—*The Chronicle*.

### **Bishop of Chicago Scores Buchmanism**

*Charges Group Movement Bears Marks of Pharisaism and That Title Is Confusing and Misleading*

Chicago—Writing in the September *Diocese*, diocesan publication, Bishop Stewart of Chicago declares that the Oxford Group Movement bears marks of Pharisaism and that the title adopted by the followers of Buchmanism is "misleading and confusing."

The Bishop said:

"For years I have watched the development of this strange movement, read its literature, talked with its leaders, listened to its neophytes, analyzed its teachings, observed its influence, watched its results, and stood amazed to find among its enthusiastic adherents men and women for whom I hold a genuine respect.

"That any Churchman should be attracted by it fills me with a 'melancholy wonder.' One need not deny that it has helped many individuals to a life of greater religious reality. That may be equally

said of many another queer and dangerous cult. But Buchmanism bears upon it those marks of Pharisaism which Dean Hodges once described as principally two: content and contempt; a megalomaniacal assurance and self-confidence, and a superior contempt for those who do not agree with its own peculiar and oracular theological terms. Its theology, reflecting that of its founder and leader, Dr. Buchman, is a naïve fundamentalist Lutheranism; its technique of 'guidance' is trivial and childish; its toadyism to the rich and prominent is vulgar and silly; its spiritual exhibitionism is offensive and dangerous. And most certainly it is not entitled to the name which after several experiments it has designedly adopted—The Oxford Group Movement—a misleading and confusing title which neither its history nor tradition nor discipleship justifies."—*Living Church*.

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### The Greater Gandhi

In his correspondence from India, published elsewhere in this issue, Mr. P. O. Philip tells of the split which has finally taken place in the Indian nationalist forces. An important group of high caste Hindus, led by Pandit Malaviya, has formed a party within the national congress party. Ostensibly this split has occurred over the constitutional proposals contained in the British white paper. The new party insists that the British offer must be rejected more positively, fought more uncompromisingly, than the congress party under Mahatma Gandhi's leadership is doing. The communal awards in particular are denounced as something that must never be allowed to go into effect. But behind this disagreement over immediate political action, as Mr. Philip points out, there is something deeper in its meaning. The formation of the new party is really notice served by an important section of the orthodox Hindu community that it is no longer ready to follow Gandhi's leadership, since that leadership seems now primarily concerned with issues growing of the Indian caste system, and that it favors abiding by the ideal of an Indian society rigidly delimited as between castes and faiths.

This split in the movement which Mr. Gandhi has been leading will be variously interpreted in different quarters. Among British Tories, who have been fighting the concessions of the white paper with stubborn ferocity, belief will revive that the day of empire is not yet drawing to its close, and that the old strategy of "divide and rule" can still be relied on to preserve imperial authority over this vast subcontinental domain with its 350,000,000 subjects. Mr. Churchill and Lord Lloyd will return to the charge at Westminster with the chances greatly increased that they can secure a further whittling down of the white paper concessions before final action is taken by parliament.

Political observers in general are likely to see in this development evidence for their oft-repeated charges as to the political impracticability of Gandhi, and another prophecy of his impending displacement as India's most powerful political leader. By turning aside from the

immediate issues raised by the British white paper to a campaign on behalf of the untouchables, they will hold, the mahatma has committed the fundamental political error of dividing his strength between two objectives, and so has lost what chance he had of leading the congress party to a great victory in pursuit of its major goal. Having thus proved his political ineptitude, it is inevitable that party leadership should pass to other hands, since no political leader can maintain power in defeat if that defeat has been suffered in a cause for which the majority of his followers had no consuming enthusiasm.

Here and there, students of the changing orient will see in the division of the Indian nationalists a portent of more tragic disturbances in India a decade or so hence. Tempted by the lack of Indian cohesion, they will expect Britain to reduce her concessions to a minimum. They will expect the present congress party in India gradually to lose importance. They will find no difficulty in believing that ten years of comparative calm may descend on India, with the British rule apparently restored to security. But the continuation of the economic despair of India's millions, along with the gradual permeation of the Indian population by the revolutionary ideas which are now loose throughout Asia, they will expect eventually to bring a day when another nationalist uprising will break out. And that uprising, contemptuous of all preaching of non-violence, will plunge India and Britain alike into bloodshed.

Meanwhile, neither India, Britain nor the world at large comprehends what, with regard to Mahatma Gandhi, is happening before its eyes. Gandhi's original crusade to win India's freedom by resort to non-violent non-cooperation caught world imagination. Everywhere in the occident, a generation nauseated with the arbitrament of arms, and skeptical of its claims to finality, caught a glimpse of the possibility of a new method of political action in the sight of patriots submitting to lathi charges, imprisonment and impoverishment without resorting to physical retaliation. That phase of Gandhi's leadership the world may have rejected as impractical, but it was at least respected as important. Today, however, Gandhi is carrying his crusade into a realm of spiritual meaning far deeper than he penetrated with his doctrine of non-violence, yet there is grave reason to fear that its spiritual implications will hardly begin to appear, either inside India or without, until several decades have passed. Yet ours is a generation which supremely needs to perceive the prophetic religious nature of Gandhi's present course.

To understand this new Gandhi, who watches today in sadness while a portion of his following rejects his leadership, it is necessary to fix firmly in mind the fact that he has conceived freedom for India as a spiritual blessing as well as a political goal. All struggles for liberty are, of course, proclaimed in similar terms, but in the case of Gandhi the proclamation and the fact have been one. Politics has been, for him, a field for spiritual adventure and achievement. And in the early stages of his leadership of the Indian nationalist cause he evidently believed that all India was ready to embark on a course which,

while it would have glorious political consequences, would be always at heart spiritual. Before that faith is too lightly derided, it should be admitted that the masses of India did respond to the mahatma's spiritual challenge to a degree without historical precedent, and that history will, as a result, be vitally affected by the example of the non-violent movement which so shook the British power.

But as Gandhi penetrated more deeply into the nature of the nationalist crusade, he came to see its inescapable relation to the fate of India's *untouchables*. To win for India some great goal by virtue of the operation of "soul force" required of India a prior purification of her own soul. And how could the soul of India be ready for national independence while 60,000,000 of her people were damned from birth to an existence hardly better than that of the animals? What right had India to demand democracy when she was unwilling to grant democracy to her own people? Reflecting on the fate of the untouchables in the periods of contemplation which have filled so large a part of his career, the mahatma came to believe that India could have no firm spiritual basis for seeking her rights at the hands of Britain until she had herself righted the unspeakable wrongs which she has inflicted on her own outcaste children.

The result has been the astounding—to most orthodox Hindus—turning aside from the direct drive against British domination to the *harijan* (untouchable) campaign of Gandhi's last two years. In the very hour when Britain was in the act of formulating constitutional grants, the mahatma marched off to grapple with an internal social issue which is almost as old as Indian life. The results have been memorable. Despite the opposition of the orthodox religious groups, at first incredulous and then angry, Gandhi has stirred India to its core on the sin of maintaining untouchability. In two years he has almost succeeded in cracking wide open an unjust social order that had defiantly resisted challenge for centuries.

But he has done this at the expense of the unity and the driving power of the national congress movement. Many of his closest associates in that movement have been quite unable to understand why he should have turned aside to thus endanger the campaign for *swaraj*. Toward the question of the untouchables the typical nationalist attitude has been: "This is an internal problem. Let us wait until India is free and then we will deal with it." Even socially-minded nationalists have insisted that it was unfair to ask India to clean out the social evils within her household until she was master there. To all of which the unyielding answer of the mahatma, passing from village to village in his pursuit of justice for the outcastes, has been: "*India is not fit for freedom, and freedom will be worth nothing to her, until we have done away with this foul thing within her own life!*"

In that answer the greater Gandhi appears. Will the eyes of our desperately needy generation see him? For here he has once more challenged the spiritual stupor of mankind. He did it before with his claim that the achievement of vast national purposes is not dependent upon resort to force. Here he penetrates to an even more greatly

needed spiritual principle, namely, that the doing of justice must precede the gaining of justice. He stands in the direct succession of that prophet who saw that judgment must begin in the house of God, and of the even greater prophet who saw that blessing at the altar requires a prior establishment of right relations with the socially wronged.

Lest there be any confusion of this demand which Mahatma Gandhi is making for the inner purification of India with the sort of retreat into an other-worldly personal mysticism which, in other parts of the world, is being presented as the essence of religion's contribution to our contemporary need, it is to be noted that the "Inward, ho!" call which Gandhi has addressed to his followers has been a call to acute social struggle, to the immediate and bitterly opposed redressing of overt social wrong. There is a profound mysticism in Gandhi's conviction that India's attainment of freedom must wait upon her granting freedom to those of her own children upon whom she has bound the chains of her caste system. But it is the mysticism of the sermon on the mount.

What our generation therefore needs to see in India at this hour is that, as Gandhi appears to the superficial eye to be fading out of the political picture, he is actually offering mankind a revival of prophetic insight. He really is penetrating to the lowest depths of India's basic spiritual problem, and in so doing he is providing food for meditation for those in every land who believe that the crisis in history in which we are now involved requires that religion shall place itself in the forefront of a new struggle for human freedom. Will India follow Gandhi, subjecting herself to the searching examination and agonizing changes which are involved in righting the wrongs of her own untouchables, before she presses on to demand the righting of her national wrongs? It is not likely. But even more important is the question whether those who demand liberation in religion's name in other parts of the world will face the implication of the insight which Gandhi's *harijan* movement offers. Will they see that a successful onslaught by religion on the injustices of a pagan social order requires a prior dedication of religion itself to the cleansing of its own relations with the system which it sets itself to redeem?

*Christian Century.*

## Book Review

Reviews when not signed are by the Editor.

NOTE: When ordering books, please mention *MAGAZINE*.

**Today's Youth and Tomorrow's World**, by *Stanley High*.  
Friendship Press, New York, 1933, 186 pages.

This book professes to have originated in the young people's society of a church. This society was a long time of little use to its members and almost a rock of offence to the older people until its leaders had a great vision. They came to see that the world in general judged Christianity and the Church by its fruits, by the effects it has on individual and social life, not by its professions or claims. Furthermore, that there were a great many areas where at present Christianity is either doing nothing to improve a bad situation or making only feeble efforts. Youth is the time of ideals, enthusiasm and courage, and the youth of the Church ought to be in the forefront wherever a campaign for civic betterment or for the advancement of the kingdom of God is under way. So this particular society had its eyes opened and began to do real work.

A person doesn't have to go to China, India or Africa to apply Christian principles. We find chances for solving great problems right over our back fences. There is the foreigner within our gates. Has the Church nothing to say if he is exploited by the employers of cheap labor? Can the Church keep away from politics and yet be Christian? It seems almost impossible to get the average church member to take an active part in the work of cleaning out the Augean stables of city politics. But Cincinnati and Milwaukee have recently done it and the youth of these cities has taken an honorable part in it.

The author keeps close to mother earth in all he says. His experience is many-sided. He has been all over the world and can furnish illustrations from the most distant parts of the globe. It is no wonder that he can report that his young people's society began to be a real help and source of pride to its church. Not every young people's society has the privilege of such leadership. Nor is youth always so ready and capable of doing progressive work. Often enough all they are after is having a good time. Still this book will be found a source of inspiration to serious youth leaders. It shows the way to what can be done and how it can be done.

The author says in conclusion: "There is little of Christ and his New Testament in some of the youth movements of the world. A new one is called for: a youth movement that accepts Jesus' program as its platform and which takes Jesus' spirit as its driving power. If enough of today's young people will read this book and start such a crusade they may make it a success in tomorrow's world."

**Beyond Fundamentalism and Modernism: The Gospel of God**, by *George W. Richards*, D.D., LL.D., D.Th., Professor of Church History, Theological Seminary of the Reformed Church in the United States. Charles Scribner's Sons, New York and London, 1934, 333 pages. \$2.00.

That neither Fundamentalism nor Modernism can offer an adequate solution of the theological problem is the conviction of perhaps the majority of wide-awake ministers. Fundamentalists want to keep the faith "once delivered to the saints" intact. If they are Presbyterians they are not willing to go beyond the Westminster Confession; if they are Lutherans they will stand by the unchanged Confession of Augsburg. The Modernists adopt a critical attitude toward Bible and Creeds. They made the needs and thoughtforms of the man of today their standards of judgment. There is a tendency in the churches at large to keep the divergent views from breaking into destructive strife. But certainly if a position could be found that would conserve the good in both camps and avoid the errors, it would be much to be desired. Dr. Richards has found such a solution for himself.

A long process of development has led him by way of Schleiermacher, Ritschl and Troeltsch to Barth and Brunner and this latter pair seem to have given him the higher vantage ground towards which he was striving. In other words, he has become a disciple of Barth. With Barth he puts heavy emphasis on the transcendence of God. There is no way from man to God, only from God to man. It is God who seeks man, not man seeking God. What God has to give man, is a great message, good news, gospel, the gospel of *God* because it comes from God and tells about God. This gospel could not have come into the mind of man by the study of nature, nor could it have been read off the process of history. Neither man's reason nor his esthetic feeling nor even the feeling of the "numinous" could have enabled him to get into possession of God. Only the fact that God revealed himself as the God of love made possible this gospel of God. The prophets of the Old Testament and Jesus and his apostles in the New Testament are the vehicles of this revelation. All these messengers were of the Jewish race, but it was not the religious genius of the Jews that was responsible for their message. God made use of them for his purpose, but the gospel was his, not Israel's. We can see how this stress on revelation is opposed to the modernistic contention that revelation in the old sense is a view more and more to be relegated to the things that are out of date. As a result of the new emphasis on revelation, Dr. Richards makes an abundant use of the word of God. His pages fairly teem with scriptural quotations. One is reminded of the Master himself who again and again beats off the tempter or refutes his arguments with an "It is written," "Again it is written . . ."

"The ancient and modern attempts of philosophy, science and theology to reach God, who is revealed through the prophets and the Christ, by way of the cosmic process are more and more recognized as leading us into a blind alley. The use of philosophy and science in defence of Christianity against its antagonists is at once to confess

defeat. The philosopher and the scientist can vanquish the Christian when the latter uses the weapons of the former. The Christian can put the army of the alien to flight only when he uses the strategy of his Master—preaching, teaching, healing, that is, living in faith, hope and love. A frontal attack with the enemy's weapon will invariably fail; but the presentation of weapons that are not carnal but spiritual—a sincere Christian life—will not subdue but will probably win the enemy. In Christian living, after the opponent is won, there is endless room for the most penetrating philosophic thought, the most accurate scientific research, and indefatigable use of the result of science in practical Christianity."

Going along with Barth, it is not surprising that the social gospel in the American sense does not occupy such an important place in Richards' system. The Kingdom of God is God's rule in the hearts of men, he says, God's creative and redemptive power. This Kingdom is at hand because Christ is here. It is coming through the will of God, and it is for men. It does not come with ethical idealism or by Jewish apocalypticism. If as a result of modern movements all enjoy greater comfort and a better distribution of material welfare, or if even the efforts for the abolition of war should be successful, that would not represent the Kingdom of God. It would be a very desirable by-product, but the Kingdom of God is the rule and victory of the will of God in the hearts of men: all those benefits mentioned in the social gospel might be enjoyed without a regeneration of the individual enjoying them.

On the subject of apocalypticism Richards does not seem to go quite so far as Barth has done. Richards says we don't expect Christ coming in the clouds of heaven. The Barthians put extreme weight on eschatology. They claim the whole New Testament is eschatological and the church ought to be. "We should get ready for ultimate questions and answers, should wait for and hasten towards final decisions, should listen for the sound of the last trumpet, which gives notice of the truth beyond the graves. To believe means to hope for the kingly rule of God, the new world of God where there will be no suffering, no death anymore" (Petersmann).

Richards we say, is not quite so eschatological as Barth and Brunner. He has also spared us the terrible paradoxes with which Barth exasperates us. Nor does he—as far as we know—condemn Methodism, Pietism and Mysticism quite so extremely and undeservedly. Other points might be mentioned that "the American climate" induced Richards to tone down in Barth's dialectic frenzy. In that way Richards has succeeded in removing some of the difficulties in the American mind regarding the Barthian theology. We are all well aware that there are many things in this theology that will deter the ordinary American student and theologian. At the same time the world seems to be a unit as to the merits of this new prophet of the "religion of crisis." How fortunate therefore that a man of Dr. Richards' caliber and influence endeavors to be a bridge-builder between Americans and Barth and his school.

Richards is professor of church history at the Lancaster, Pa. Seminary and the first president of the new Evangelical and Reformed Church. He ought to be able to win many new friends for the Swiss theologian. We wish him abundant success and thank him for letting us see how deeply Barth has stirred him. May the swing towards Barth in America, so long delayed, now soon come.

**God at Work.** A Study of the Supernatural by *William Adams Brown*, Ph.D., D.D. Charles Scribner's Sons, New York, 1933. 301 pages.

In the author's opinion there is noticeable at the present time a greater interest in personal religion. He finds evidences for this fact in the wide-spread influence of the Barthian theology, in the Anglo-Catholic movement in the Episcopal Church, and in the impression made in different countries by the First Century Christian Fellowship (Buchmanism). There can be no doubt, the writer claims, that along these various lines God may be said to be *at work*, i. e. that he is making himself known as a God who has not withdrawn from mankind when the last apostle met his martyrdom, or at the end of any other era. He is producing effects now, his activity is creative; the response which he evokes from individuals and groups is as positive and real as it ever was.

It is impossible to reach God by the instruments or the experiments of science, or by the speculations of philosophy. This does not mean that science and philosophy can afford no help at all in the understanding of religion. After one has got in touch with God by the intuition of faith and surrendered his will to the divine approach, philosophy and science will enable him to show the reasonableness of religion. But God himself is a supernatural fact and can therefore be laid hold on only by faith. The author all through the book emphasizes this fact. The tendency with many scholars is towards ruling out the supernatural from the discussion. The writer considers it his task to resist this with all his might. And since he fights for the supernatural he can't get along without the miraculous although he knows well that this term is just as offensive as the other.

However, his conception of the miracle is not that of something involving a breach of a natural law. A miracle, he says, is an exceptional event in which faith sees the self-revealing activity of God; it is a sign, a strange fact with a divine meaning. The scientific man is interested in the cause of an event, the religious man in its meaning. The persistent faith in miracles is a striking witness to a man's stout refusal to believe himself alone in the universe. Through miracle man becomes conscious of a fresh accession of power, it introduces him to the creative aspect of religion. Protestantism has confined the operation of miracle within holy writ. Catholicism has not been so squeamish. The miracles done by the saints and in holy places stretch through all the history of the church. The author seems to approve of this more generous course of Catholicism. This is in keeping with his very irenic and tolerant spirit manifested throughout the volume.

Whether Roman or Anglo-Catholic, whether scientist or philosopher, he finds something commendable in all of them.

He battles valiantly, among other things, with the old difficulty of the existence of evil in a world created by a loving God. The solution—or part solution—he offers is this: The Christian learns in Christ to conquer the evil within and hopes that the evil without may also be overcome one day.

Let us give a line to his conception of faith: Faith is an act of will by which we entrust our lives to the control of an unseen yet friendly presence of whose reality we are sure.

Reviewer has been most impressed by the chapters which deal most directly with the personal religious life, chapter IV "What the life of faith is like," and chapter V, "The basis of faith in the nature of man."

Dr. Brown has written a great many other books, among the more recent: "Pathways to Certainty"; "Beliefs that Matter"; "The Life of Prayer in a World of Science," etc. The readers of those will welcome gladly the advent of this new book, and reviewer wishes that it might move them as much as it has moved him and help them to find in God "mystery, authority and sufficiency."

**Statesmanship and Religion**, by *Henry A. Wallace*, Secretary of Agriculture of the United States. Round Table Press Inc., New York, 1934, 139 pages.

It is not often that our statesmen enter the lecture field, but Mr. Wallace has done so and in this little volume he gives us the three lectures he delivered before the Chicago Theological Seminary this year, and the substance of a talk given before the Federal Council of Churches in December, 1933.

The title indicates that Mr. Wallace is persuaded that statesmen can't do their work successfully without the aid of religion. The very first lecture deals with "the spiritual adventure of the Old Testament prophets." In an interesting chapter he briefly outlines the task of the eighth century prophets especially. He emphasizes that these men were not only concerned with the personal piety of the individual. They applied the principles of justice to all social relationships. The Israelites were not only to walk humbly before their God but also to do justly and love mercy. And some of the prophets envisaged a future in which war would be abolished and the nations live together as children of the one God and father. What gave these men their astonishing influence was their burning conviction of having God on their side and being able to deliver their message with a "thus saith the Lord."

In the next chapter he discusses the great religious Reformers. Of Luther he says little. It is our impression that he does not deal adequately or fairly with the great hero of the Reformation. He mentions his limitations, as e. g. in Luther's treatment of the rioting peasants and his leaning on the princes. But he is more interested

in Calvin and John Knox. They have also their great shortcomings pointed out, but their personalities, he says, were so overwhelming and their convictions so rocklike that they have imprinted their character on their own and future ages. To them and their leadership he attributes the intellectual emancipation of the modern age, the development of science and the rise of capitalism. The religious emancipation was followed by the intellectual, political and economic forward movements.

This burning conviction of being God-sent, of having a divine message is absent from the men of our age. We have no such men who speak to their time with anything like the authority of the prophets or the Reformers. But, he goes on to say, we will have them when the pressure of the time and the sufferings of the millions will have produced them. Our forefathers lived in a time when all the strength of body and mind was needed to assure them of a decent living. We live in a time of abundance and we haven't learned to live with abundance. We lack the social machinery to help us distribute, fairly, the fruits of our labor.

To develop a social technique that will be intelligent and flexible enough to take care of the often conflicting needs of the various groups in the national economy, will be a task stupendous in its magnitude. But it has to be undertaken and why should we doubt its feasibility? Religion will have to lend a hand, but it will have to be a religion that is concerned with life and righteousness, not with selfish interests or outmoded conceptions.

The author says in conclusion that no matter how well we succeed in a readjustment of the social structure of the nation, there is still the problem of the human hearts. If they continue to be selfish and contrary all our efforts will be futile. Since, however, very likely human hearts are to remain essentially what they are now, and since the author doesn't tell us how to change them, his hope for better times and creative achievement does not seem to rest on an all-round stable basis.

Nevertheless, while the author has no startling revelations to make on religious statesmanship, he has an originality of touch and a clarity of style that will be appreciated by the reader.

**The Better Part.** A Plea for Personal Religion by *Lyman P. Powell*. The Bobbs-Merrill Co., Publishers, Indianapolis, 1933. 212 pages.

The author is rector of St. Margaret's Episcopal in a section of a million and a quarter people, where few Protestant Christians remain and where this church serves a dozen races. According to Dr. MacFarland (in "Christian Unity in Practice and Prophecy") St. Margaret's people have gone a long way in revealing the possibility of making a Protestant Episcopal Church a house of prayer for all people. Another writer says, St. Margaret's is a "common denomination for people whose religion bears many labels." The rector is possibly the chief reason for

this result, for it would be hard to find a man whose time and heart are more at the service of everyone who needs it than the author, or one whose Christian love is more inclusive. He finds some good in all systems; he has even a special appreciation for Christian Science and for Mary Baker Eddy, its founder. He considers her the foremost woman America has produced, and thinks that her basic idea that only the spirit and spiritual things are real has been largely vindicated by the leading men of modern science. Again and again he returns to the praise of this cult, admiring its growth, its people, their interest in the cause, their use of the Bible, their literature and press. He never utters a word of censure, in all an attitude that we cannot altogether share. Still, in private the rector would possibly admit that there are shadows to the picture, too. However, it is his way to give credit where credit seems due, rather than pick out flaws.

The "better part" in the title is what Mary of Bethany was looking for, more love for Jesus, or, as the subtitle suggests it, religion more *personalized*, more active, more transforming. In a chapter entitled, "A widening usefulness" the author describes his work in his parish. Preaching and worshiping are naturally his most important fields of activity; but situated as his parish is, his "community service" must call for an enormous part of his time and energy. He is also interested in spiritual healing and has practised it to quite a large extent. He quotes a number of cases where the body or the mind of the patient received great benefit from such treatments when the doctors had given up all hope of relief.

He doesn't seem to be interested so much in the "social gospel" in the ordinary sense. He says, "people come to church not to take sides in political issues but to find inspiration and power to live the life of God within. If they live it within, they will express it without in their family, their social and political relations. Their voting then will match their preaching. No longer will they need, as now, the informing exhortations of the social prophets."

The minister, he thinks, should not direct his church and its organizations from the "swivel chair" in the office. He should be up and doing, a house-going minister to make a church-going people. He believes that in this time of disillusionment and hardship there is a vast and steady return to church-going to be noticed, if only the church is willing to give up ecclesiastic shadow-boxing and cultivate the "emerging essentials." He gives a chapter to these, speaking beautifully and convincingly of the trend to church unity, of faith, prayer and the Bible.

An earnest, appealing and stimulating book and the writer a thoroughly likable personality. Life, he says, has for him never been "one grand sweet song," but for many years it has been usually free from petty striving, idle struggling to satisfy ambition's claims, and with few interruptions filled with that peace of God which passeth all understanding.

The reader will find the reading of this book a spiritual tonic.

**The March of Eleven Men**, by *Frank S. Mead*. The Bobbs-Merrill Co., Indianapolis, 1932. 236 pages.

At a time when there is so much criticism of the church it is well to strike a proper balance by considering also the good the church has done. The critics have gone too far. For instance, Llewelyn Powys, who said, "We have pretended long enough. Christianity is but a dream of savagery and pitifulness." Within our own hearing we have heard a brother say that there was no organization in the knowledge of man that had so far forgotten its original purpose and so corrupted its very nature as had the Christian Church. Over against such wild statements it is but fair to lend attention to a writer who points out the great and undeniable services the church has performed.

Somewhat in the spirit of the "Gesta Christi" of an earlier period, the book before us unfolds the bright chapters the history of Christianity contains. The author calls it "the March of Eleven Men," meaning by that the movement started under God by the eleven disciples of the Lord. The very reference to the fact of its humble origin and its very human protagonists makes it all the more evident that there was a divine power and guidance behind it.

In the opening chapters the development of the first three centuries is described. The author gives a vivid impression of the Roman empire as it was at that time. Its great services in the unification of the race, its laws and order, its military roads and world-wide administration are duly appreciated, but its vices and decay also are placed in a pitiless light. We all e. g. know about the cruelty of some of the public games of the Romans, but who ever heard that the emperor Trajan sent 10,000 pairs of gladiators to Rome to provide entertainment for the populace, ending in the killing off of all of them, after one hundred and eighty days of bloodshed!

What the Christianity of that time did for humanity is given full credit, and Emperor Constantine receives his due meed of praise. He may not have been a genuine personal Christian, but it was he who made the first Sunday law thereby benefiting the poor and the slaves. He and other "Christian" emperors passed the laws protecting new born babes from being abandoned, raising the status and rights of mothers, giving the prisoners proper treatment. And the inspiring source of all these measures was the gospel of Jesus Christ.

So the author goes on with the march of the "Eleven." After Rome passes, the darkness of barbarism settles on the Roman world, but the church performs the task once done by the empire. The Middle Ages with their light and deep shadows are portrayed. After the Reformation and Puritanism the reader is taken to "new shores." America occupies the center of the interest. He pays a glowing tribute to Washington Gladden and to that "grand old prophet of Rochester," Walter Rauschenbusch, the pioneers of the social gospel.

"Christianity," he concludes, "rests its case on what it has done from Pentecost to the present hour. Sketchy and incomplete as it is here presented, it yet seems to show that civilization, without the salt and light of Christian influence, would never have reached the peak

on which it rests today." In striking and impressive sentences he sums up the case for Christianity. The Lord who has done so much through his church in the past will be with her in the future and she can draw on his limitless resources for the work that is hers now.

The book giving a history of the different periods of the world in the story of its great men, makes the reading a pleasure and is apt to give to faith in the future new strength and resiliency.

**The Christian Message for the World Today.** A Joint Statement of the World-Wide Mission of the Christian Church. Round Table Press, Inc., New York, 1934. 203 pages, \$1.50.

Ten men of note, such as E. Stanley Jones, John A. Mackay, Bishop Francis J. McConnell, Basil Mathews, Henry P. Van Dusen, Luther A. Weigle, etc., are the contributors to this volume. Their task is to study the present world situation and to find how the Christian message must be adapted to it. Van Dusen opens the discussion with a paper on the "Mood of Our Generation." His argument lays heavy emphasis on the position that science holds in the present world. Our age is one of science to such an extent that every other consideration and interest must be submitted to the dictates of science. Religion must be interpreted in conformity with the latest conclusions of secular thought. Every belief or expression of belief that seems to have no scientific basis is considered archaic. As a consequence theology was never so little regarded as it is today. A philosophical world view that brings the different approaches to ultimate reality into harmony is impossible from this standpoint.

Applied science has done so much in teaching us to use the laws and forces of nature in the mastery of the material means of life, that the realization of the Kingdom of God, superficially conceived, seemed to be almost in sight. A mood of optimism had taken possession of the leaders of thought and still more of their public.

The War and what followed have blasted this extreme optimism. The world today is disillusioned. We see the limits of the powers of science now. Young people, especially, are imbued with "Weltschmerz." They don't care so much for the old ideals of modernism, freedom of inquiry, etc. if one could only give them inner strength and peace, "integration" of personality.

Since religion, in its modernistic conception particularly, appeared to have failed to fulfil the hopes of the world, substitutes have been looked for and found in communism and nationalism. It is Basil Mathews and Francis P. Miller who discuss these two movements, so strong in Russia and present-day Germany. Their good points are readily granted. Still, to build a whole nation's life on an irreligious basis, or to make religion and church nothing but a tool of the state, can lead only to an impoverishment of life and a prostitution of religion.

What can the gospel do for the world today? And how should it be offered in order to meet the tremendous demands of the situation? John A. Mackay (whom unfortunately we don't know) has an inter-

esting article on this question. He strikes a personal note. As a boy he passed through a deep conversion experience. He found in Jesus the Savior, the one in whom forgiveness of sin is offered, the one who united us with God. But later, coming to South America, he noticed that this God-ward side of religion was well emphasized there, but that the man-ward part was neglected, i. e. religion as changing our relation to our fellows. In other words, what we now call the social gospel. Modernism was very friendly to the social gospel, but regarded Jesus only as the example and inspiration. A combination of Paul's teaching of Jesus, the Son of God, with the gospel's emphasis on the Kingdom of God, come with Jesus, would furnish the religious dynamic for a better world.

Stanley Jones closes the discussion with a paper on the "Motives of Missions." Christian Missions should be entirely free from Western imperialistic expansion. We should show Christ standing, not as the representative of white rule, but as the brother of men. We should go with the outlook and spirit of preserving all that is fine and noble in the national culture of the nations to which we go. This does not mean that the end is to be a syncretism. That would spell weakness and not strength. In Jesus Christ we have discovered a moral and spiritual ultimate, and he preserves all that is fine in all nations. The church in order to give strength to its message must be a united church. Its aim should be conversion, i. e. change of heart and character, not proselytism, which is change from one sect to another without inward change.

The contributors in this book may hold divergent views on some of the matters considered. But they are agreed in finding Jesus Christ to be the key to the meaning of life and the universe, the self-revelation of the very heart of God. They are agreed in regarding evangelism—the witness to what Christ means to them—as the heart of their missionary task. They hold no easy-going optimism about human progress, but that the Christian Church, by reason of its very gospel, can do no less than witness to and work for the creation of a world society permeated in every respect of its life by the spirit of Jesus Christ. They have endeavored to set forth a message rooted in the imperishable truth of Christ and relevant to the problems of today and tomorrow.

**The School of Charity.** Meditations on the Christian Creed by Evelyn Underhill. Longmans, Green & Co., London and New York, 1934. 111 pages.

Miss Underhill is a lover of mysticism as shown by her other books, "Mysticism" and "The Golden Sequence." She is not a mystic in the strict sense, who is an isolated individual, not caring for organizations or church or creed or a historic revelation, contained in a holy book. But she is a lover and student and promoter of the inner life, emphasizing saintliness as the goal of life, not so much interested in the change of environment to make Christian life easier, but in overcoming a hostile and trying environment by the power of faith and love.

That she is a mystic with a deep faith in the Bible, the church, the creed, she proves by this book which in its three chapters makes the treasures of devotion to be found in the three articles of the creed available for the soul's growth and nourishment. To her the creed is a "list of spiritual truths to which our inner life is conformed." Its object is to tell us of God, his creative, rescuing and indwelling, transforming love. He is the creator of life and of all that surrounds this life, of the whole world, physical and spiritual. The central fact about him is that he is Love, or rather, "Charity." And he who dwelleth in Charity dwelleth in God and God in him. God is present in this world of his and trying to find him has been properly called to "practice the Presence of God." Such an attitude calls for a "very high level of loving, admiration, self-oblivion, gentleness and faith—a certain child-like loyalty and humble awe, in the darkest moments as well as in the best."

To believe in God as the One Lord is to forget all distinctions. As we look into the lives of the saints we learn what that means. It means everything else in life subordinated to this one fact; no exceptions. "It means Francis Xavier and David Livingstone traveling for Him to the ends of the earth, and Father Wainright living for half a century in one slum; Bunyan going to prison for Him. . . . Elizabeth Fry facing the criminals in New Gate jail and Charles de Foucauld going out into great spaces and dying alone in the desert with his love."

In passing on to the second article, the author calls attention to the fact that Christ's humanity was absolutely real, that much in his own destiny was deeply mysterious to him. He shared our entire dependence. "The New Testament narrative, with its emphasis on moments when the clouds parted, and he saw his call and what was at work in him seems to suggest by contrast other, longer stretches, when he looked out from his earthly tabernacle on no clear view but a path to be trodden in pure abandonment to God."

The Cross, naturally, is the occasion for deep searching of its inmost meaning. The writer does not present a special view of the atonement for sin. She seems to see in it chiefly the supreme manifestation of his love for God and man and his willingness to pay the price of suffering and death. The Suffering Servant, bearing the world's griefs and carrying its sorrows is the one who most perfectly conveys the Divine Charity and serves his brethren best. And "if any one will come after me, let him take up the Cross." Union with the Cross means that only those who are willing to accept suffering up to the limit are capable of giving love to the limit. It is only on Good Friday, and only then, that the ancient liturgies hail Christ as the strong, the Holy, the Immortal; as if this crisis alone could disclose in its fulness his mysterious power. The Food that Christ gives eternally to men has been won by the costly exercise of a heroic love.

Beautiful words of interpretation the author has for the resurrection and she does not tell us to be satisfied with the victory of Christ's cause, leaving his body to take care of itself. Even the "descensus ad inferos" she seems to let stand: "He comes with an irresistible rush,

bearing the banner of redemption to the imprisoned souls of those who know him not."

God—Christ—Spirit—Church—Eternal Life, such is the Christian sequence. No link in this chain can be knocked out without breaking the current of love which passes from God through his creatures back again to God. The incarnation of the Holy in this world is social. We are each to contribute our bit to it and each to depend on the whole. The whole Body is the Bride of Christ, a Body having different members, some of a very odd shape, some of a very lowly kind.

The book is apt to feed the flames of devotion and prayerful meditation in those who lead an inner life. It will help some more when taken in small doses. We have thought to recommend it best by frequent quotations. The author loves saintliness wherever she finds it; she feels especially at home with the mystics of the Catholic Church.

**God's Adventurers**, by *Marjorie Hessel Tiltman*. With thirty-two illustrations in Half-Tone. London, Geo. G. Harrap & Co. Ltd. 1933, 318 pages.

This is a most inspiring book, which is bound to have a stimulating effect on the mind of the reader. It gives the life stories of seventeen men and women who had one quality in common, an incincible courage against great odds. They labored under handicaps apparently unsurmountable, but they conquered with unparalleled determination of purpose and a most steadfast faith. Some of them are already world-famous figures; others are as yet little known beyond a small circle. Dr. Grenfell of Labrador, Kagawa of Japan, Albert Schweitzer of Lambarene, and Sundar Singh are the leaders in the "famous" class.

Imagine the boldness of Kagawa when during the Sino-Japanese conflict he wrote to the Christians in Shantung: "I want to ask your pardon for my nation. Because of what we are doing in China I cannot preach in the name of Christ. But we Japanese Christians were bitterly opposed to it. Therefore pardon us, and pardon me especially, because our Christian forces were not strong enough to get the victory over the militarists."

The world pays tribute to *Albert Schweitzer*, who sacrificed a brilliant career to go out as a "poor negro's doctor" to minister to those who sit in darkness and in the shadow of death. Why did he do it? He explains it himself. "We and our civilization," he says, "are burdened with a great debt to the colored races. Anything we give them is not benevolence, but *atonement*. For every one who scattered injury some one ought to go out to take help, and when we have done all that is in our power we shall not have atoned for the thousandth part of our guilt."

The author gives a fascinating account of *Sundar Singh's* strange life, under the title, "The Man Who Disappeared." Born the son of a noble Sikh family (in 1889), which was fanatically opposed to Western civilization, he sought holiness of life with all his might. He could not find it. "With thought of suicide he retired to his own room one

night to await his last dawn. But before its light flooded his room the darkness was dispersed by a bright cloud, out of which it seemed to him that a voice spoke in tender remonstrance and a face appeared radiant with love." So belief in Christ of whom he had heard in the mission school, was born in him, never to die, and from that moment the spirit of Sundar Singh was a different spirit. His family turned against him; his father disowned him; they even tried to poison him. In violent pain he turned to the Christians for help. The doctor pronounced the case hopeless. But the boy—for he was only seventeen—asked God for life, and he lived. His subsequent career was so extraordinary, there were so many apparently miraculous experiences, visions and voices that one is apt to wonder what to think of it. But Paul had visions and heard voices, why should not this son of the Orient have similar things to tell?

He became a Sadhu, a Holy Man, and in time not only India but England and America came under the spell of his deeply spiritual personality. One of the strangest incidents is his journey to Tibet, where he desired to find an entrance for the gospel. He was cast into the depths of a well, of which the top was sealed down on him and left to die. On the third night he was rescued in a mysterious manner.

From Tibet he returned to the place of his childhood and to his exceedingly great joy his father became a Christian. He went to Tibet again and, finally, disappeared from view. Nothing certain can be said about his fate. He may have been lost in the jungle or in the snows or have abandoned the world for the solitude of a hermit's cave. "Like Moses he disappeared from our midst and ken, his message delivered, his work accomplished, his spirit satisfied."

Of the many in the book of whom the world as yet knows little, the most distinguished we think, is *Father Jackson*, the "Blind Leader of the Blind." Losing his sight as an infant, he nevertheless got all the education and took part in all the activities of a normal boy; was finally ordained an Anglican priest and went to Burma to care for the blind, establishing schools for blind boys and doing other rescue work. "His was the faith that moves mountains and performs daily miracles. He seemingly violated every physical law which man has discovered or erected for his protection and came to no harm. He went out hatless beneath the burning tropical sun; he walked barefoot and trod on poisonous snakes, but they wriggled away without biting him, and when reproached for his lack of care he merely smiled and retorted, 'Behold I give unto you power to tread on serpents and scorpions and nothing shall by any means hurt you'."

He died of cancer fourteen years after his first voyage East, prematurely but after having done alone the work of ten seeing men. He had not cared for himself sufficiently to save his own life.

These specimens will convince our readers that this is a most unusual book, with a fascinating story in every chapter, many of them stranger than fiction and all of them happening not in the credulous past, but in the full light of our critical age.

**The Teaching of Jesus on Human Relations,** by *John S. Hoyland*. (Adapted for Use in America by Mary De Bardeleben.) Nashville, Tenn., Cokesburg Press, 1930. 157 pages.

This book was originally written for Englishmen, but afterwards—as it says in the subtitle—adapted for use in America. The social relations the author was thinking of more than any others, were those of Englishmen and Indians, and in the task of adaptation to American readers, the relations between white and colored people were drawn into the circle of discussions. The question that is always in the back of the mind of the writer is, Where can we get a spiritual force that enables us to overcome the barriers of racialism and nationalism and make relations between races—especially a dominant and a subject race—just, wholesome and kind?

There is so much that separates races. With great skill and consummate understanding the writer discusses the things that make a natural intercourse hard. Religion should unite and bring together nations as well as individuals. But history tells us what horrible crimes against others have been committed in the name of religion. A striking instance is quoted of Cromwell who reports a terrible massacre of thousands of Irishmen and adds piously: "And to God alone is the glory!" Politics is another factor making for estrangement. Even education complicates matters. After people have acquired a certain amount of education they become self-conscious and it becomes harder to lord it over them. A different culture is a great and real barrier. "East and West will never meet," they say, and there is a great deal of truth in it. Even the study of history has a bad effect on people. It tells them of the divisions, conflicts and injustices of the past and so keeps hostile feelings alive that would otherwise lie dormant or disappear entirely.

Now the writer takes up his task positively. Where do we find the resources adequate to the solution of our great problem? Naturally he thinks of the Christian faith and the Old and New Testament. The Jews in the Old Testament considered themselves the chosen people of God and developed a racial pride that was odious to God and men. The author shows beautifully how this pride receives a sharp denunciation in the book of Jonah. The great prophets try to bring it home to the people that Jehovah is the God of all the world and that those who live righteous lives are acceptable to him. Israel did not learn this lesson, and when Jesus came they wanted him to carry their proud dreams to realization. He refused and was crucified for it.

The author portrays attractively the great and leading convictions of Jesus' life, his faith in the fatherhood of God and his love for man, God's child. This faith in God was the great source of strength in his life. His mission was to bear witness of the true God before the people and so to advance God's kingdom. Saints and sinners, Jews, Gentiles and Samaritans had an equal claim upon his affection. With these convictions we must go out into the world and win the hearts for God and his kingdom. Violence is anti-Christian. Jesus chose the Cross, not the sword.

The author knows that the gospel of Jesus today is on trial as to its social application. Jesus himself thought more of the Christianizing of the individual. Christians, in order to succeed in their task, must have the characteristics of the men of the kingdom, as pictured in Matthew 5: they must be poor in spirit, meek, hunger and thirst after righteousness, merciful, etc.

All this the writer discusses very aptly and even convincingly. But we can't get away from the feeling that such perfectionism is a little too high for ordinary mortals. Who is sufficient for these things? we say with Paul. Yes, Paul was, and a few choice souls. But the general rank and file of Christians are not. And what shall happen in the meantime while we are waiting and, perhaps, striving for perfection? The social machine cannot stop. Laws will have to be made, issues to be settled, political demands will require action. And compromises will be the order of the day.

The book has strong features. The writer is a man of insight, of high ideals and great persuasiveness. But as a guide in the practical solution of the race problem his book has but little immediate helpfulness.

